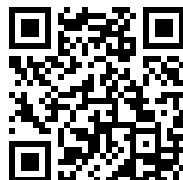

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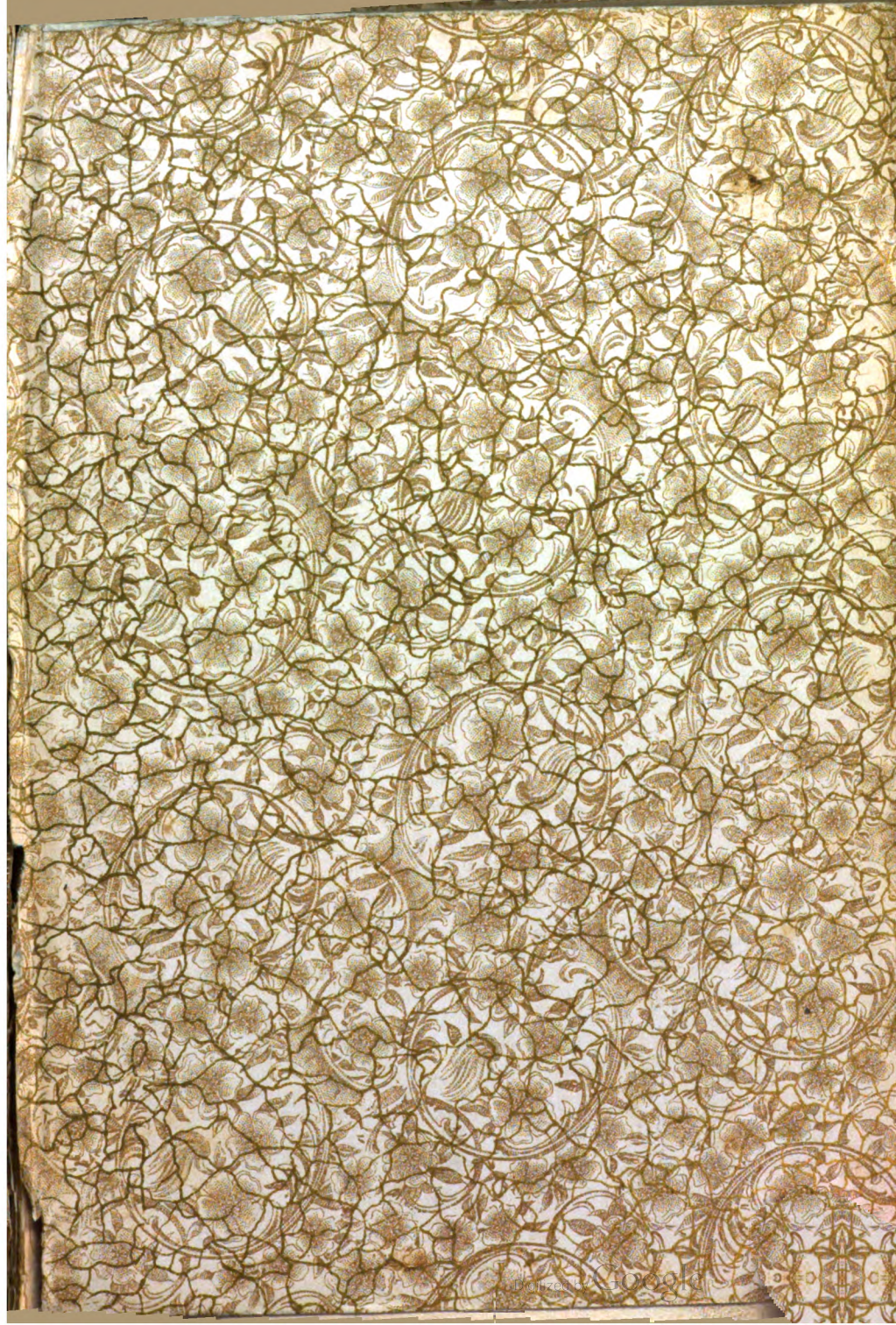
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THE LIFE
— OF —
JESUS CHRIST

ACCORDING TO THE
GOSPEL HISTORY.

— BY —
REV. A. J. MAAS, S. J.
PROFESSOR OF ORIENTAL LANGUAGES IN WOODSTOCK COLLEGE, MD

FOURTH EDITION
SUPERIORUM FACULTATE.

ST. LOUIS, MO. 1904.
Published by B. HERDER,
17 South Broadway.

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— BECKTOLD —
PRINTING AND BOOK MFG. CO.
ST. LOUIS, MO.

THOMAS J. CAMPBELL

Præpositus Provinciæ Marylandiæ Neo-Eboracensis Soc. Jesu.

Quum librum cui titulus "The Life of Jesus Christ according to the Gospel History," ab Antonio J. Maas nostræ societatis sacerdote conscriptum recognoverint et in lucem edi posse probaverint tres eiusdem societatis theologi, quibus id commisimus: potestate ab A. R. P. N. Ant. M. Anderledy Præposito Generali nobis facta, concedimus facultatem ut idem liber typis mandetur, si illis ad quos pertinet ita videbitur. In cuius rei fidem has literas manu nostra subscriptas, et sigillo officii munitas dedimus.

THOMAS J. CAMPBELL, S. J.

Præpositus Provinciæ Maryl. Neo-Eboracena.

Neo-Eboraci, die 23 August 1890.

Imprimatur,

✠ MICHAEL AUGUSTINUS,

Archiepiscopus Neo-Eborac.

Neo-Eboraci, die 18 Sept., 1890.

THIRD EDITION

Imprimatur,

✠ JOANNES J. KAIN,

Archiepiscopus Sancti Ludovici.

Sancti Ludovici, die 22. Maii, 1897.

FOURTH EDITION

Imprimatur,

✠ JOANNES J. GLENNON,

Archiepiscopus Sancti Ludovici.

Sancti Ludovici, die 16. Januarii 1904.

Approbation of His Eminence Cardinal Gibbons.

The Life of Jesus Christ according to the Gospel History, supplies a long felt want. The work is carried out with a gravity and discretion that leave little to desire. Though the various opinions regarding both gospel harmony and commentary are fully stated, they are free from all tinge of controversy. The book is calculated to interest and benefit all classes of readers, but to priests and religious it will be of special assistance.

J. CARDINAL GIBBONS,

Archbishop of Baltimore.

Baltimore, August 23, 1890.

PREFACE.

THIS "Life of Jesus Christ" is intended for readers who have neither leisure nor opportunity to consult many Commentaries and works on ancient history; hence the Author has endeavored to mark off clearly historical facts and dogmas of faith from human conjecture and pious belief. The text is entirely framed out of the words of the gospels, in such a manner that nothing is omitted and nothing added. With regard to chronology, the harmonies of Tischendorf, Friedlieb, Coleridge, Lohmann, Fillion, Gilmore and Abbott have been consulted. Where the chronological order is doubtful, it has been indicated as such in the notes; in most cases the various arrangements of events as found in other authors, have been added. Whenever different opinions exist regarding the most important historical or doctrinal difficulties of the text, nearly all opinions are briefly mentioned. The more probable explanations are emphasized, while the untenable ones are rejected. In the character and arrangement of its notes, the book follows the gospel harmony of Jansenius Gandavensis, although it does not lay claim to the completeness of this latter work.

The nature of the book has made it necessary to collate many commentaries and Lives of Christ. Not to mention the classical commentators on the Gospels, whose interpretations are looked upon as common property, the Author must acknowledge his obligations to the works of Schuster, Reischl, Corluy, Schaff, Milligan, Fillion, Geikie, Farrar, Sepp, Stanley, Fouard and several other writers of recent date. The remarks, it will be observed, are more frequently explanatory than devotional. The compiler has not undervalued the latter nor has he looked upon the word of God as a mere human book, intended to gratify curiosity rather than to instruct us unto salvation; but he has considered that

Sacred Scripture must be accurately understood, before it can be judiciously applied. Besides, the moral and spiritual lessons of the gospels will suggest themselves to each one in particular, as he reads the story or meditates upon its details. They would have enlarged the present volume considerably, without proportionately increasing its value. Though it may seem less dignified to state controverted points as such, than authoritatively to determine them, still the former course has seemed more useful to the writer; he has therefore contented himself for the most part with assigning a greater or less probability to the various opinions.

On perusing the volume it will appear that it might as well claim the title of a "gospel-commentary," as of a "Life of Jesus." Still the latter has been chosen to impress the reader more thoroughly with the truth that the life of Jesus is nothing but the gospel of our salvation. "I esteem all things to be but loss, for *the excellent knowledge of Jesus Christ, my Lord.*" (Phil. 3, 8).

NOTICE TO THE SECOND EDITION.

WITH the exception of several additional illustrations and a few corrections, this Edition is a reprint of the first. My hearty thanks are due to my friends and critics for corrections and suggestions.

CONTENTS.

	PAGE
Preface	v
Introductory Dissertation.....	xv
1. Preface to St. Luke's Gospel.....	1
2. Introduction	2

PART I.—The Nativity and Childhood of Jesus.

3. Genealogy of Jesus.....	8
4. The Angel announces the Birth of John the Baptist.....	11
5. The Word is made Flesh.....	16
6. Mary visits Elizabeth.....	20
7. The Birth of John the Baptist.....	22
8. Joseph takes Mary to Wife.....	25
9. The Nativity.....	26
10. Adoration of the Shepherds.....	29
11. The Circumcision.....	31
12. The Purification and Presentation.....	31
13. Adoration of the Magi.....	34
14. The Flight into Egypt	37
15. Return from Egypt.....	39
16. Jesus stays in the Temple.....	40

PART II.—The Public Life of Jesus.

CHAPTER I.—PREPARATION.

17. John Preaches Penance and Baptizes.....	44
18. John chides the Pharisees and Sadducees.....	47
19. John Instructs the Multitude.....	49
20. John's First Testimony to Jesus.....	50

21. Jesus is Baptized by John.....	51
22. The Temptation of Jesus.....	52
23. John's Second Testimony to Jesus.....	55

CHAPTER II.—THE LIFE OF JESUS UP TO THE FIRST PASSOVER.

24. John's Third Testimony to Jesus.....	57
25. Jesus' First Disciples.....	58
26. The Marriage in Cana.....	62
27. Jesus goes to Capernaum.....	65

CHAPTER III.—FROM THE FIRST TO THE SECOND PASSOVER.

28. Jesus Expels the Buyers and Sellers from the Temple.....	68
29. Jesus and Nicodemus.....	71
30. Jesus dwells in Judea.....	75
31. John is Imprisoned by Herod.....	78
32. Jesus passes through Samaria.....	79
33. Jesus' First Journey through Galilee, The Son of a Ruler.....	85
34. Jesus is Expelled from the Synagogue of Nazareth.....	87
35. Jesus Resides in Capernaum.....	92
36. Jesus Teaches from the Bark of Peter.....	93
37. The Miraculous draught of Fish.....	94
38. The Exorcism of a Demoniac.....	96
39. Jesus Heals Simon's Mother-in-Law.....	99
40. Many Miraculous Cures.....	100
41. Jesus in the Synagogues of Galilee.....	101
42. Jesus Heals a Leper.....	101
43. Jesus Heals the Man Sick of the Palsy.....	104
44. The Call of Matthew.....	106
45. The Feast in Matthew's House.....	107

CHAPTER IV.—FROM THE SECOND TO THE THIRD PASSOVER.

46. Jesus goes to Jerusalem and Heals the Man Languishing for thirty-eight years.....	111
47. Jesus Manifests His Divinity.....	115
48. Jesus Confirms His Testimony.....	118
49. Jesus Defends His Disciples against the Pharisees.....	119
50. Jesus Cures the Withered Hand upon the Sabbath-day.....	122
51. Jesus retires to Lake Genesareth.....	124

CONTENTS.

ix

52. The Call of the Twelve Apostles.....	126
53. The Events that preceded the Sermon on the Mount.....	128
54. The Sermon on the Mount.....	129
A. The Messianic Constitutions.....	129
B. The Apostolic Office.....	132
C. Negative Precepts.....	133
D. Positive Precepts.....	138
E. Social Duties.....	140
F. Obstacles to Christian Perfection.....	141
G. Conclusion of the Sermon on the Mount.....	143
55. Jesus Heals the Centurion's Servant.....	144
56. Jesus restores a Dead Man to Life.....	147
57. John's Embassy to Jesus.....	150
58. Jesus Eulogizes John.....	151
59. Jesus remits the Sins of a sinful Woman.....	154
60. Second Journey of Jesus through Galilee.....	158
61. Return to Capharnaum.....	159
62. The Mother and the Brethren of Jesus.....	161
63. The Lake Sermon or the Seven Parables.....	162
A. The Sower.....	163
B. The Cockle.....	164
C. The Growth.....	165
D. The Mustard Seed.....	166
E. The Leaven.....	167
F. The Treasure-Trove.....	167
G. The Pearl.....	168
H. The Net.....	169
I. Conclusion.....	169
64. The Storm at Sea.....	174
65. Jesus Cures the Demoniac in the Land of the Gerasens.....	175
66. The Daughter of Jairus and the Woman having an Issue of Blood.....	179
67. Jesus restores their Sight to two Blind Men.....	184
68. Jesus Visits Nazareth for the Last Time.....	186
69. Third Journey of Jesus through Galilee.....	187
70. Jesus sends out the Apostles.....	189
71. The Death of the Baptist—Herod hears of Jesus.....	191
72. Return of the Apostles.....	195
73. The First Multiplication of Loaves.....	196
74. Jesus walks on the Water.....	200
75. Jesus promises the Eucharistic Bread.....	202

CHAPTER V.—FROM THE THIRD PASCH TO THE FEAST OF TABERNACLES

76. Jesus reproves the Pharisees.....	211
77. Jesus Heals the Daughter of the Syrophenician Woman.....	216
78. Jesus Heals the Deaf-Mute.....	217
79. Second Miracle of Loaves.....	217
80. The Pharisees ask for a Sign.....	220
81. The Leaven of the Pharisees.....	222
82. The Blind Man at Bethsaida.....	223
83. Promise of the Primacy.....	224
84. Jesus Predicts His Passion for the First Time.....	229
85. The Transfiguration.....	231
86. Jesus exorcises the Mute Devil.....	234
87. Jesus again Predicts His Death.....	237
88. Jesus Pays the Tribute Money.....	238
89. The Greater in the Kingdom of Heaven.....	239
90. Jesus refuses to go Publicly to the Feast of Tabernacles.....	243

CHAPTER VI.—FROM THE LAST FEAST OF TABERNACLES TO THE LAST
FEAST OF DEDICATION.

91. The Samaritans refuse Jesus Hospitality.....	246
92. Half-hearted Followers of Jesus.....	247
93. Mission of the Seventy-two.....	249
94. The return of the Disciples.....	253
95. The Good Samaritan.....	256
96. Hospitality of Mary and Martha ..	258
97. The Feast of Tabernacles.....	260
98. The Feast of Tabernacles (<i>Continued</i>).....	263
99. The Woman taken in Adultery.....	266
100. Jesus disputes with the Jews.....	268
101. Jesus Heals the Man Blind from his Birth.....	275
102. The Good Shepherd.....	281
103. Jesus teaches His Disciples to Pray.....	283
104. Jesus again confounds the Pharisees.....	286
105. Continuation.....	289
106. The Hypocrisy of the Pharisees.....	291
107. Various Instructions.....	294
A. Beware of Hypocrisy.....	294
B. Beware of Covetousness.....	296
C. Beware of Worldly Care.....	298

CONTENTS.

xi

D. Exhortation to Watchfulness.....	300
E. Antagonism Developed by the Kingdom of God.....	302
108. Jesus exhorts the Multitudes to Penance.....	303
A. Parable of the Creditor and Debtor.....	303
B. Necessity of Penance.....	304
C. The Barren Fig-tree.....	306
109. Cure of the Woman who had a spirit of infirmity.....	306
110. Jesus at Jerusalem during the Feast of Dedication.....	308

CHAPTER VII.—FROM THE LAST FEAST OF DEDICATION, TO THE LAST JOURNEY TO JERUSALEM.

111. Jesus preaches beyond the Jordan.....	312
112. The Pharisees attempt to Frighten Jesus.....	314
113. Jesus Teaches in the house of a Prince of the Pharisees	315
A. He heals a Man who had the dropsy.....	315
B. The Guests should not choose the First Place.....	316
C. Whom we must Invite to our Feast.....	317
D. Parable of the Great Supper.....	318
114. Jesus addresses Various classes.....	320
A. The Multitudes in General.....	320
B. The Pharisees are Addressed.....	322
C. The Disciples are Addressed.....	328
D. The Pharisees are again Addressed.....	330
E. The Disciples are again Addressed....	333
F. Conclusion	337
115. Sickness of Lazarus.....	338
116. The Resurrection of Lazarus.....	341
117. The enemies of Jesus Decree His death.....	345

CHAPTER VIII.—FROM JESUS' LAST JOURNEY TO JERUSALEM TO THE LAST SUPPER.

118. Jesus heals Ten Lepers.....	348
119. When and Where.....	349
120. Incessant Prayer.....	352
121. The Pharisee and the Publican.....	354
122. Marriage in the Church.....	355
123. Children in the Church.....	359
124. Riches in the Church.....	360
125. The Laborers in the Vineyard.....	364

126. Jesus Predicts His Passion the Third Time.....	366
127. Ambition of the two Sons of Zebedee.....	368
128. Jesus heals two Blind Men.....	370
129. Repentance of Zacheus	373
130. Jesus at Bethany.....	377
131. The Triumphal entry of Jesus into Jerusalem.....	381
132. The Homage of the Gentiles.....	386
133. Jesus curses the Barren Fig-tree.....	390
134. Jesus expels the Traders from the Temple.....	391
135. Efficacy of Faith.....	392
136. The Conflict begins.....	393
137. Three Parables.....	395
A. The two Sons.....	395
B. The wicked Husbandmen.....	396
C. The Parable of the Marriage Feast.....	399
138. Three Assaults.....	401
A. The Political Assault.....	401
B. The Assault of the Scoffers.....	403
C. The Theological Assault.....	405
139. The Last encounter	408
140. Woe against the Scribes and Pharisees.....	409
141. The Widow's Mite.....	416
142. The incredulity of the Jews.....	417
143. The Last Prophecies of Jesus.....	420
A. The destruction of Jerusalem.....	420
B. The Second Coming.....	429
C. The Ten Virgins.....	432
D. Parable of the Talents.....	434
E. The Last judgment.....	436
144. Jesus foretells His Passion again.....	440
145. Judas betrays Jesus.....	440

PART III.—The Passion and Death of Jesus.

CHAPTER I—THE LAST SUPPER.

146. The Paschal Lamb.....	443
147. Jesus desires to eat the Pasch.....	449
148. The Apostles strive for the first places.....	452
149. Jesus washes the feet of His Apostles.....	453
150. Jesus announces His Betrayal.....	457
151. The Departure of Judas.....	459

CONTENTS.

xiii

152. Jesus institutes the Holy Eucharist.....	461
153. First Prediction of the Fall of Peter.....	465
154. The incident of the Swords.....	467

CHAPTER II.—THE LAST WORDS OF JESUS.

155. Jesus Addresses His Apostles.....	
A. Jesus strengthens His Apostles against the Present Trials..	
A. Motives of Consolation.....	468
B. The Farewell Words of Jesus.....	474
B. Jesus strengthens His Apostles against Future Trials.....	
A. Abide in Me.....	475
B. Conditions of their Abiding in Jesus.....	478
C. Outward Result of their Abiding in Jesus.....	479
D. Effects of the Coming of the Paraclete.....	481
E. Their Sorrow shall turn to Gladness.....	483
F. Prayer in the name of Jesus.....	484
G. The Apostles Confession of Faith.....	486
C. The High Priestly Prayer of Jesus.....	
A. Jesus Prays for Himself.....	488
B. Jesus Prays for His Apostles.....	489
C. Jesus Prays for All Believers.....	491
156. Second Prediction of Peter's Fall.....	492

CHAPTER III.—JESUS ON MOUNT OLIVET.

157. The Prayer and Agony of Jesus.....	494
158. Jesus is Betrayed and Taken.....	498

CHAPTER IV.—JESUS BEFORE THE JEWISH COURT.

159. Jesus Before Annas. First denial of Peter.....	503
160. Jesus before the Sanhedrin. Second and Third Fall of Peter..	507
161. Jesus is Insulted and Mocked.....	511
162. Jesus again before the Sanhedrin.....	512
163. Despair of Judas.....	513

CHAPTER V.—JESUS BEFORE PILATE AND HEROD.

164. Jesus before Pilate.....	516
165. Jesus before Herod.....	521
166. Jesus is led back to Pilate... ..	522

167. Jesus is crowned with Thorns.....	527
168. Sentence of Death.....	528

CHAPTER IV.—THE WAY OF THE CROSS.

169. Jesus carries the Cross.....	535
170. Jesus Addresses the Weeping Women..	532

CHAPTER VII.—THE CRUCIFIXION.

171. Jesus is crucified, and prays for His enemies.....	536
172. The Inscription. The Division of His Garments.....	537
173. Jesus is mocked. His Last Words.....	538
174. The Heart of Jesus is pierced... ..	545
175. Jesus is Buried.....	547
176. The Sepulchre is Scaled and Guarded.....	551
177. The Women prepare Spices and Ointments.....	553

PART IV.—The Resurrection and Ascension of Jesus.

178. Jesus Rises from the Dead.....	554
179. The Holy Women at the Sepulchre.....	555
180. Peter and John Hasten to the Sepulchre.....	557
181. Jesus appears to Mary Magdalene.	558
182. Jesus appears to the Holy Women.....	561
183. Jesus appears to Peter, and to the Two Disciples in Emmaus..	562
184. Jesus appears to the Disciples at Jerusalem.....	566
185. Jesus Addresses Thomas.....	570
186. Jesus appears near the Lake of Galilee.....	571
187. Jesus gives the Primacy to Peter.....	575
188. Jesus appears on a Mountain in Galilee.....	578
189. Jesus appears to James.....	579
190. Jesus appears to the Eleven at Jerusalem.....	579
191. Jesus Ascends into heaven.....	583
192. The Election of Matthias.....	586
193. The Coming of the Paraclete.....	587
194. End of the Gospel.....	590

INTRODUCTORY DISSERTATION.

THE word "gospel" means "glad tidings," "good news." At first it signified the present, or sacrifice, offered in return for good tidings. But in the New Testament it always means the glad tidings of salvation through Jesus Christ. More commonly we use the word in a figurative sense, and denote by it the books in which the good news of Christianity is contained. Hence, we see that properly speaking there is only one gospel, the gospel of Jesus Christ. Referring to the four accounts of this gospel, we do not name them the gospel of Matthew, of Luke, of Mark and of John, but the gospel (of Jesus Christ) according to Matthew, Luke, Mark and John. None of these four accounts claims to give a full "Life of Jesus," but all are mere selections of certain features. The particular ends of the four inspired writers and their method of attaining them, we shall consider later. At present we must glance in a cursory way at a few peculiarities common to all the gospels or to several of them.

So unbiassed a history as the gospel narrative has never been written. The personal views and feelings of the individual authors are entirely suppressed or, at least, kept in the back ground. The grandeur of the subject, its overpowering facts and sublime teachings, subdue the truth-loving mind and penitent heart by the power of their inherent majesty. Human aid and artistic device are not needed.

Two of the gospels, the first and fourth, were written by Apostles, the other two by disciples under the immediate influence of Apostles. The first three, though beginning the history at various points, relate mainly the Galilean ministry of Jesus, closing with the final events in and about Jerusalem; the fourth gospel describes the different visits of Jesus to Jerusalem and gives a

sketch of the Judean ministry, ending as do the first three with an account of the passion, death and resurrection of Jesus. The first three Evangelists tell of the popular discourses the similitudes and parables of Jesus: they deal mainly with facts; the fourth Evangelist chronicles the discourses Jesus addressed to the more educated classes, the priests and Rabbis, who were the leaders of the Jewish hierarchy and the bitterest enemies of Jesus. The first three gospels proceed on a common outline, and are called Synoptic gospels, their authors Synoptists; the fourth gospel, on the contrary is often called the "Spiritual gospel," the very "Heart of Jesus."

From the very beginning, the "Life of Jesus" was the centre and soul of Christianity. It is not merely a system of abstract philosophic religious truth that forms the basis of the Christian religion; Christianity stands and falls with Jesus Himself. We cannot depreciate or make light of Him without shaking the very foundations of the entire Christian dispensation. The story of Jesus was, therefore, told by the earliest Apostolic missionaries; in fact, it was the *substance* of their teaching. By constant repetition in public worship and private life, it assumed probably at an early date a stereotyped form. The absence of books together with the Jewish education was apt to strengthen the memory of the first Christians, so that this oral tradition could pass from father to son without any substantial change. We may suppose also that certain parts of the Life of Jesus were committed to writing, if not for public circulation, at least for private use. The Synoptic gospels, especially the second and third, probably exhibit the written record of this oral and fragmentary history of Jesus, its form in each case being adapted to the purpose of the historian.

The four gospels, therefore, are but four different expressions of the one gospel, the Life of Jesus on earth. In substance they must agree, in arrangement they may and do differ. Attempts have been made from the earliest times, to construct a gospel-harmony, as it is called, *i. e.*, to arrange all the events of the different gospels chronologically and fit them together so as to make one continuous story. It is plain, that no such harmony can claim infallibility; while the single facts are infallibly true, their chronological order in these harmonies, remains always the work of man, and has more or less authority according to the greater or less

amount of reason or tradition that can be brought to bear on the point. If the details of a fact differ in one gospel account from those of another, and if even the series of facts differ in the different Evangelists, we must recall the principle that no gospel claims to give a full account of the Life of Jesus, or to tell all that is true. With this principle before our eyes, it cannot be hard to reconcile all seeming divergences of the gospels. It is true that in the Synoptic gospels the whole of the public life of Jesus does not seem to exceed one year in duration, while in the Gospel of St. John it fills certainly more than two, and probably more than three years. Again, the scene of the ministry of Jesus up to Passion week, is according to the three earlier gospels situated in Galilee, while in the fourth gospel Judea figures as the principal centre of Jesus' work and teaching. But all we need is that in the Synoptic gospels room be left for the longer time and the larger area of Jesus' ministry as described by St. John. That the fourth gospel leaves room for the first three, hardly needs to be proved; references in it to the Galilean ministry are frequent and clear. But the same holds with regard to the Synoptic gospels. Passages like Matt. xxiii. 37, Luke xiii. 34, Luke x. 38-42. (iv. 44, and Acts x. 37-39) clearly imply an earlier and lengthy ministry of Jesus in Judea.

More stress is usually laid upon the fact that the fourth gospel differs from the other three in its portrayal of the personality of Jesus. But here again, the gospel accounts far from contradicting, rather suppose and imply one another. St. John, indeed, presents Jesus as the Word of God; but this characteristic is insisted on only in the prologue, and that for special reasons, as will be seen in the note on the passage. The main feature of Jesus brought out by the fourth gospel, is His Divinity. But if it is the Son of God we see constantly before us in the account of John it is not less the Son of man that is made familiar to us.

From the very moment at which the Word is made flesh (John i. 14), He dwells among us, even until the time when His sacred side is pierced by the soldier's lance. On the other hand, if in the Synoptic gospels Jesus is preëminently the Son of man, He is not the less truly the Son of God. He forgives sins, is Lord of the Sabbath, comes in His kingdom, rises from the dead, in a word, is the Christ, the Son of the living God. (Compare Matt. ix. 6; xii. 8;

xvi, 28; xvii, 9; xix, 28; x, 13-28.) Here again the different gospels bring out different views of the same person, the God-man, without implying that the views given by the other gospels are false or unreliable.

On turning from the person of Jesus as exhibited in the several gospels, to His discourse contained in the same records, we are again struck with the great difference between the fourth gospel and the other three. In the latter Jesus teaches in parables, in short proverbial sayings, and appeals for the most part to the popular mind; in the fourth gospel no parable, in the strict sense of the word, can be found, aphorisms and proverbs are rare, and the whole style of teaching is fitted for the educated rather than the common people. But even in this respect there are points of contact between the fourth and the first three gospels. As to the aphoristic nature of the language, we may compare John xii, 25 with Matt. x, 39 and xvi, 25; John xiii, 16 with Matt. x, 24 and Luke vi, 40; John xiii, 20 with Matt. x, 40; John xv, 20 with Matt. x, 25; John xv, 21 with Matt. x, 22; John xviii, 11 with Matt. xxvi, 52; John xx, 23 with Matt. xvi, 19; John iv, 44 with Mark vi, 4; John xii, 8, with Mark xiv, 7. It is true, there are no parables in the fourth gospel, but instead we have such figures as the good shepherd, the true vine, the grain of wheat which must die in the ground before it springs up, the sorrow and succeeding joy of the woman in travail, the fields white unto the harvest, all of which figures might easily be drawn out into parables; and Jesus would no doubt have done so, had He delivered them to such audiences as are described in the gospels of Matthew, Mark and Luke. The discourses recorded in the fourth gospel were addressed, not so much to the mass of the people, as to the Jews, the professed leaders of the people, among whom there were no doubt many learned men, who would have been rather repelled than attracted by a less elevated style of speech. On the other hand, such an elevated and solemn style is not unknown to the earlier Evangelists. The passage of Matt. xi, 25-27, for instance, is acknowledged even by our opponents to sound like a part of St. John's gospel, so much so that they think it necessary to explain this extraordinary language as being called for by an isolated and exalted moment of the life of Jesus. They do not consider that the fourth gospel precisely aims at narrating the series of those isolated and exalted moments of Jesus' life, that in other

words, John has given us the tragic aspect of that life. Compare again the prophecies of Jesus concerning the destruction of Jerusalem, the end of the world and the last judgment, as recorded by Matthew, with the Sermon on the Mount by the same Evangelist, and you will hardly dare to maintain that there is a less difference of style between these passages, than we find between the whole gospel of St. John and those of the Synoptists.

The principles thus far applied to explain the different form of the discourses contained in the first three and the fourth gospels, may be equally applied to their substance. In the Synoptic gospels, Jesus addresses the multitudes who, with all their defects, have a firm good will, to do what is right. All they need is instruction; Jesus teaches them in that plain and forcible language only to be found in the gospels. The audience we meet in St. John's Gospel is quite different: Jesus acts, as it were, constantly in His official capacity, bearing witness to His mission before the heads of the synagogue, the Church of the Old Law, and before the future heads of His own Church, the life-giving society of the New Testament. One more reflection must be added; Jesus bears witness to His Messianic mission, not merely before the Synagogue, but before the corrupted and treacherous Synagogue. He must claim His rights from men who are determined to do anything, rather than give over the rule of the Church into the hands of its rightful head. According to the parable of Jesus, they are resolved to kill the son of the master, the heir of the vineyard, rather than pay what they owe. Now, a worldly church cannot be spoken to as the world; the world, Jesus addresses in the greatest part of the synoptic gospels, but the worldly church He reprehends and convinces in the fourth gospel. But let us suppose for a moment that all this does not satisfactorily explain the difference between the Synoptists and St. John, the difference, namely, of the outer framework of the gospels with regard to the scene and duration of the ministry of Jesus, and the difference with regard to the portraiture of Jesus Himself, His person, discourses and the substance of His message; in this supposition, the unexplained divergence of the fourth from the first three gospels is an unanswerable proof for the genuineness of the former. Had a forger, or any one who had not the full confidence of the Church as knowing by personal experience all he wrote, attempted to write a new gospel, entirely and

inexplicably divergent from the well known and generally received three gospels, it would never have found its way into the Church of Christ, as a true historical document of the life of Jesus

Thus far we have considered the harmony of the gospels with regard to their outer framework and their substance. But we must examine also their chronology, both general and special. The general chronology of the gospels is based on the three dates of the birth, baptism and death of Jesus. To determine the date of Jesus' birth, two facts are of importance, namely the death of Herod and the enrolment under Quirinius. From the gospel of Matthew we know that Jesus was born before Herod died (Matthew ii, 1-16). Chronologists at present generally place the death of Herod before Easter of the year of Rome 750, about four years before the date at which Jesus is supposed to be born, according to the vulgar reckoning of the Christian era. The second fact, namely the enrolment under Quirinius, is also of great value in discussing the date of the birth of Jesus. The gospel of Luke (ii, 2) shows that this enrolment coincides with the date in question. Since the matter is an unsettled one, it must here suffice to state that the years of Rome 750, 749, 748, 747 are the possible, and even the probable, years of the birth of Jesus. The years of Rome 751-754 which were formerly considered as possible dates of the same event, are now generally rejected. Some writers add two other facts given in the gospels, namely the course of Abias (Luke i, 5-8) and the star of the Magi (Matthew ii, 2-7), as bearing on the question of the date of Jesus' birth. It will appear from the notes to the given passages that these data are too vague and unreliable to lead to certain results. The date of the baptism of Jesus may be sufficiently determined from the references to certain secular rulers given by the Evangelist Luke (iii, 1), while the details of the last Passover, which all the gospels contain, serve to determine the date of the death of Jesus. A reference to the notes on the respective passages, must serve here instead of a fuller discussion.

Next we must cast a glance at the special chronology of the gospels, as far as it affects their harmony; in other words, at the chronological order of the individual events recorded by the four Evangelists. Passing over minor details, such as the chronological position of the coming of the Magi, we may say in general that the order of events up to the first Passover of Jesus' first year of public

ministry is not called in question. Even His return to Galilee through Samaria may be added to the undisputed part. Again excepting minor details, the chronology from the feeding of the five thousand to the end, is unquestioned. The dispute is respecting the order of the events narrated in Matthew iv, 13 to xiv, 12; Mark i, 14-iv, 29; Luke iv, 14-ix, 9, John iv, 1-v, 47. If the feast mentioned in John v, 1, be not the second Passover, nor the feast of Pentecost, but a festival preceding the Passover, Purim for instance, then all the events included within the above mentioned limits, may be compressed into one year, the whole of Jesus' public ministry covering only a little more than two years. If John v, 1, refers to the Passover, or to a festival after the second Passover, then the same events are arranged differently by different authors, but in such a way as to extend the public ministry of Jesus over more than three years. For a detailed account of all these views the notes on the respective passages must be consulted. Placing the birth of Jesus in the year of Rome 749, His baptism falls in January 779, and His death on March 18, 782. But the date of Jesus' death varies according to that of His birth, and ranges between the years of Rome 781 and 786; the year 783 seems to be more commonly accepted than any other. It must be remembered that the years mentioned at the head of the different chapters through the book, refer to the year of the life of Jesus, not to the year of the commonly received Christian era.

What has been said thus far, suffices to prove in a negative way the truth of the gospel account, in so far as it contains no inextricable contradiction. Next we must briefly indicate a positive argument for their genuineness and truthfulness. To start from an undisputed fact, our four gospels were acknowledged and received as genuine towards the end of the second century. St. Irenæus of Lyons (130-200), Tertullian of Carthage (190-245). St. Theophilus of Antioch (175), St. Clement of Alexandria (160-220), the Muratorian fragment (170-180) and the Peshitto and Itala Versions bear testimony to our statement. St. Irenæus explains why we ought to have four gospels (adv. hæc. III. xii. 8); in another place he testifies that he had heard from St. Polycarp, what the latter had heard from St. John the Evangelist, and that all had agreed with the Scriptures (adv. hæc. III. iii. 4). Tertullian distinguishes the gospels of Mark and Luke from those of

Matthew and John, because the latter are written by Apostles, the former by disciples of the Apostles (adv. Marcion IV. 3. Compare *ibid.* 5). St. Theophilus wrote a kind of harmony of the four gospels together with a commentary (Hieron. *epist.* 151 ad Algas. *quaest.* 5.) In another work of the same St. Theophilus are found quotations from Matthew, Luke and John. The Diatessaron of Tatian (A. D. 160-180) may be mentioned here. St. Clement of Alexandria distinguishes between the gospel of St. John and the earlier ones, because the latter treats of things of sense, while the former is a "spiritual gospel." If we add to these testimonies the fact that the four gospels are enumerated in the Muratorian fragment and are embodied in the Peshitto and Itala Versions, we must acknowledge the reception of the four gospels in the universal Church, at least towards the end of the second century.

But this is not all. Several of the above stated facts show that the four gospels must have existed in the Church long before that period. The gospel-harmony, for instance, which was written by St. Theophilus, and the Diatessaron of Tatian show that all four gospels were conceived as forming but one record, and as having equal authority. Tertullian (adv. Marcion. iv. 5) defends the four gospels against Marcion because they rest upon the authority of the Apostles. The early versions, too, show the authority which the four gospels had in the early Church, and from this in turn, we may safely infer their early recognition. We pass in silence over the testimony of Athenagoras of Athens (A. D. 177) whose writings contain quotations from the Synoptic gospels, of Dionysius of Corinth (A. D. 170), of Polycarp and Ignatius who, at least, allude to the gospel texts. (Compare Eus. *Hist. Eccles.* iv. 23). But the testimony of Justin Martyr (A. D. 147-160), must be emphasized, because in his first apology and his dialogue against the Jew Tryphon, he quotes passages from the gospel of Matthew, and shows that he probably knew those of Luke and Mark. It may be of interest to know that the first quotations reach back as far as A. D. 138. With regard to the fourth gospel, St. Justin repeatedly proposes the doctrine of the Word, peculiar to St. John, and in two passages (*Dialog.* § 88 and *Apolog.* 1, 61) he evidently uses the very language of the fourth gospel (John i, 20, and iii. 4 f.). It is objected that the apocryphal gospel of the

Hebrews is also made use of by St. Justin, Tatian and in the pseudo-Clementine epistles. Granting the probability of the statement, we deny that it enfeebles our argument in any way. For in those days the gospel of the Hebrews was not considered independent of the gospels; it was rather looked upon as a version of St. Matthew's gospel according to its Hebrew text. If the apocryphal gospel of the Hebrews is quoted by the writers of the second century, such a practice is a proof for the general esteem of St. Matthew's gospel at that period.

In the present question, the proofs drawn from our enemies, the heretics of the second century, in favor of the general authority of the four gospels at that time, is even more cogent than the testimony of the fathers and ecclesiastical writers. That Valentinus (A. D. 140) depends in his whole system of doctrine on the gospel of St. John is acknowledged by all who do not need to establish the opposite dependence of St. John on Valentinus, in order to uphold their own day-dreams. Besides, Valentinus refers to *Matt.* viii. 9; v. 18; xix. 20; *Luke* vii. 8; viii. 41; as we see from *Iren. adv. hæc.* I. vii. 4; I. viii. 2; I. iii. 2; I. iii. 3. Compare also *Iren. adv. hæc.* I. viii. 5; III. xi. 7; VI. 35. The disciples of Valentinus, Ptolemaeus and Heracleon, A. D. 170-180, quote the gospel of St. Matthew, and the former has copied out a whole chapter of St. John, while the latter wrote a full commentary on the same gospel. Several sects of the ophitic Gnostics must also be mentioned, who make use of *John* i. 1-4; iv. 21, ff; iv. 10; iii. 14; iii. 17 (See *Hippolyt.* v. 6 f., 8, 9, 12, 16, 17). The gospel of St. Matthew is also known to the same heretics, e. g. *Matt.* vii. 13-14 (See *Hippolyt.* v. 8). Most probably the Montanists derived their notion of the Paraclete from the gospel of St. John, because their opponents, the Alogists, rejected this gospel, ascribing its authorship to Cerinthus, the contemporary of St. John. This latter fact shows that even then the fourth gospel was looked upon as reaching back to the Apostolic age. The Gnostic Basilides (A. D. 125), quoted the gospels of St. Luke and St. John verbatim. See *Hippolyt.* VII. 22, 26, 27. The passages quoted are *John* i. 9; ii. 4 and *Luke* i. 35. Several writers deny that the Commentary on the gospel by Basilides, containing 24 books, has reference to what we know as the gospel; still the opposite opinion has at least an equal amount of probability (Compare *Euseb. Hist. Eccles.* IV.

7). We have not as yet mentioned Marcion, who in the beginning of his career recognized the four gospels of the Church, and only later began to set himself up as their reformer. (See Tertul. adv. Marcion IV. 3). Celsus too, deserves mention in this question. This acute and scoffing adversary of Christianity directs his arguments mostly against gospel-truths. Origen in his refutation of Celsus (ii. 74) attests that he professedly attacked the gospels. Nor can we say that Celsus might have borrowed his facts from Apocryphal writings, for, after mentioning several incidents related in the apocrypha, he intentionally passes over them. Thus far, then, the authority of the four gospels in the Church is shown to reach back to the first quarter of the second century.

Nor does history lack means to show the existence and authority of our gospels even before that period. But it would lead us too far in the present sketch to follow the argument fully. The main facts from which we start are the following: 1. The Apocryphal gospel of St. James is proved to belong to the first decades of the second century. Now, this book pre-supposes the recognized authority of the gospels of Sts. Matthew and Luke. Hence these gospels must reach back, at least, into the 1st century. 2. In the same way, the acts of Pilate date back at least to the beginning of the second century. But these records follow the account of St. John in the story of the trial of Jesus, while they speak after the manner of the Synoptic gospels concerning the crucifixion and the resurrection. Here, again, the inference is patent. 3. Similar reasonings may be drawn from the gospel of the infancy and from the pseudo-Clementine literature, in both of which writings the existence and acknowledged authority of the gospels are presupposed. 4. The epistle of Barnabas, which belongs to the end of the first century, or at the latest to A. D. 120, quotes from the gospel of St. Matthew the passage "many are called, but few are chosen" with the express addition "it is written," indicating that the gospel of Matthew ranked at that period among the received inspired books. In the twelfth chapter the writer alludes also to John iii. 14. 5. Papias has not been mentioned because it is more difficult to base on his writings an independent argument for the early existence and authority of the gospels in the Church. But, our opponents have no right from the fact that Eusebius does not mention Papias' use of the gospel of St.

John, to infer this writer's ignorance of that gospel or even his silence with regard to it. For Eusebius does not tell us that Papias quoted the gospel of St. Luke or the epistles of St. Paul; and who is rash enough to assert that, therefore, Papias neither quoted either inspired author nor knew anything of them? Eusebius never intended to write an argument for the genuineness of the fourth gospel, concerning which he had never doubted, nor of the gospels of Sts. Matthew and Mark; his notices concerning these last two gospels are of an entirely different character.

Another consideration must be added regarding this point. The above testimony is indeed a powerful argument for the authenticity of the four gospels; but to merely cite the testimony of individual ecclesiastical writers, is not only to understate the case, but also to set the reader upon the wrong track for arriving at a conclusion. The testimony adduced clearly demonstrates that the authenticity of the four gospels was an article of belief of the Church early in the second century. It is not for us who share the same belief to account for it on the supposition that it is true; but those who oppose this belief in the authenticity of the gospel, must explain its existence at the early date indicated, on the supposition that it is false. How could a spurious document find its way into the very canon of the inspired books under the claim of a Johannine authorship, when scarcely twenty years had elapsed since St. John's death, and when his disciples were still numerous and influential? And how is it that as soon as we hear of any sacred books of the New Testament, the four gospels hold a foremost place in their midst, not only in the eyes of the faithful but also among heretics and infidels everywhere, in Africa, Egypt, France, Italy and Syria? We can not explain this fact as the mere growth of a legend or a myth; the Church was one body, whose various parts were very closely united by a living relation and an active intercourse. The opinions arising in one part were readily communicated to the others, and thus carefully guarded. How watchful the faithful were of their received doctrines and traditions, appears repeatedly from the history of those days. And is it credible that under such circumstances a whole spurious book, intimately connected with the life and teaching of the church, should have been received by it as an authentic document, coming from an Apostle or a disciple of an Apostle? As well might we question the authenticity of the

constitutions of any commonwealth, and reject them, as spurious.

The authenticity of the gospels once established, we may add a few remarks concerning each gospel in particular. The first was written by the Apostle St. Matthew; the name is explained by some scholars as meaning "God's freedman," by others as signifying "gift of God," being identical with Matthias, or the Greek Theodore? The former name of the Evangelist had been Levi (See Mark ii, 14; Luke v. 27-29), and his secular calling had been that of tax-gatherer or publican. Some interpreters have maintained that the previous occupation of St. Matthew has influenced the arrangement of his gospel; for the topical structure of the book, according to which similar events and discourses treating of similar subjects are grouped together, perfectly harmonizes with the accurate business habits of its author. Tradition says that Matthew was murdered in Ethiopia, while at prayer; but according to St. Clement of Alexandria, he died a natural death. About the life and labors of the Evangelist we have no certain knowledge. Most probably the gospel was written in Palestine for Jewish Christians. The words "I am not come to destroy, but to fulfil" (v. 17), express the end and purpose of the book. It is proved that Jesus fulfilled the prophecies, both verbal and typical, of the Old Testament, and thus brought the law to its perfection. Therefore Jesus is the Messiah. As to the language in which the gospel was originally written, the unanimous tradition of the early Church points to the Hebrew, i. e., the Syro-Chaldaic or western Aramaic; but the same testimony is equally unanimous in maintaining that the Greek text of the gospel is a faithful representation of the Apostle's production. Many assert that St. Matthew himself translated his gospel into Greek or had it thus translated. Here we must guard against the opinion that the apocryphal gospel of the Hebrews, which is known to have existed from the end of the second to the beginning of the fourth century, is the original work of Matthew, written in Hebrew. The frequent quotations from this work by certain writers of the stated period, show that even then individual scholars identified it with the true gospel. Several recent scholars have insisted on the fact that the discourses of Matthew's gospel in the Greek rendering, agree most exactly with the same discourses of the gospels of Sts. Luke and Mark, while the parallel narrative passages differ widely. Again, the quota-

tions from the Old Testament in the discourses, are generally taken from the Septuagint version, while the quotations in the narrative portions are independent translations from the Greek. From these facts they infer that the present Greek text of St. Matthew is not the work of a mere translator. But it must be kept in mind that the argument based on this peculiarity of the Synoptists proves too much: It leads us to suppose that Jesus Himself quoted from the Septuagint. This cannot be maintained of the ordinary discourses of Jesus, whatever may be said of His address to gentiles.

Pantaenus of Alexandria (A. D. 200), is said to have found in India the original Hebrew text of the first gospel, whither St. Thomas had brought it. St. Jerome found the same among the sectarian Nazareans, where it had undergone considerable corruptions (Compare Euseb. iii. xxv. 89; v. 10; vi. 25.). Great uncertainty prevails regarding the time when the gospel was written. It seems certain that Jerusalem had not been destroyed at the time of its composition; on the other hand, a considerable interval of time must be allowed between the ascension of Jesus and its publication. Ancient authorities place its origin between the eighth and twelfth years after the ascension, i.e., about 40 A. D. (Compare Euseb. III, 24; v. 8, 21; vi. 25.). Recent authorities, relying on the assertion of Irenaeus (haer. iii, I. 1.) that it was written when Peter and Paul were in Rome, place its composition after 61 A. D., or, at any rate, between A. D. 60 and 66. It may be of interest to know that St. Matthew is symbolized in Art by a man, because he begins his gospel with the story of Jesus. The gospel itself holds the first place among all the New Testament writings, because it is probably the earliest of the gospels, and also because it is the strongest bond connecting the inspired writings of the Old Law with those of the New, showing as we have seen that the latter is nothing but the fulfilment and perfection of the former.

The author of the second gospel is St. Mark, the interpreter and disciple of St. Peter. He is mentioned in I. Pet. v. 15. If he be identical with John Mark, the cousin of St. Barnabas, then we find his name mentioned in Acts xii, 12, 25, 31; xiii, 5, 13; xv, 37 ff.; Col iv, 10; II. Tim. iv, 11; Phil. 24. But this question has not yet been settled; it is treated by Card. Patrizi (de Evang.

l. i. c. ii, q. i. and comment. in Marc. Append. i.) and also in the Tuebinger Quartalschr. (1854 pg. 619 ff; 1863, page 292 ff.). The gospel is said to have been written in Rome, at the request of the Roman Christians, and to have been approved by St. Peter himself (Compare Clem. Alex. hypotyp. vi; Euseb. h. e, vi, 14, ii, 15, 16; iii, 39; vi, 25). The original language was Greek, but Latin expressions are frequent (see vi. 27; xii, 42, xv, 39) and the whole gospel is especially adapted to the Roman mind, so easily impressed with the ideas of power and energy. Beginning with the baptism of John, the gospel mainly narrates facts, arranging them in chronological order. The style is brief, rapid and graphic, vividly sketching the successive events with their living details. Jesus is exhibited as the Son of God; but His concrete picture in the gospel is that of the great wonder-worker and spiritual conqueror who fills the mind of the multitudes with amazement and fear. Several miracles and one parable are to be found in this gospel alone, thus showing its independence of the others. Some particulars also about the person of Peter are found in the second Evangelist alone, but they are such as do not exalt the prince of the Apostles, and thus show his personal influence on the author. It is said that Mark took his gospel with him into Egypt, whither he went to preach the faith, becoming the founder of the church of Alexandria. Some writers maintain that he died in the eighth year of Nero (A. D. 62), but others believe that at that time Anianus followed him in Alexandria, he himself going to a different field of labor. His symbol is the lion, because his gospel begins with the voice of one crying in the desert.

A word must be said about the genuineness of the last part of St. Mark's gospel (xvi. 9-20.). The reason for denying that these verses belong to the gospel of Mark are the following: 1. They are not found in the two oldest and best manuscripts of the New Testament, namely the Sinaitic and the Vatican. 2. About the time of St. Jerome, the passage seems to have been wanting in most copies. 3. The section contains no less than twenty words and expressions that are not found elsewhere in the third gospel. But on the other hand we have most weighty reasons for upholding the doubted authenticity, because: 1. St. Irenaeus (A. D. 202), the pupil of Polycarp (pupil of St. John), quotes verse 20, word for word. 2. The Vatican manuscript omits the section, but has a

column left blank after verse 8, showing that the copyist knew that something was still wanting. **3.** The Roman Christians were most anxious to obtain the gospel of St. Mark, so that an incomplete copy, or a copy wanting the last page could easily have come into circulation; and that the more readily, because the section seems at first sight to contain assertions contradictory to several statements of the other gospels. **4.** The eighth verse ends very abruptly in the Greek text and cannot be maintained to be the true ending of the gospel. **5.** The twenty new words and expressions cannot astonish us, if we consider that the whole gospel is very brief, and treats in the passage in question of a subject entirely different from that of the rest of the book. **6.** The present ending of the gospel well accords with its whole character, emphasizing to the last the miracles wrought by Jesus or through the power of His ministers.

The third gospel, as all agree, must be attributed to St. Luke. The name Luke, Greek Lucas, is probably an abbreviation of Lucanus or Lucilius, but not of Lucius. According to an ancient tradition he was a native of Antioch, and his gospel shows that he was well versed in the Greek language. The passage of St. Paul (Col. iv, 14) teaches us two facts concerning Luke: that he was a physician, and that he was not a Jew. For "the beloved physician" is distinguished from those of the circumcision. His knowledge of medicine appears also in Luke iv. 38 and Acts xiii. 11. An old tradition makes him also an expert in painting and ascribes to him two pictures, one of our Lord and one of his blessed Mother. The latter he must have personally known, because hardly any one else could have given him all the details of Jesus' infancy, which we find in the third gospel (Compare Luke ii, 19-51.). Whether the Evangelist was one of the Seventy disciples, or one of the two who were walking to Emmaus, cannot be answered with the absolute certainty. But it is more likely that he belonged to neither party, since he was not himself "an eye-witness" (Luke i, 2.). Luke was St. Paul's companion on his Apostolic journeys, and he is mentioned by the latter in II. Cor. viii, 18; Col. iv, 14; II. Tim, iv, 11; Philem. 24 (Compare Acts xvi, 10, and xx, 5.) The gospel was written for a certain Theophilus; this name may refer to any Christian in general or may apply to a single person; the latter view is more probable. From its whole tone the gospel shows that it was

written especially for Gentile Christians, as the influence of the Apostle of the Gentiles on its author would lead us to expect. But there is no proof that St. Paul dictated it, or referred to it when in II. Tim. ii, 8, he spoke of "my gospel". The peculiarities of the third gospel are striking. Hebraisms occur mainly in the first two chapters. And it was this peculiarity of style that gave Marcion an apparent reason for omitting chapters 1 and 2, while in reality he was led to do so on doctrinal grounds, namely, to uphold his dualistic principles. For the same reason he connected III. 1, immediately with iv. 31. The Hebraisms are easily accounted for, if we consider that the Evangelist probably followed in his gospel smaller written accounts of the Life of Jesus. Where scenes are described that had fallen under his personal observation, the style of the third gospel is far more pure. Generally, a chronological order is followed, especially in the statement of the principal facts. For minor details connected with such facts, the order of the other Evangelists is often preferable. Incidents peculiar to the third gospel are: the account of the Nativity; the presentation in the temple; the miraculous draught of fishes; the mission of the Seventy; the parables of the good Samaritan, the barren fig-tree, the lost sheep, the prodigal son, the unjust steward, Dives and Lazarus, the importunate widow, the Pharisee and the Publican, the ten pounds, the visit of Zaccheus, and several details of the closing scenes. From this list alone the main characteristic of Jesus according to the third gospel, may be inferred. He is the great Physician, the merciful Lord, the loving Redeemer. As the gospel was written before the Acts (Acts I, 1), we may suppose that it was composed either at Cæsarea during St. Paul's imprisonment there (A. D. 58-60.), or in Rome towards the end of St. Paul's first captivity (about A. D. 60). After the death of his great master, A. D. 67, St. Luke is reported to have preached in several countries, especially in Illyria, and to have suffered martyrdom at Patræ in Achaia. He is symbolically represented by the ox, a sacrificial victim, because the gospel opens with an account of the sacrifice of Zachary.

The author of the last gospel is the Apostle who survived all the others. The many discussions raised of late concerning the authenticity of this gospel, have in reality only served to prove it more clearly than ever. The general outline of the proof taken

from external evidence has been given above. The argument taken from the character of the gospel itself, confirms the same conclusion, even if it does not independently establish it. As we cannot fully develop this argument, we shall indicate its steps: **1.** The author is evidently a Jew; **2.** he must have belonged to Palestine; **3.** the author was an eye-witness of what he relates; **4.** he was a disciple, an Apostle, and no one but the disciple whom Jesus loved. As to the person of the fourth Evangelist, he was the son of Zebedee and Salome, and younger, as it seems, than his brother James the Greater. John first comes before us in connection with the Baptist. For it was probably he who with Andrew followed Jesus, after John the Baptist had pointed him out as the lamb of God (John i. 35. ff.). The love Jesus bore him was clearly shown at the last supper (John xiii. 29.) and again under the cross, when Mary was recommended to the care of John by her expiring Son (John xix. 25. ff.). Near the sea of Galilee it was John again, who first recognized the Lord standing on the shore (John xxi. 7. ff.). The earlier gospels also mention the fourth Evangelist as one of the three privileged disciples that witnessed the raising of the daughter of Jairus, the Transfiguration, and the agony in Gethsemane (Luke viii. 51; ix. 28; Mark xiv. 33.). According to Mark iii. 17, John and his brother James received the name "sons of thunder," and in Luke ix. 47, we find John forbidding a certain stranger to cast out devils in the name of Jesus, because the exorcist was not of the followers of Jesus. The Acts too mention the disciple of love repeatedly (See Acts iii. 1-11; iv. 13, 19, 20; v. 27, 42; viii. 14-17; xv. Compare also Gal. ii.). But at best, we possess very scanty information of his personal affairs, and still less of his apostolic labors. It was probably after the death of St. Paul (A. D. 67), that St. John came to Ephesus where he labored for a number of years. During the second general persecution, beginning A. D. 81, under the emperor Domitian, John, after being thrown at Rome into a caldron of boiling oil without suffering injury, was banished to Patmos, a barren rock in the Aegean Sea (Apoc. i. 9. Tertull. Præscript. 36). Leave to return was granted him under Nerva (A.D. 96-98), and he seems to have ended his long life at Ephesus, in the sixty-eighth year after the death of Jesus.

Three reasons are said to have induced John to write the the fourth gospel: **1.** Clement of Alexandria says that John per-

ceiving that the exterior life of Jesus had been recorded in the Synoptists' gospels, urged by his friends, and borne along by the Spirit, wrote a spiritual gospel (Euseb. h. e. iii. 24; vi. 14.). The Muratorian Fragment agrees with this in substance. **2.** St. Irenæus (hær. iii. 11, 1.) was of opinion that John wrote to oppose the errors of the Nicolaitans and of Cerinthus; in other words, that his aim was polemical. **3.** Others say that on reading the first three gospels, John noticed their incompleteness; hence the fourth gospel was intended as a supplement to the three. All of these conditions may have concurred and produced the fourth gospel as their joint effect. The end and purpose of the Evangelist "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name," does not oppose the above view. It may indeed be a valid argument against any one of the above reasons being the sole cause of the gospel; but their joint influence rather harmonizes with the words of the Evangelist, than disagrees with them.

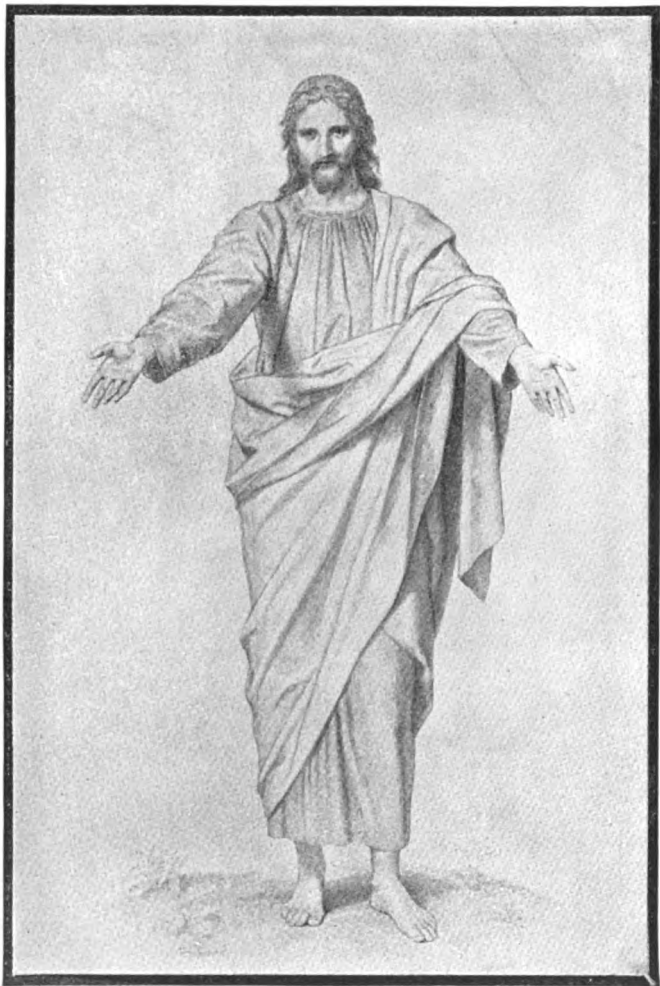
The peculiarities of the fourth gospel have been insisted on in the preceding paragraphs; but a word about its frame work seems to be in place here. It contains seven parts: **1.** The prologue (John i. 1-18.) gives a summary of the whole gospel, grouped in accordance with the Evangelist's purpose. On account of its sublime opening verses, the eagle has been adopted as the symbol of its author. **2.** The first part of the body of the gospel (i. 19-ii. 11), presents Jesus on the field of human history, as He manifests Himself to His disciples, before He begins the conflict with the world. **3.** In the second part (ii. 12-iv. 54.) Jesus reveals Himself to the world and is rejected by the Jewish theocracy. Then He reveals Himself to individuals, and many believe in Him. **4.** The third section of the gospel (v. 1-xii. 50.) contains the main part; it describes the conflict of Jesus with error and sin in its height. Jesus passes through victories, but His victory is not yet complete. **5.** The fourth part (xiii. 1-xvii. 26.) contains the innermost revelation of Jesus to His own together with the rest and joy of the believers. **6.** The last section of the gospel (xviii. 1-xx. 31) describes the apparent victory, but real defeat of error and sin, and the apparent defeat, but real and lasting victory of Jesus. This division seems preferable to another, in which the history of the passion and death of Jesus constitutes one part, and the history

of the resurrection another. For the death and resurrection of Jesus constitute one whole. The passion and death are not an independent termination, and the resurrection by itself is meaningless. Jesus died that He might rise from the dead, and He rose from the dead because He had died. The resurrection was indeed the sign of His final triumph, but the real triumph had taken place on the cross. 7. The last, or twenty-first chapter, is the epilogue of the fourth gospel, part by part parallel to its prologue, as the notes to the chapter will show.

Finally a word about the authenticity of John viii. 1-11, and we shall have done. The section contains the story of the woman taken in adultery. It is often rejected by non-Catholic writers for the following reasons: 1. The verses are wanting in the oldest and most trustworthy manuscripts of the gospel, and in several of the most ancient versions. 2. The passage is passed by without notice in the writings of some of the earliest Fathers of the Church. 3. It is full of expressions not found elsewhere in the fourth gospel, and interrupts the flow of the section where it occurs. 4. Several manuscripts which contain the section introduce it at various places, some at the close of the gospel, others after chapter vii. 36; while in a third class it has no place in St. John's gospel at all, but is read after Luke xxi. On the other hand there are strong reasons for retaining the whole section as authentic. 1. It bears the unmistakable impress of superhuman wisdom. 2. In spirit it resembles Mark xii. 14-17. 3. It is found in manuscripts, some of which though not very old, are still generally believed to represent the received text of the second century. 4. If not found in many versions that are of much critical value in the present question, still the Vulgate unmistakably has it. 5. It is quoted by the Apostolic Constitutions of the third century, in the synopsis known under the name of St. Athanasius, by St. Pacianus, Ambrose and Augustine. 6. The silence with regard to it in the Fathers is easily explained. For of several Fathers only fragmentary writings are extant (Theod. Mops., Apolinar, Origen); others did not profess to write a commentary on the whole gospel of St. John, and they omitted other parts too (Chrys.); no Father positively rejects the passage. Its omission in the versions and manuscripts is also readily explained. For fear of scandalizing the lit-

the ones, the passage was marked not to be read (August., Nicom.) and thus easily omitted by copyists and translators.

These remarks must suffice as a general introduction to the four gospels. Their detailed explanation will be the object of the notes accompanying this gospel-harmony.—The year prefixed to every number is the probable year *after the actual* birth of Jesus, and does not claim to give the corresponding time according to the chronology of our current Christian era.



"Come to me, all you that labor and are heavy laden."

PREFACE TO ST. LUKE'S GOSPEL.

Luke i. 1-4.

Forasmuch as many have taken in hand to set forth in order a narrative of the things that have been accomplished among us, according as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the Word: it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words, in which thou hast been instructed.

Many does not necessarily refer to the writers of the apocryphal gospels, nor to SS. Matthew and Mark, but it refers, most probably, to the writers of smaller sketches of Our Lord's words and deeds.

In order.—St. Luke does not imply that his gospel will, chronologically considered, be more correct than that of St. Mark; but he professes to write more orderly than the writers of the above named sketches.

Most excellent is an official title, like our word "honorable." Compare Acts xxiii. 6; xxiv. 3; xxvi. 25.

Theophilus means "lover of God." Here it refers most likely to a Christian living near Rome. (Conf. Acts xxiii. 8; xxvii. 28.)

Hast been instructed.—Hence St. Luke does not confine himself to what he learned from St. Paul, nor to the instruction of any one apostle, but he diligently traces all things from the beginning.

INTRODUCTION.

John i. 1-18.

A. a.—In the beginning was the Word, and the Word was

In the beginning.—The Book of Genesis opens, "In the beginning God created heaven and earth." St. John contrasts the "Word" with everything created, for "in the beginning *was* the Word." The Book of Genesis and the fourth gospel start from the same point "the beginning;" but Moses goes downward into time, while St. John starts upwards into eternity. Heaven and earth were created in time; the Word was self-existent before all time.

Was the Word.—The introduction of St. John considers: **A.** the Word existing in God; **B.** the Word incarnate in human nature. Both parts treat again: **a.** the Word in Itself and Its self-manifestation; **b.** the Word in the testimony of John the Baptist. Thus, there is parallelism of thought throughout the introduction between **A** and **B** and their subordinate parts **a** and **b**. The question "who is meant by the Word?" is answered by the Evangelist himself; for in verse 15 it is He of whom the Baptist bore witness, and in verse 29 f., He of whom the Baptist bore witness is identified with Christ. The second question, "whence did St. John derive the doctrine concerning the Word, is a more vexed one. Perhaps all the different opinions on this matter are best reduced to three: 1. Some maintain that the whole doctrine of the Word is a philosophical theory which St. John adopted from the writings of the philosophers; or, even supposing that St. John wrote under divine inspiration, his doctrine of the Word existed before him in the Platonic and Philonian philosophy. **a.** Plato, indeed, calls God "Father," but the *world* is His son; the Word of Plato is the reason or intellect of God, something impersonal; it is certainly no person distinct from God the Father; it is not the efficient but the merely directive cause of creation, as human reason is the directive cause of man's actions.

b. Philo understands by the "Word" the offspring of God, as Father,

and His divine wisdom, as Mother; it is the idea which comprises all other ideas, the power which comprises all powers, the entirety of the world above sense. Neither uncreated nor created after the manner of finite things, it is the vicgerent and ambassador of God, identified with His creative Word, and the instrument of creation, the High Priest interceding for the world. If from this we infer the personality of the Word of Philo, we must from other passages conclude that it was impersonal. In Philo's system the Word logically must be both personal and impersonal, finite and infinite, created and divine. For according to him the Supreme God cannot enter into direct contact with the finite; the Word must stand between God and the finite, and how can it do so, unless it itself be both infinite and finite? St. John's doctrine concerning the Word is, therefore, neither taken from Philo's or Plato's philosophy, nor does it agree with those systems.

2. Others may go to the opposite extreme, maintaining that the doctrine of the Word was revealed to St. John, and that the expression "Word" did not, before St. John, have a meaning similar to that in which the fourth gospel uses it. This can hardly be maintained to-day.

3. The most probable explanation may be summarized in the following theses:—

a. The doctrine concerning the "Word" has a solid foundation in the Old Testament. Exod. iii. 2; xxxiii. 2, tells of the angel of the Old Testament appearing to Moses; the angel of the face of God is mentioned Exod xxxiii. 14; the angel of the covenant is mentioned Mal. iii. 1; the Word in which all things subsist appears in Ps. xxxii. 6; personified wisdom is spoken of Wisd. ix. 4; the Son is mentioned Prov. xxx. 4. Comp. also Is. lxiii. 9; Jos. v. 13-16; Gen. xxviii. 11-22; Prov. viii. 22-31; Wisd. vii. 24-30.

b. St. John's doctrine agrees with the Old Testament. The personal meaning of the term "Word" is found in the Targums of Onkelos and Jonathan Ben Uzziel. They clearly distinguish between Memra, the personal Word, and Pithgama, the impersonal. Comp. Deut. xviii. 19. Besides, the "Word" is by the Rabbinic writers identified with the Messias. Ben Uzziel, a contemporary of Jesus, interprets Num. xxiii. 21: "The Lord his God is with him, and the shout of a King is among them;" "The Word of Jesus is their help, and the trumpets of the King Messias are heard among them." The Targum of Onkelos has many such interpretations; its author was a pupil of Gamaliel.

c. St. John employed the term "Word" both to connect Jesus with the old traditions of the Synagogue, and to correct the erroneous opinions concerning the "Word" that were creeping into the Church through the

with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

b. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him; he was not the light but was to give testimony of the light. That

influence of Gnosticism. The defence of Christian truth became thus a preaching of their "unknown God" to the philosophers of that time. That Jesus never employed this expression of Himself, cannot be proved; the other Evangelists teach of Jesus the same doctrine which St. John maintains, though they do not speak of Him as the "Word." The theory that the Alexandrian philosophy gave rise to this doctrine is a mere guess; the only representative of that school, Philo, of whom we know anything beyond conjecture, has been duly considered.

The Word was with God,—i. e., in the bosom of God the Father; and the Word was God, i. e., of divine nature and essence.

All things were made by him—came into being through him, and apart from him not even one thing came into being, is the meaning of the Greek original.

That was made.—In the Greek text no period is found after this phrase, so that we may translate: "That which hath come into being was life in him." Thus the Word is represented as the divine idea according to which the world was created.

The life.—The supernatural life which rests on faith as its foundation, was the light of men. Experience has shown the insufficiency of the light of reason; even the light of faith shining in the darkness of ignorance and sin is too often not understood and valued.

The darkness did not comprehend it.—The Greek text bears also the translation: The darkness did not seize, overtake, or overcome it. Thus St. John's great struggle between light and darkness, Jesus and His enemies, is foreshadowed even in the preface.

He was not the light.—Comp. Act. xviii. 25; xix. 3. St. John refutes here the erroneous opinions concerning John the Baptist that existed at Ephesus.—John was a mere man, sent to give testimony of the light.

was the true light which enlighteneth every man that cometh into this world; He was in the world, and the world was made by Him, and the world knew Him not. He came into His own, and His own received Him not; but as many as received Him, He gave them power to be made the sons of God, to them that believe in His name: who are born not of blood, nor of the will of man, but of God.

B. a. And the Word was made flesh, and dwelt among us: and we saw His glory, the glory as it were of the only-begotten of the Father full of grace and truth.

b. John beareth witness of Him and crieth out saying: This was He of whom I spoke: He that shall come after me, is preferred before me: because He was before me, and

That was the true light.—The Greek text reads: "There was the true light, which lighteth every man, coming into the world," thus leaving it doubtful whether the true light, coming into this world, lighteth every man, or whether the true light lighteth every man that comes into this world.

He was in the world—as its creator and preserver; but the world preferred idols of stone and wood. "He came into His own" chosen people of Israel as the angel of the Old Testament; but His own people proved faithless.

He gave them power to become adoptive children of God, not by their carnal descent from Abraham, nor by any birth in which flesh and blood and human desire act as efficient agents; but by a spiritual birth of God through faith and baptism.

The word was made flesh.—St. John uses the expression flesh, because thus the contrast between the divine Word and the assumed human nature is brought out more clearly; also because in those days certain heretics (Cerinthians, Ebionites) maintained that the Word had not assumed a real human body; but a body of flesh, as St. John attributes to Jesus, is a real, and not a merely apparent human body.

We have seen his glory—in His miracles, His transfiguration, resurrection, and ascension; also in His holy life and heavenly doctrine.

The glory as it were of the only-begotten of the Father, i. e., the glory of an only-begotten of a father; the glory of Jesus was such as befitted the only Son of such a Father as His.

of His fulness we all have received, and grace for grace. For the law was given by Moses, grace and truth came by Jesus Christ. No man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, He hath declared Him.

Dogmatic Conclusions drawn from St. John's Introduction.

1. **The Word is eternal**, because It *was* before everything temporal (v. 1).
2. **The Word is the Creator of the Universe**, because by Him all things came into being (v. 3).
3. **The Word is distinct from the Father**, because He was with the Father (v. 1).
4. **The Word is the only-begotten Son of God**, because He has the glory becoming the only-begotten of the Father (v. 14).
5. **The Word is God** (v. 1).
6. **The Word became man**, because He became flesh (v. 14).
7. **Jesus is the incarnate Word**, because this is He of whom the Baptist said : after me cometh a man, who is preferred before me, etc. (John i. 30).
8. **Jesus is God**, because the Word is God (v. 1).

PART I.

The Nativity and Childhood of Jesus.

3. GENEALOGY OF JESUS CHRIST.

Matth. i. 1-17.

Luke iii. 23-38.

The book of the generation of Jesus Christ, the son	Jesus being (as it was supposed) the son of
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Jesus Christ, the son of David, the son of Abraham. This verse contained for the Jewish Christians, for whom St. Matthew wrote, the summary of the Old and New Law. Jesus is the Christ, i. e., the Messias promised to David and Abraham. St. Luke wrote for gentile Christians, and had, therefore, reasons for tracing the genealogy up to Adam.

The account of St. Matthew agrees with that of St. Luke in the names from Abraham to David, but from David downward St. Matthew gives the descendants of David through Solomon, while St. Luke gives the descendants of David through Nathan. The two lines seem to coincide in Salathiel [and his son, Zorobabel], probably on account of a levirate-marriage, Salathiel marrying the daughter of Neri, and thus becoming legally Neri's son. From Zorobabel, the son of Salathiel, down to St. Joseph, we have again two different genealogies. To explain this fact, two principal theories have been brought forward:—

a. Both are genealogies of Joseph.—It is supposed that Jacob, the father of Joseph according to Matthew, and Heli, the father of Joseph according to Luke, were brothers or half-brothers, and that one of them married the widow of his elder brother; the children, among whom was Joseph, were *naturally* the children of the younger, but *legally* of the elder brother. Thus Mathan, the grandfather of Joseph according to Matthew, is identical with Mathat, grandfather of Joseph according to Luke. The difference of genealogies between Mathat and Zorobabel may be explained by Mathat's marrying the daughter of Levi, and thus having legally St. Luke's, but naturally St. Matthew's series of ancestors.

of David, the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the King. And David the King begot Solomon of her that had been the wife of Urias. And Solomon begot Roboam. And Ro-

Joseph, who was of Heli, who was of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, who was of Jesus, who was

b. Luke gives the genealogy of Mary, Matthew that of Joseph. The Talmud calls Mary the daughter of Heli. This has induced later commentators to consider Luke's series as the genealogical series of Mary. In this case, either Mary was an heiress, by whose marriage Joseph became the legal son of Heli and of all his ancestors; or St. Luke does not count St. Joseph at all as one of the ancestors of Jesus, but mentions Heli, the nearest male ancestor of Jesus, as his father; for the names of women were usually passed over among the Jews. We must then read: And Jesus, as it was supposed the son of Joseph [was in reality through Mary], the son of Heli.

Thamar and Rahab were heathen women and sinners. David's partner in the deepest crime of his life is also mentioned, to show the mercy and goodness of God. Ruth, too, was a Gentile, though not personally guilty. Her stain was merely legal.

<p>boam begot Abias. And Abias begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Jonatham. And Jonatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren about the time they were carried away to Babylon. And after they were carried to Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations, from Abraham</p>	<p>of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Joseph, who was of Jona, who was of Eliakim, who was of Melea, who was of Meuna, who was of Mathatha, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, who was of Henos, who was of</p>
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Cainan is found in the LXX, but not in the old Hebrew texts. We

to David, are fourteen generations: and from David until the carrying away to Babylon fourteen generations: and from the carrying away to Babylon till Christ, fourteen generations.

Seth, who was of Adam, who was of God.

Comp. Gen. v., vi., x., xi., xxi., xxv., xxix., xxx., xxxv., xxviii., xli.; Ruth. iv. 18; I. Paral. i.-iv.; Esd. iii. 2, etc.)

4. THE ANGEL ANNOUNCES THE BIRTH OF JOHN THE BAPTIST (Luke i. 5-25).

2. B. C.—There was in the days of Herod, the King of Judea, a certain priest, named Zachary of the course of

may admit either that the transcribers have inserted it by mistake in the former, or omitted it by an oversight in the latter.

Fourteen generations intervened between Abraham and David; but the other two series are made to correspond with the first. If we do not count the name of Mary, according to Jewish custom, we must count twice the name of either David or Jechonias.

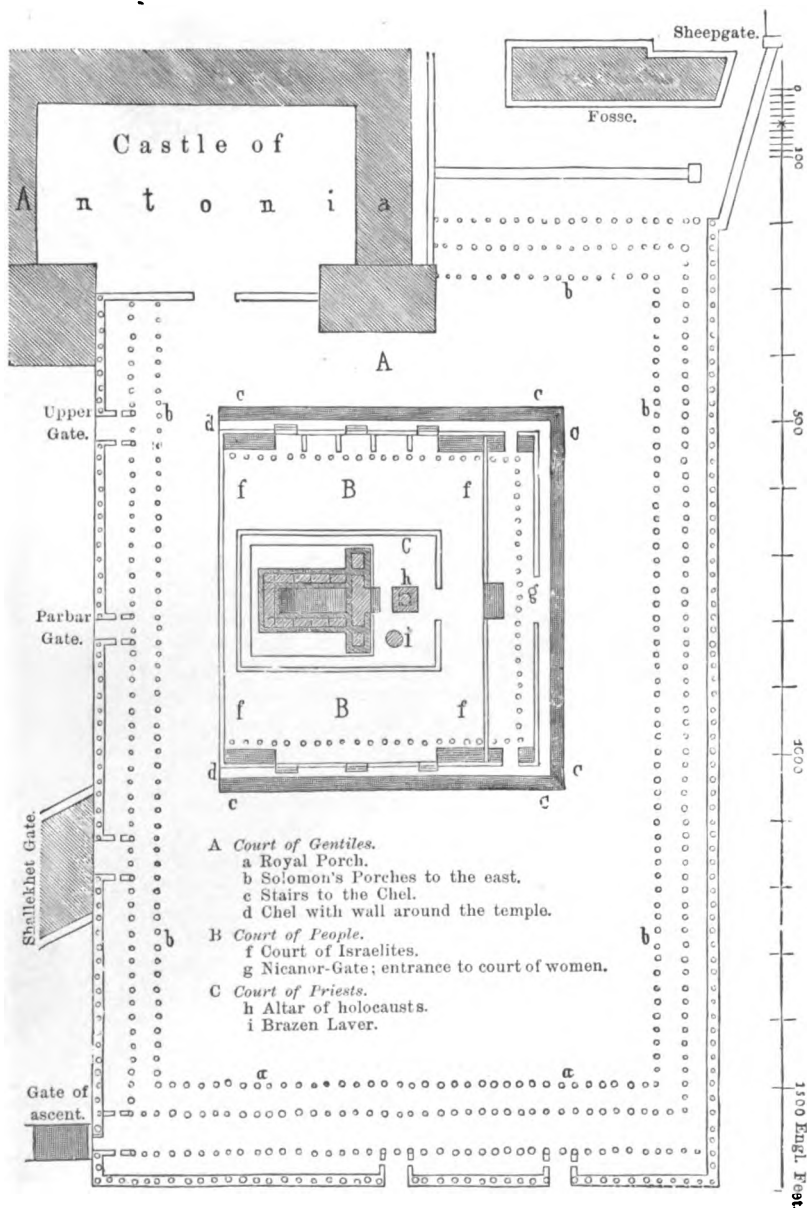
Herod.—There are in the New Testament four of this name. **1. Herod the Great**, the slayer of the Holy Innocents (37 B. C.—3 A. D.). His three sons were **a.** Archelaus, ethnarch of Judea, Samaria, and Idumea; **b.** Philip, the ruler of Iturea, Gaulanitis, and Trachonitis; **c.** Antipas. **2. Herod Antipas**, the last named son of Herod the Great, ruled over Galilee and Perca. He lived with Herodias, the wife of his brother Philip, killed John the Baptist, mocked Jesus during His passion, was deposed by the Romans about 40 A. D., and was exiled to Lyons. **3. Herod Agrippa I.**, grandson of Herod the Great through Aristobulus. The Emperor Caligula gave him the dominion of Philip, A. D. 37. Three years later he obtained also the dominion of Herod Antipas, and the Emperor Claudius gave him, A. D. 41, the territory of Archelaus, with the title of King. It was he who killed St. James the Greater and imprisoned St. Peter; he died A. D. 44, eaten up by worms, because he had allowed himself to be honored as a god. **4. Herod Agrippa II.**, the son of the former, ruled after 47 A. D. over a small district in the north and east of Palestine. Before him St. Paul defended himself (Acts. 25, 26). He lived till about 100 A. D.

Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son; for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, that while he executed the priestly office before God, in the order of his course, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And

The course of Abia.—According to I. Paral. xxiv. the priesthood was divided into 24 courses, which, in turn, served each a week in the temple. Only four of these courses returned from Babylon, which were, however, again divided into 24, with the ancient names (I. Esd. ii. 36 ff.; II. Esd. vii. 39 ff.). The course of Abia was the eighth course. Its service seems to have begun in the fourth month of the Jewish year, answering to our July. When the service of each course began, cannot now be determined. The heads of these courses, as well as the heads of their various subdivisions, were the chief-priests.

It was his lot.—The principal duties of the priests were the following: 1. To offer up the holocaust; 2. to trim and light the lamps on the seven-branched candlestick; 3. to renew the showbread on the Sabbath-day; 4. to burn the incense on its proper altar. All these as well as the minor daily duties were assigned to the several priests by lot. The offering of incense was the most honorable duty of the priests, and could be performed only once by the same person. The fact that Zacharias shared these offices shows that he was a simple priest, not a high-priest.

Going into the temple.—The temple proper consisted of three parts, the entrance hall, the holy, and the holy of holies; the holy of holies was a square of 20 cubits, 60 cubits in height. Only a solid stone, three digits high, marked the place where formerly the ark of the covenant had stood. It was separated, on its east side, from the holy by a wooden partition-wall. The holy was a place 40 cubits long, 20 cubits wide, and 60 cubits high; in it were kept the seven-branched candlestick; the golden table of the showbread (there had been ten such in the temple of Solomon) and the golden altar of the incense offering. Its entrance was on the east-side, by a huge double-door, always open, but covered by a precious veil; upon this hung a large cluster of grapes, the symbol



Herodian Temple according to Josephus.

of Israel, the grapes being of a man's size. Here one entered the vestibule, a room 10 cubits deep, 50 cubits wide, and 90 cubits high. A marble and a golden table adorned it. On the former was laid the show-bread before it was carried into the holy, on the latter it rested on being brought out. On the east side, opposite the entrance into the holy, was a magnificent gate, 12 cubits wide and 70 cubits high, leading twelve steps down into the court of the priests, a parallelogram of about 300 by 200 feet, enclosing the whole temple proper and leaving on its east side an open space of about 200 by 100 feet. In this place stood the altar of holocausts,—a square of 32 cubits and 15 cubits high; it was accessible by its southern slope. Here, too, stood the brazen sea, or laver, a large silver table holding sacrificial implements, and a number of marble tables on which the sacrifices were prepared. On the eastern side of the court of priests a gate, 50 cubits high, led into the court of the Israelites, a place of about 500 by 550 feet, which in its turn enclosed the court of priests and the temple proper. This court, also called the great or the inner court, had porches on its north, south, and east sides. In the four corners of the eastern porch there were rooms for the keeping of the sacrificial wine, oil, and other necessities. There, too, were the thirteen trumpet-shaped collection-boxes and the galleries or court of women. The whole was enclosed by a wall, 25 cubits in height, with four gates in the north and south and one gate in the east wall. This latter was the Nicanor, or beautiful gate. Through the gates one entered an open space 10 cubits wide, surrounding the wall except on the west side, about fifteen steps below was a fence three cubits high, which had several entrances, all of which bore Latin and Greek inscriptions, forbidding, under pain of death, any one, not a Jew, to enter the gates. Descend a few more steps, and you will find yourself in an enclosed quadrangle about 1600 by 900 feet in area, called the court of the Gentiles. The temple platform thus far described is not exactly in the middle of this place, but rather more to the north. In this court you may buy the sacrifices, and have your money exchanged for the half-shekel. The porches you see around the whole court are 30 cubits wide; the southern, i. e., the royal or Herodian porch, measures 75 cubits in width. The marble columns on which the roof rests are 50 cubits in height; the southern columns again form an exception, being 100 cubits high. The flat roof of the porch is made of cedar-wood. You have recognized already the summit of the southern colonnade as the place whence Jesus was tempted by Satan to throw Himself down. The eastern cloister is the famous porch of Solomon, so called because it rests on foundations that are remnants of Solomon's building. Here the Jews threatened to

all the multitude of the people was praying without at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zachary seeing him, was troubled; and fear fell upon him; but the angel said to him:—

“ Fear not, Zachary, for thy prayer is heard:

And thy wife Elizabeth shall bear a son;

And thou shalt call his name John;

And thou shalt have joy and gladness:

And many shall rejoice at his birth:

For he shall be great before the Lord:

And shall drink no wine nor strong drink;

And he shall be filled with the Holy Ghost even from his mother's womb;

And he shall convert many of the children of Israel to the Lord their God:

And he shall go before Him in the spirit and power of Elias:

That he may turn the hearts of the fathers to the children,

And the incredulous to the wisdom of the just,

To prepare for the Lord a perfect people.

stone Jesus, and here, too, St. Peter addressed the multitude after healing the man who was lame from his birth.

Altar.—The altar of incense was a golden-plated table of shittim wood, about twenty-two inches in length and breadth, and forty-four inches in height. It had horns at its four corners, and stood in front of the inner veil. Sacred incense was burned on it twice a day.

John,—i. e. “ the grace of the Lord,” or “ the Lord graciously gave.” Zacharias signifies “ the remembrance of the Lord.”

Shall be filled with the Holy Ghost,—and, therefore, be free from original sin even from his mother's womb.

Turn the hearts of the fathers to the children,—by reminding parents of their parental duties, and by converting the living generation of Jews to the observance of the law, so that the hearts of their fathers, the patriarchs, may again rejoice in the virtuous life of their offspring.

And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years. And the angel answering said to him: I am Gabriel, who stand before God; and am sent to speak to thee, and to bring thee these good tidings. And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled in their time. And the people were waiting for Zachary; and they wondered that he stayed so long in the temple. And when he came out he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. And it came to pass, after the days of his office were accomplished, that he departed to his own house. And after those days his wife, Elizabeth, conceived and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men (Conf. Mal. iv. 5, 6; Eccli. xlviii. 10).

I am Gabriel,—i. e., "the strength of God;" the same angel had announced to Daniel the coming of the Messiah, and the various fortunes of the Jewish people (Dan. vii-xii.). The fact that he stands before the throne of God shows him to be one of the most exalted angels. According to Tob. xii. 15, there are seven such angels.

And the people were waiting,—engaged in prayer, as is clear from verse 10. These prayers were silent; during the incense offering deep silence prevailed probably over the whole temple. Conf. Apoc. viii. 1-3: "There was silence in heaven about the space of half an hour." The people thus waited, not so much for the blessing of the priest who had offered the incense, for the blessing was pronounced by another priest, who had carried the fire from the altar of burnt-offerings into the holy place, but they waited because it was the custom to do so.

He remained dumb,—in punishment of his doubt, but also in confirmation of the given promise.

After the days of his office—shows that, in spite of his dumbness, Zachary remained till the week of service was over.

5. THE WORD IS MADE FLESH.

Luke i. 26-38.

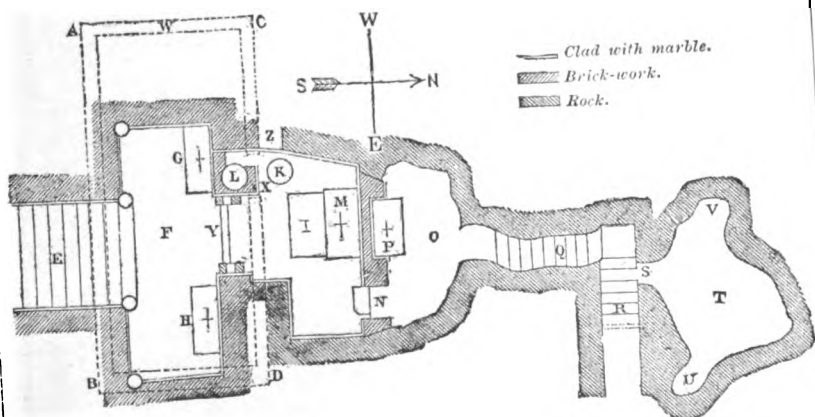
March 25th, 1 B. C. And in the sixth month, the angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name

In the sixth month—of Elizabeth's pregnancy.

Nazareth—is situated on the summit of a group of mountains, to the north of the plain Esdraelon. It numbers 6000 inhabitants, and does not seem to have varied much in this respect since the time of Jesus. Quite cold during the winter, its climate is very healthy. The name "Nazareth," derived from the Hebrew "nazar," to shine, to flourish, indicates the lovely site of the place. Fifteen hills form a natural enclosure for this peaceful basin, abounding in flowers, fig-trees, small gardens, and hedges of the prickly pear. On the steep northwestern slope of the valley stands the village. From the hill "Nebi-Said" or "Ismail," on the western side of the village, may be seen Tabor, about a two hours journey towards the northeast, Mount Hermon in the distant north, Carmel and the Mediterranean Sea to the west. In the nearer prospect are first the uplands of Nazareth itself; nearly six miles towards the west lies the town Sepphorieh, the traditional residence of the parents of the Blessed Virgin. On the south and southeast lies the plain of Esdraelon, overhung by the high pyramidal hill which is called, though without any historical foundation, the "Mount of Precipitation." About a two hours journey to the northeast lies Cana; one hour's ride to the north is the village Mesched, probably the home of the prophet Jonas; two miles to the southwest lies Japha, probably the old Japhia, the country of Zebedee and his sons James the Greater and John. The Old Testament does not mention Nazareth; Nathanael of Cana doubted whether any good could come from Nazareth, and the name "Nazarene" was a name of reproach used by the enemies of Jesus. St. Helena built a church over the house of the Blessed Virgin; this church was destroyed by the Saracens in 1103 A.D. The crusaders under Tancred rebuilt the church, but after the 5th of July, 1187, it fell again into the hands of the Saracens under Saladin. After Sultan Bibars had entirely destroyed Nazareth in 1263, it remained nearly four hundred years a heap of ruins. It was only in 1620 that the Franciscans obtained permission to restore



Interior of the Church of the Annunciation at Nazareth.



The Grotto of the Annunciation at Nazareth.

- AB The two dotted lines point out the place of the Holy House.
 CD Juncture of the Holy House and the Grotto.
 E Fifteen steps from the church to the Grotto.
 F Chapel of the Angel.
 G Altar of the Archangel Gabriel.
 H Altar of SS. Joachim and Anne.
 I Chapel of the Annunciation.
 K Broken porphyry column.
 L Walled-in column.
 M Altar of the Annunciation.
 N Entrance to the dark chapel.
 O Dark chapel.

- P Altar of the Flight into Egypt.
 Q Stairs to the "kitchen of the Blessed Virgin".
 R Stairs to the sacristy.
 S Entrance to the "kitchen of the Blessed Virgin".
 T "Kitchen of the Blessed Virgin".
 U Ancient door.
 V On a level with the sanctuary.
 W Window of the Holy House.
 X Opening between the Holy House and the Grotto.
 Y Two steps out of the chapel of the Angel into that of the Annunciation.
 Z Door of the Holy House.

was Joseph, of the house of David: and the name of the virgin was Mary. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee. Blessed

the church, and they completed it in 1730. The house of the holy family had been built against a slanting rock in which there was a cavern. This was utilized as an apartment of the house itself, a contrivance that is not unusual in the East. Tradition tells us that it was precisely in this grotto that the Word of God became incarnate. Both the cavern and the place of the house form the basement of the present church of the Franciscan Fathers. In the upper church two staircases of twelve steps each lead on either side of the building up to the sanctuary. Between these staircases, against the sanctuary, a stair of fifteen steps leads down to the basement of the church. First one enters the place where, according to tradition, the present house of Loretto formerly stood, and which now forms a kind of vestibule immediately in front of the sacred grotto. It occupies an area of about 35 feet by 15, while the holy house itself is only 32 feet 8 inches by 14 feet 9 inches. But exact agreement cannot be expected after so many changes have taken place in the building of Nazareth. In this vestibule are two altars, one of the Archangel Gabriel, and the other, on the right hand, of Sts. Joachim and Anna. Between the two altars is an entrance into the grotto proper; on its left side two columns mark the respective places of the Archangel Gabriel and the Blessed Virgin at the time of the incarnation. In the middle of the grotto stands the altar of the Annunciation, which bears the inscription *Verbum caro hic factum est* ("Here the Word became flesh"). On the Epistle side of the altar a door opens into the hindermost part of the grotto, in which we find another altar with the inscription *Hic subditus erat illis* ("Here He was subject to them"). From this part of the basement a flight of stairs of twelve steps leads us up into another grotto, and from this an artificial pathway leads into the monastery.

Mary,—in Hebrew *Miryam* or *Maryam*, signifies either *dominatrix*, "mistress of the sea," or "bitterness of the sea," "bitter sea." It was a common name among the Jews. *Mary* had been the name of the sister of Moses, the founder of the Old Law, and *Mary* is the name of the Mother of Jesus, the founder of the New Testament.

Full of grace—is *Mary* on account of her destination to become the Mother of God, and the graces which correspond to that exalted dignity: e. g., her immaculate conception, her confirmation in grace, her perfect freedom from even venial sin, her faithful correspondence with grace.

art thou among women. And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of David, His Father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she hath

This fulness is a vital fulness, which can, therefore, grow with the growth of the person possessing it. Through this same fulness of grace, and especially through the grace of the indwelling incarnate Word of God, the Lord is with Mary, and she is blessed among women.

She was troubled at His sayings.—Eve had not been troubled at the false promises of the serpent; Mary is wiser and more humble than Eve had been.

And the Lord God shall give unto Him the throne of David, His Father.—Hence it is plain that in whatever way we may explain the genealogies of Sts. Luke and Matthew, Mary was of the family of David.

How shall this be done?—Mary does not doubt the *possibility* of the promise, but she is anxious about the *manner* of its fulfilment. Since she was espoused to St. Joseph, her anxiety can hardly be explained, unless we assume with the Fathers and the constant tradition of the Church, that she had made a vow of perpetual chastity. She was espoused in spite of her virginity: 1. In order to preserve her honor before the world, as yet ignorant of the miraculous conception of the Word; 2. that St. Joseph might be the guardian of Mary's virginity and of the infancy of Jesus; 3. according to St. Ignatius Martyr, that the devil might not know the mystery of the Incarnation.

Son of God,—in its true and real sense. The second person of the



THE ANNUNCIATION.

also conceived a son in her old age; and this is the sixth month with her that is called barren. Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the angel departed from her (Is. vii. 14; Dan. vii. 14, 27; Mich. iv. 7).

Blessed Trinity, the Son of God, assuming a human nature in the womb of the Virgin Mary, still remained the Son of God, and God; therefore the holy which has been born of Mary is truly God, and Mary is as truly the Mother of God.

Thy cousin Elizabeth.—We see from this that Mary, and therefore Jesus, too, were related to the priestly families.

Behold the handmaid of the Lord.—This word of total surrender on the part of Mary drew down the Word of God from heaven to unite Himself with human nature. Marking, as it does, the proximate condition and the very moment of the Incarnation of the Word of God, it is commemorated three times daily by the "Angelus." Every Christian surrendering himself totally into the hands of God is made by His grace into another Christ. According to St. Augustine (de Trin., l. iv., c. 5.) tradition fixes the day of the Annunciation, as well as the death of Jesus, on March 25th; the day of His Nativity falls on Dec. 25th. In the mystery of the Incarnation, God, angels, and men coöperate in a wonderful way. God the Father, the Son, and Holy Ghost actively bring about the union of the Word with the human nature, which They produce within the womb of the Virgin; men coöperate in this mystery through their representative, the Blessed Virgin, who furnishes the subject-matter for the productive action of the three divine persons; the angel is, as it were, the mediator between God and Mary. The Word remains in the family of the divine persons, in the bosom of His Father, and still goes out to be united to human nature, which He brings, as it were, into the household of God; the Blessed Virgin offers herself as coöperatrix to effect such a wonderful exaltation of human nature; the angel prepares it by his willing service. God is Father from eternity without the help of a woman; Mary becomes Mother in time without the aid of man; the angel is the faithful witness of the mystery that surpasses our comprehension.

6. MARY VISITS ELIZABETH.

Luke i. 39-56.

Spring, 1 B. C.—And Mary, rising up in those days, went into the mountainous country with haste, into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of the salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast be-

Into a city of Juda.—Several recent scholars point out Machærus, east of the Dead Sea, as the home of Zachary; others suppose that Zachary lived in Hebron; others, again, speak of Jutta, one of the priestly cities, about five miles south of Hebron. But none of these places bears any memory of St. John the Baptist and the historical incidents connected with him. Moreover, after the Babylonian captivity Jutta and Hebron were situated in Idumea, and Machærus cannot be called a city of Juda. About six miles west of Jerusalem there is a village with about 800 inhabitants, named Ain-Karim, and situated in a district called the "mountainous country." Here it is that tradition places the home of Zachary and the birthplace of the Baptist. The exact place of his birth is enclosed by the great Franciscan monastery of St. John, restored between 1672 and 1693 A. D., through the influence of Louis XIV. Nazareth is about 80 miles from Jerusalem; the journey of Mary must, therefore, have taken four or five days.

Blessed art thou among women.—Elizabeth takes up the address which the angel Gabriel had spoken to Mary, a sign that He who had spoken through Gabriel speaks also through Elizabeth. And under this inspiration of the Holy Ghost she calls Mary the Mother of her Lord, blessing her, because she had believed and thus repaired the unbelief of Eve.

lieved; because those things shall be accomplished that were spoken to thee by the Lord. And Mary said:—

A. My soul doth magnify the Lord; and my spirit hath rejoiced in God, my Saviour: because He hath regarded the humility of His handmaid; for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done great things to me: and holy is His name. And His mercy is from generation to generations, to them that fear Him.

B. He hath showed might in His arm: He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things: and the rich He hath sent away empty.

And Mary said.—The title of Mother of the Lord moves Mary to an enraptured praise of the goodness and power of God, and to a sincere profession of her own lowliness and nothingness. St. Ambrose calls the "Magnificat" an "ecstasy of humility."

My soul doth magnify the Lord.—This canticle of Mary is called "Magnificat," because it begins with this word in Latin. The hymn contains three parts: 1. It praises God for the graces bestowed by Him on Mary; 2. it states the general principle that God exalts the humble; 3. it praises the fidelity of God, who keeps the promises given to the patriarchs. The whole canticle is in its tone very much like the song of Anna, the mother of Samuel (Conf. I. Kings ii. 1-10). The Church expresses her veneration for this inspired prayer of Mary by repeating it every day in the most solemn part of her Office, namely, at Vespers.

The humility—means rather the low estate, the lowliness, than the virtue called humility.

All generations shall call me blessed.—This shows evidently that those who do not bless Mary are not counted among the generations of God's people.

He hath showed might in His arm—or gained the victory. The word translated "might" is used for victory by Homer, Hesiod, and Sophocles. It implies, however, rather a victory through successful resistance than through active attack.

C. He hath received Israel His servant, being mindful of His mercy. As he spoke to our fathers, to Abraham and to his seed forever.

And Mary abode with her about three months: and she returned to her own house (Gen. xxii. 16; Is. xli. 8, 9).

7. THE BIRTH OF JOHN THE BAPTIST.

Luke i. 57-80.

June 24th, 1 B. C.—Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolks heard that the Lord had showed His great mercy towards her; and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him by his father's name Zachary. And his mother answering, said: Not so, but he shall be called John. And

And Mary abode with her about three months,—perhaps till after the birth, or even after the circumcision of the Baptist. Hence the feast of the Visitation is kept on July 2, the day after the circumcision of John, who had been born on June 24. Thus the feast of the Visitation would mark the end of the stay of Mary with Elizabeth. On the other hand, St. Luke's narrative seems to imply that Mary had left before the Baptist was born.

And they called him by his father's name Zachary.—God had changed the name of Abram to Abraham when that patriarch was circumcised. It was probably on this account that the Jewish child received his name when he was circumcised. The neighbors and relatives were invited to the solemnity both from motives of civility, and that they might serve as witnesses; for there had to be ten. Zachary himself could not perform the ceremony in our case, because he could not pronounce the formula which accompanied circumcision.

He shall be called John.—Elizabeth knew the child's name by divine revelation, or Zachary had communicated it to her by writing.

they said to her: There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And demanding a table-book he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbors; and all these words were divulged over all the mountainous country of Judea. And all they who had heard them laid them up in their hearts, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary, his father, was filled with the Holy Ghost, and he prophesied, saying:

I. 1. Blessed be the Lord God of Israel,

None of thy kindred.—It appears that in the later Jewish times the names of the ancestors were continued among the descendants, partly through reverence and partly to avoid confusion in the genealogical tables, which were preserved in each family for the sake of distinguishing the inheritances. In earlier times the Jewish child very rarely bore the name of his father, though this custom was prevalent among the Greeks and Romans.

They made signs to his father.—From this it should seem that Zachary was not only dumb but also deaf.

A table-book.—Small tablets, sometimes covered with wax, were used for ordinary writing, an iron style serving as a pen to trace the characters in the wax. But the leaves and the bark of trees, bare tables of wood, linen, papyrus paper, skins of animals, tables of lead or brass, stones and rocks, tiles, and the sand of the earth served also as writing materials.

Blessed be the Lord.—The hymn of Zachary is named "Benedictus," because in Latin it begins with that word. The canticle consists of two main parts. I. A description of the whole divine economy of salvation. II. A prediction of the future greatness of John the Baptist. The first part praises God for three special benefits: 1. For the delivery from our enemies; 2. for the fulfilment of the divine covenant; 3. for a life of justice and holiness.

Because He hath visited and wrought the redemption
of His people,

And hath raised up a horn of salvation to us,

In the home of David, His servant,

As He spoke by the mouth of His holy prophets, who
are from the beginning:

Salvation from our enemies,

And from the hand of all that hate us:

2. To show mercy to our fathers,

And to remember His holy covenant,

The oath which He swore to Abraham, our father,

That He would grant to us;

3. That being delivered from the hand of our enemies,

We may serve Him without fear,

In holiness and justice before Him all our days.

II. And thou, child, shalt be called the prophet of the
Most High:

For thou shalt go before the face of the Lord to prepare
His way,

To give knowledge of salvation to His people,

Unto the remission of their sins,

Through the bowels of the mercy of God:

In which the Orient from on high hath visited us,

To enlighten them that sit in darkness, and in the shadow
of death:

To direct our feet into the way of peace.

And the child grew up and was strengthened in spirit,

Horn of salvation,—a mighty Saviour; the horn was the symbol of strength. Zachary pointed here to Jesus Himself, whose Mother had lived three months in his house; for later on he identifies the Horn of salvation with the "Orient from on high," or the dawning of the day from heaven, under which figure the prophets had spoken of Jesus. Conf. Is. ix. 2; lx. 1 ff.; Zach. iii. 8; vi. 12.

and was in the deserts until the day of his manifestation to Israel (Conf. Gen. xxii. 16).

8. JOSEPH TAKES MARY TO WIFE.

Matt. i. 18-25.

Summer, 1 B.C. Now the birth of Christ was thus: When Mary His Mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost; whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold, the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth

And was in the deserts,—"where the air is purer, heaven more open, and God nearer." The wilderness in which John lived may have been near his home, in the mountainous country of Juda. There he gives us an example of how an apostolic man ought to prepare himself for his high calling.

Espoused.—Espousing was a solemn engagement, or contract of marriage, made before witnesses, and after it the parties were *legally* considered husband and wife. Such an espousal seems to have preceded every marriage; it took place at the home of the bride, and some time elapsed before she was taken to the house of the husband. The contract could not be broken but by a regular divorce, and if the bride proved, in the meantime, unfaithful, she was considered and punished as an adulteress.

To expose her publicly.—There were two kinds of divorce among the Jews. The private divorce, here spoken of, consisted in giving the wife a bill of divorce without assigning a reason for it (Conf. Deut. xxiv. 1-3). The public divorce would have involved the charge of adultery and consequent stoning to death (Conf. Lev. xx. 10; Ezech. xvi. 38, 40).

a Son: and thou shalt call His name Jesus: for He shall save His people from their sins. Now all this was done that the word might be fulfilled, which the Lord spoke by the prophet, saying: Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God is with us. And Joseph, rising up from his sleep, did as the Angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her first-born son: and he called His name Jesus.

9. THE NATIVITY.

Luke ii. 1-7.

Dec. 25, 1 A.D. And it came to pass that in those days there went out a decree from Cæsar Augustus, that

Jesus - means Saviour. Among the Hebrews, the name appears under several forms, the more noted of which are: Joshua, Jehoshua, Oshea, meaning "Whose help is Jehovah." The great men of the Old Testament bearing this name are rightly looked upon as figures or types of Jesus the Messiah, for they saved the nation from its political enemies; Jesus saved His people from their sins.

That the word might be fulfilled.—St. Matthew refers to the prophecy of Isaiah (vii. 14), "Behold, a virgin shall conceive, and bear a son, and His name shall be called Emmanuel." The original text of the prophecy reads: "A virgin is with child and bringing forth a child," thus showing that the mother is a virgin in spite of her pregnancy and motherhood.

Till she brought forth.—Here it is not implied that St. Joseph knew her after the birth of Jesus, as the phrase "he was not sick till he died" does not imply sickness after death.

The whole world.—This refers only to the Roman empire, perhaps only to the kingdom of Herod, concerning whose testament Augustus had to dispose. The expression is used by Josephus of the people of Israel (*Antiq.*, l. VIII, c. xiii, p. 4).

the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with

Should be enrolled.—Augustus ordered three such enrolments of the whole empire: the first after his accession to the throne in the year of Rome 726 (B. C. 28); the third in the year of his death, 767 of Rome (A. D. 14). Therefore we have in our case to do with the second enrolment, which took place probably in the year 746 of Rome, i. e., about 8 B. C. Recent calculations, however, place it only about one or three years before the birth of Christ. It was Sentius Saturninus, the former governor of Syria, who conducted the enrolment in Syria and Judea, while Cyrinus (Cyrenius, Quirinius) was actual governor. The chronology of Our Lord's birth cannot be fixed with certainty. The present reckoning was introduced in the sixth century by the Roman abbot Dionysius Exiguus. Though this enrolment happened at the time of the birth of Jesus, no taxes were paid till the twelfth year after, when Archelaus had been deposed, and Judea had been placed under the command of a Roman procurator.

Own city.—To be enrolled in their own city was not properly a Roman custom, but the Romans accommodated themselves in this regard to the Hebrew usage, while the enrolling of women seems to be a Roman law.

Bethlehem,—"the house of bread," was also called Ephrata, "the fertile"; it is situated about six miles south of Jerusalem, on a long limestone ridge, deep valleys enclosing it north and south. At present, Bethlehem consists of several hundred beautiful white houses, built, for the most part, on an inclining, rocky slope, and is surrounded by fig-trees, gardens, and vineyards. It numbers from 3000 to 6000 inhabitants, but seems to have been a much smaller hamlet at the time of Christ. Here St. Jerome lived from A.D. 386 to 420, while writing his celebrated work on the Sacred Scriptures and translating the Bible into Latin. Here is the tomb of Rachel, and in the valley below the town lies the field of Booz. Here David was born and anointed king. Here, too, the four valiant men broke through the ranks of the Philistines to carry water to David from the well of Bethlehem (Conf. I. Par. xi. 17).

child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped Him up in swaddling clothes and laid Him in a manger, because there was no room for them in the inn.

When they were there.—More than seven hundred years before, the prophet Micheas (V. 2) had foretold: “And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall He come forth unto me that is to be the ruler of Israel, and His going forth is from the beginning, from the days of eternity.”

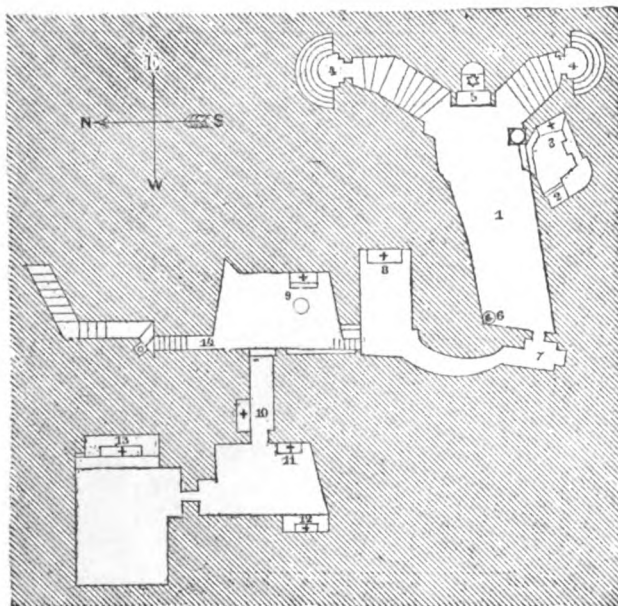
First-born—commonly refers to the first-born of the father; the mother is not reckoned. Since the first-born son had certain rights and brought certain liabilities on the parents, it is not astonishing that even an only son should be called the first-born. “First-born” may be compared to the title “Prince of Wales” as it exists in the royal family of England.

In a manger.—The true manger consists of five small boards, black with age. St. Helena had it cased in silver. In 642 A.D. it was brought to Rome in order to escape the fury of the Mohammedans. There it is kept, together with the remaining relics of the sacred swaddling clothes, in a silver cradle, in the Church of St. Maria Maggiore. On Christmas night all these holy relics are carried in solemn procession, together with an image of the Christ-child resting on straw.

No room for them in the inn.—“He came into His own, and His own received Him not.” Travelers lodging in such inns (caravanserais or khans) must provide their own food. The traditional cave in which Jesus was born is identified beyond all reasonable doubt. St. Justin Martyr, himself born in Palestine about 100 after Christ, speaks of the cave, and the Pagan philosopher Celsus, too, writing A.D. 150, knows of it. The emperor Hadrian, about 137 A.D., knew no means of keeping the Christians away from it but by the erection of a statue of Adonis and the establishment of idol-worship in the cavern. The emperor Constantine removed the idol and erected over the cave a church in honor of the Blessed Virgin, about 330 A.D. Immediately in front of the choir two pairs of stairs, one on each side of the church, lead down to the grotto of the Nativity, fifteen steps below the floor of the church. The grotto begins under the choir and extends under the main part of the Church, being about 42 feet long, 13 feet wide, and 10 feet high. The place is lit up by thirty-two lamps, which burn night and day. Between the land-



Nave of the Church at Bethlehem.



The Grotto of the Nativity of our Divine Saviour.

- | | |
|--------------------------------------------------------------------------------------|-----------------------------------------------------------|
| 1 Grotto of the Nativity. | 8 Altar of S. Joseph. |
| 2 Place of the manger. | 9 Altar of the Holy Innocents. |
| 3 Altar of the three Magi. | 10 Altar of S. Eusebius of Cremona. |
| 4 Stairs from the church to the Grotto. | 11 Altar of SS. Paula and Eustochium. |
| 5 Altar of the Nativity. | 12 Altar of S. Jerome. |
| 6 Place of the miraculous spring, flowing while the Holy Family lived in the Grotto. | 13 Cell of S. Jerome. |
| 7 Entrance to the subterraneous chapels. | 14 Stairs from the chapels to the church of S. Catherine. |

10. ADORATION OF THE SHEPHERDS.

Luke ii. 8-20.

Dec. 25th, 1 A. D. And there were in the same country shepherds watching and keeping night watches over their flock. And behold, an angel of the Lord stood by them; and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: Fear not: for behold, I bring you good tidings of

ings of the two stairs, in the background of the grotto, is a semicircular place, about 8 feet high and 4 feet wide; its floor is covered with white marble and jasper stone, a silver star marking the middle. The star bears the inscription: "Hic de Virgine Maria, Jesus Christus natus est." "Here of the Virgin Mary, Jesus Christ was born." Over the star, but under the table of an altar which rests on the arch, hang sixteen lamps. Since 1757 the Greeks are in possession of this holy place; it is only on Christmas Day that the Latin Catholics are allowed to offer the holy sacrifice in it. A few steps southwest is the place where the manger stood; near it we see the altar of the Wise Men, which belongs to the Latin Catholics. We find in the same cave also an altar of St. Joseph, of the Holy Innocents, of St. Eusebius of Cremona, of the SS. Paula and Eustochium, and of St. Jerome.

In the same country.—A small village, called the Village of the Shepherds, lies a short distance from Bethlehem, and near it is the traditional field where the shepherds kept watch.

Shepherds watching.—It is generally asserted that the flocks were taken out in March and brought home in November; but that may refer to far-off pastures. Within the rainy season, from November to March, there is usually a spell of dry weather, between the middle of December and the middle of February; the traditional birthday of Jesus, Dec. 25th, offers, therefore, no difficulty in this regard.

Keeping the night-watches.—Each night-watch lasted three hours, and the shepherds took their turn about during the several watches.

The brightness of God—is either a figurative expression for a great brightness, like the mountain of God for a mighty mountain; or it signifies the *Schechinah*, i. e., the brightness of God's presence. This is often spoken of in the Old Testament.

great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God in the highest; and on earth peace to men of good will. And it came to pass, that after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem; and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary

Christ the Lord.—Christ means the same as *Messias*; and the Lord is a translation of the Hebrew *Jehovah*. The angelic message was, therefore, glad for any Jewish heart, announcing the new-born Child to be the long expected Saviour and *Jehovah* Himself.

In a manger.—The Gospel does not seem to imply a definite knowledge on the part of the shepherds as to which manger was meant. We notice that the signs of Jesus are, from the first, marks of poverty and humility. Conf. Amos ix. 11; Is. xi. 1; liii. 2. The signs of His second coming will be entirely different. Conf. Matt. xxiv. 29 ff.; xxv. 31; xxvi. 69.

Glory to God.—The angelic song consists of two parallel lines: "Glory" is contrasted with "peace," "God" with "men," "in the highest" with "on earth."

Of good will,—perhaps, more correctly, "of good pleasure," that is, of God's good pleasure. Men who please God by doing His will shall have peace with God and peace with their neighbor; the former through a victory of God's grace over passion, the latter through union with God as the common father.

The angels departed,—probably after adoring on their part, too, the new-born *Messias*.

Let us go.—A word of mutual encouragement does often as much as a visit from an angel; in any case, it helps to carry out the divine suggestion of the angel.

With haste.—Jesus is not served nor found through sloth and tepidity. As the angels went up to heaven to continue their hymn of praise, so the shepherds went their way on earth seeking the promised peace.

and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all they that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart, and the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

11. THE CIRCUMCISION.

Luke ii. 21.

Jan. 1st, 1 A. D. And after eight days were accomplished, that the Child should be circumcised, His name was called Jesus, which was called by the angel, before He was conceived in the womb (Conf. Lev. xii. 3).

12. THE PURIFICATION AND PRESENTATION.

Luke ii. 22-39.

Feb. 2d, 1. A. D. And after the days of her purifica-

Mary kept all these words in her heart.—Probably it is to her narrative that we owe these details concerning the infancy of Jesus, at least indirectly.

Returned.—The angelic messenger did not keep the shepherds from performing their daily duties exactly and faithfully.

The child should be circumcised.—The head of the family generally performed this ceremony; but it could be performed by any Israelite, even by a woman. Now it seems to be looked upon as the special office of a certain individual, the Mohel. It might take place either at the home of the child or in the synagogue. Jesus needed circumcision in no way, but subjected Himself to it, 1. to show the sanctity of the Old Law to which He became subject, and the price at which He bought the name "Jesus;" 2. to give us an example of humility and obedience, and 3. to prove the reality of His human body.

Her purification.—According to the Jewish law, the mother was considered legally unclean for forty days after the birth of a male child,

tion, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord. As it is written in the law of the Lord: That every male child opening the womb shall be called holy to the Lord: and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon; and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the spirit into the Temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him in his arms, and blessed God, and said: Now Thou dost dismiss Thy servant, O Lord, according to Thy word,

during which time she was obliged to abstain from entering the temple and from being present at public religious ceremonies.

To present Him.—After the Jewish first-born was saved from the death which befell every first-born male in Egypt, the first born were considered as sacred to the Lord. But in their place God selected the tribe of Levi for the temple-service, and all the first-born, except those of the tribe of Levi, had to be redeemed by the payment of five shekels, about \$3.75 (Conf. Num. iii. 44-51). This law was afterwards extended to every first-born male. It is clear that neither the law of purification nor that of presentation bound Jesus and Mary, Jesus being Himself High-Priest and Temple of the New Law, and Mary being rather sanctified than made unclean through the birth of Jesus; but both obeyed and humbled themselves.

To offer a sacrifice,—as prescribed in Lev. xii. 6-8, for the ceremony of purification; it was a holocaust and an offering. *Simeon* is said by some to be the son of Rabbi Hillel, and the father of Gamaliel.

Now Thou dost dismiss.—The song of Simeon is called "Nunc dimittis," because it begins with these words in the Latin Bible. Four goods are insisted on in the hymn as coming to us through Jesus: 1. Peace (Conf. Mich. v. 5, and Ephes. ii. 14 ff.); 2. Light (Conf. John viii. 12); 3. Salvation (Conf. Heb. v. 9); 4. Glory (Conf. Rom. iv. 25, viii. 11, I. Cor. xv. 20 ff.)

in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to the revelation of the Gentiles, and the glory of Thy people of Israel. And His father and mother were wondering at these things which were spoken concerning Him: and Simeon blessed them; and said to Mary, His mother: Behold, this child is set for the ruin and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was a prophetess called Anna, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, gave praise to the Lord: and spoke of Him to all that looked for the redemption of Israel (Conf. Lev. xii. 4; Exod. xiii. 2; Lev. xii. 6, 8.)

To Mary.—After blessing both Joseph and Mary, Simeon turns to Mary, as the more worthy person of the two.

Ruin and resurrection.—"Ruin" to the unbelieving, but "resurrection" to the faithful followers of Christ.

A sign which shall be contradicted.—Jesus is still "unto the Jews a stumbling block, and unto the Gentiles foolishness."

That out of many hearts thoughts may be revealed.—These words must be joined to the phrase "a sign which shall be contradicted." Had not Jesus been a sign of contradiction, had He not suffered and died, and were not His Church still a sign of contradiction, many might adhere to Jesus and His Church through earthly motives.

Anna—had lived seven years in the married state, but had then been a widow up to her eighty-fourth year, spending her time and labor in the temple service. Besides the priests and Levites, there were also women engaged in the temple, who voluntarily devoted themselves to it. They seem to have lived in or near the sacred buildings.

13. ADORATION OF THE MAGI.

Matt. ii. 1-12

February, 1 A.D. Now, when Jesus was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the East to Jerusalem, saying: where is He that is born King of the Jews? for we have seen His star in the east, and we are come to adore Him.

Herod.—Herod the Great was the son of an Arabian mother and of the Edomite Antipater, procurator of Judea. At the age of fifteen he had been appointed by his father governor of Galilee, and afterwards had been made tetrarch by Antony; expelled by the Maccabean prince Antigonus, he fled to Rome, where he was crowned king by the Senate, through the favor of Antony. Securing the favor of Augustus, he ruled thirty-seven years successfully, but cruelly. He is charged with the murder of his wife and of three of his sons; he died at the age of seventy, in the 750th year of Rome, shortly before the Passover, after a stay of forty days at the baths of Calirrhoe and at Jericho.

Wise men.—According to the text of the Bible they were Magi, that is, men of the Chaldee—Persian class of the learned and of priests, who occupied themselves also with astronomy and astrology. They were very influential in political matters.

From the East.—Some say from Arabia, others from Chaldea, others from Persia. Divers interpreters speak of them as if they had been kings, princes, or lords of some small territories. The number of the wise men is uncertain; the number three given by St. Leo probably originated in the threefold offerings. The names Gaspar, Melchior, and Balthasar are of still less authority.

His star.—Opinions vary as to the time at which the star appeared to the wise men, whether it preceded Christ's birth or accompanied it. Commentators differ also as to the year and the day of the year when the wise men arrived in Jerusalem. Supposing that they came from Babylon, and that the star had appeared on the day of Christ's birth, it would not have been impossible for them to be in Bethlehem on January 6th, the distance of about six hundred miles between Babylon and Jerusalem being, in case of urgency, a journey of nine days. But there is no reason why



THE ADORATION OF THE MAGI.

And Herod the King hearing this, was troubled, and all Jerusalem with him. And assembling together all the

we should not place the appearance of the star earlier, on the day of the Annunciation, for instance. In this case the Wise Men might have come from India or even from China. Recent interpreters more commonly place the visit of the Magi after the presentation in the temple; because, if the events had occurred in another order, Jesus would have hardly escaped the vigilance of Herod, nor would Mary have been obliged to bring the offering of the poor. The traditional 6th of January might even be kept as the day of the visit, but then we may explain it as occurring a year and thirteen days after the Nativity. The slaughter of the children up to two years old would thus be accounted for. But it is not necessary at all to look upon January 6th as the day of the visit of the Magi; as the feasts of St. Stephen, St. John, and the Holy Innocents are not kept on their real dates, so may the visit of the Magi be kept on January 6th on account of its connection with Christmas. Explanations of the star: 1. It was a meteor or a comet; this is improbable. 2. It was a miraculous star, seen perhaps by the Wise Men alone. 3. It was an extraordinary conjunction of the stars Jupiter, Saturn, Mars, and another star. According to the calculation of Kepler, Jupiter and Saturn were in conjunction in the year of Rome 747, and seen on May 20th and October 27th, Mars being added in the following spring, and a fourth star acceding later. These calculations have been confirmed by the astronomers of the Greenwich Observatory. Abarbanel, a Jew of the fifteenth century, speaks of this conjunction as happening three years before the birth of Moses, and in its recurrence, in 1463, he saw a sign of the speedy coming of the Messiah. Indeed, great names seem to be connected with all its appearances, such as Enoch, Noe, Moses, Isaias, Christ, Charlemagne, etc. 4. It was the unusual brilliancy of a variable star. 5. The Magi may have been made attentive through an extraordinary natural phenomenon, and then a miraculous star may have appeared to them. Pliny the Elder speaks of a comet showing the image of a God in human form, and so brilliant that one could not look at it (*Hist. Nat.*, l. ii., § 25, vol. 22). The Wise Men knew it to be His star either by a prophecy existing among themselves, or by divine revelation; perhaps through the prophecy of Balaam. We know not whether the star guided the Magi to Jerusalem. We read only that they saw it again when leaving Jerusalem for Bethlehem.

All Jerusalem with him.—Probably they feared the measures Herod would take to prevent the inauguration of another king, or they were afraid of the troublous times that would accompany the coming of the Messiah.

chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Judea: for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the Ruler Who shall rule My people Israel. Then Herod, privately calling the Wise Men, inquired of them diligently the time of the star's appearing to them: and sending them into Bethlehem, said: Go, and search diligently after the Child: and when you have found Him, bring me word again, that I also may come and adore Him. And when they had heard the king, they went their way: and behold, the star which they had seen in the East went before them until it came and stood over where the Child was. And, seeing the star, they rejoiced with exceeding great joy. And going into the house, they found the child with Mary, His mother: and falling down, they adored Him: and opening their treasures, they offered to Him gifts, gold, frankincense, and myrrh. And having

Chief priests—were the high-priests deposed by the Romans, and perhaps also the heads of the divers courses of priests.

Scribes,—the doctors in the law.

Thou Bethlehem.—The text here given does not exactly agree with the text of Micheas. Here we read, "thou art not the least;" in the prophecy we read, "thou art — little." But the prophecy may be understood as a question: Art thou little? In any case, the Evangelist tells us that the priests and scribes gave Herod the sense of the prophecy, not the very words of it.

Over where the child was.—Several of the Fathers represent the Magi as adoring Jesus in the stable and the manger. Others, with St. Chrysostom, believe that before the arrival of the Wise Men the holy family had taken lodging in one of the neighboring houses.

They adored,—not with merely civil worship, but enlightened by grace, they did Him homage as their Lord and God.

Gold, frankincense, and myrrh,—signifying their tribute to Him as to their king, their God, and their fellow-man. Frankincense is a bitter,

received an answer in sleep that they should not return to Herod, they went back another way into their own country (Mich. v. 2).

14. THE FLIGHT INTO EGYPT.

Matt. ii. 13-18.

February, 1 A. D. And when they were departed, behold, an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the Child, to destroy Him. Who rising up, took the Child and His

transparent gum of fragrant odor, distilled from a tree in India and Arabia. Myrrh is an aromatic gum produced from a thorn-bush growing in Arabia and Ethiopia, but also in Palestine, used especially as an ingredient of a precious ointment.

Egypt—was the refuge of all persecuted Jews. The road to Egypt was the shortest (about 450 miles) and the safest of all roads that passed through the desert. According to an ancient tradition, St. Joseph did not take the common road through Hebron, nor the one through Eleutheropolis and Gaza, but he selected the least suspected road through Joppe. An old legend has it that on its journey the holy family fell into the hands of robbers, but that they were left free because the son of the captain suspected something superhuman in Mary and her child. The same person is identified with the good thief who died with Jesus. At their arrival in Heliopolis, the idols are said to have fallen to the ground, so that the prophecy of Is. xix. 1 was literally fulfilled. On approaching Egypt, they rested near Matarieh under an old sycamore tree, about 20 feet in circumference; in 1868 this tree was presented by the Viceroy of Egypt to the Empress Eugenie of France. In Fostat, a suburb of Cairo, is venerated the dwelling-place of the holy family. The church, according to tradition built over this place by St. Helena, was renovated in 1195; it is now in possession of the Copts, but the Franciscans are permitted to say Mass in the subterranean chapel which marks the proper dwelling-place of the holy family. They had been in undisputed possession of this right, but were forced in 1860 to make a new contract with the Copts.

mother by night, and retired into Egypt: and He was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry, and sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently enquired of the Wise Men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, be-

Out of Egypt—I have called My Son (Conf. Osee xi. 1). Literally these words may be understood of the people of Israel; but their servitude in Egypt is a figure of the slavery of sin, and their delivery through Moses a figure of our delivery through Jesus. Therefore the words of the Prophet apply typically to Our Saviour, Who is the Son of God in a more proper sense than the people of Israel.

Killed all the men-children.—An old Greek tradition fixes the number at fourteen thousand children; others reduce it to ten or fifteen. Supposing that Bethlehem and its confines numbered in those days five thousand inhabitants, a number hardly reached, the yearly births were about one hundred and fifty; the births of two years were three hundred, of which one hundred and fifty were male, and of these seventy-five died in infancy, so that the real number of the slain must have been about seventy children. Cruel as the slaughter may appear to us, it disappears among the cruelties of Herod. It cannot, then, surprise us that history does not speak of it.

In Rama.—Some take Rama not as the name of a city, but merely as a "High Place." Others take it as the town Rama, in the tribe of Benjamin, six miles north of Jerusalem, so that the cries of the mothers of Bethlehem and its confines would have been heard as far as Rama.

Rachel bewailing her children—(Conf. Jer. xxxi. 15). Jeremias speaks of Rachel, the mother of Israel, bewailing the capture of her children by Babylon; but the real fulfilment of the prophecy we see in her lament over the attempt to kill the Messiah, the only hope of Israel. The tomb of Rachel lies about one mile north of Bethlehem.



THE FLIGHT INTO EGYPT.

cause they are not (Conf. Os. xi. 1; Jer. xxxi. 15; Gen. xlviii. 7).

15. THE RETURN FROM EGYPT.

Matt. ii. 19-23.

Between 1 A. D. and 3 A. D. Now Herod being dead, behold, an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Rise, and take the Child and His mother, and go into the land of Israel: for they are dead, who sought the life of the Child: who, rising up, took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod, his father, he was afraid to go thither: and being warned in sleep, he retired into the parts of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled what was said by the prophets: that He shall be called a Nazarene.

Now Herod being dead.—Jesus was born in the year of Rome 747 at the earliest, and Herod died before Easter, 750. Hence the stay in Egypt lasted at the longest two or three years, perhaps only two or three months. Before his death Herod gave orders that all the Jewish nobles whom he had ordered to come to Jericho, and there shut up in the hippodrome, should be put to death, so that the whole country might be thrown into mourning.

Came into the land of Israel.—According to tradition, the holy family returned by way of Ascalon, Joppe, and Caesarea, west of Judea.

Archelaus—was so much like his father in cruelty, that he was deposed ten years later, and banished to Vienne in Gaul. Antipas ruled in Galilee, whither the holy family repaired.

Nazarene.—St. Matthew does not refer here to any one definite prophet, but he gives rather the sense of what was said by several prophets. The word is either derived from "nasar," meaning "the holy one;" or from "nazar," meaning a "sprout," or a "flower." Conf. Is. xi. 1, "... a flower shall rise up out of his root..." It may also refer to the fact that all the inhabitants of Nazareth were more or less despised, thus representing Jesus as "despised and the most abject of men" Is. liii. 3. ff. (Conf. Luke ii. 39).

16. JESUS STAYS IN THE TEMPLE.

Luke ii. 40-52.

Easter, 12 A. D. And the Child grew, and waxed strong, full of wisdom: and the grace of God was in Him. And His parents went every year to Jerusalem, at the solemn day of the pasch. And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. And after they had fulfilled the days, when they returned, the Child Jesus remained in Jerusalem;

The Child grew.—The bodily growth of Jesus is here indicated principally. The divine wisdom was in Him in its fulness from the very beginning.

The solemn day of the pasch.—The pasch was the first of the three great festivals of the Jews, continuing for eight days from the full of the moon which occurred after the vernal equinox. It commemorated the preservation of the Jewish first-born in the night when all the first born of Egypt were killed, and therefore the first fruits of the barley harvest were offered on this feast. Seven weeks, or fifty days, later occurred the feast of Pentecost, on which the first fruits of the wheat harvest were offered. Late in September, or in the beginning of October, after the fruits of the vineyards and the fields had been fully gathered, the feast of tabernacles was observed in commemoration of the Israelites living in tents, and as thanksgiving for the blessings of the year. Every adult Jew living in Judea had to be present in Jerusalem at each of these feasts, so that the number assembled at them often exceeded two millions.

Twelve years old.—The law does not determine at what age the young men were bound to make the yearly three visits to Jerusalem. Perhaps it was at twenty years of age, when they were added to the Israelite army; perhaps at the age of thirteen, when, according to the later Jewish law, they became "sons of the law," i. e., were bound to keep the law.

When they had fulfilled the days,—i. e., either after the second day or after the paschal week. The paschal feast lasted eight days; the day on which the paschal lamb was killed was followed by seven days of unleavened bread.

Remained in Jerusalem.—Jesus acted by the express will of His





THE BOYHOOD OF CHRIST.

and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintances. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, hearing

heavenly Father, to show that in the whole work of redemption He had to follow His will only, though He was subject to His parents in matters of His earthly life.

In the company.—To and from the festivals the people travelled in caravans, for greater safety against robbers. During the day time they probably mingled as circumstances brought it about, but at night each one betook himself to the tent of his own family. Tradition assigns the town Beroth (now El-Bireh), three hours distant from Jerusalem, as the place where the caravan of Joseph and Mary stopped the first evening. The Crusaders built a gothic church in that place, of which only ruins now remain. The second day was spent in returning to Jerusalem, and the third day Jesus was found among the doctors.

The doctors,—or the scribes, were the authorized interpreters of the law, possessing professional acquaintance with the law. The extraordinary respect paid by the people to these scholars is expressed by the titles of honor bestowed upon them. On their part the Rabbis required from their pupils the most absolute reverence. "Respect for a teacher should exceed respect for a father, for both father and son owe respect to a teacher." After the separation of the Pharisaic from the Sadducean party, the scribes generally adhered to the former. But there must have been Sadducean scribes, too. The professional employment of the scribes referred chiefly to the law and the administration of justice. As jurists they had a threefold task: 1. the more careful theoretic development of the law; 2. the teaching of it to their pupils; 3. its practical administration, i. e., the giving of legal decisions as learned assessors in courts of justice. As to the instruction of the scribes, we read in the appendix to the treatise *Aboth*, v., 21: "At five years old (he comes) to the reading of the Scripture, at ten to the Mishna, at thirteen to the practice of the commands, at fifteen to the Talmud, at eighteen to marriage, etc." As to the schools, we must distinguish the "beth hassepher" or primary school from the "beth hamidrash" or high school. In the former the Scriptures were read, in the latter were studied the traditions and commentaries. It is not certain that in the times of Jesus a primary school was con-

them, and asking them questions. And all that heard Him, were astonished at His wisdom, and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? behold, Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? did you not know, that I must be about the things that are My Father's? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them. And His mother kept all

nected with every synagogue; but at the latest in the second century after Christ, the existence of such schools is assumed. Joshua ben Gamla enacted that teachers of boys should be appointed in every province and in every town, and that children of six or seven should be brought to them. The only Joshua ben Gamla known to history is the High Priest of that name, who ruled about 63-65 after Christ. As the existence of boys' schools is supposed in this decree, we may without hesitation suppose their existence at the time of the infancy of Jesus. When the scribes taught in public, they sat on semi-circular benches, raised above the auditors. The disciples sat at their feet on the floor and literally in their midst.

Asking them questions.—The teaching of the scribes was principally a work of memory, consisting in constant repetition. But it was also varied by means of question and answer.

The things that are My Father's.—I must fulfil the will and attend to the affairs of My Father; Jesus shows that Joseph is not His true father.

They understood not the word.—They did not fully see the meaning of the words He spoke, nor the purpose for which He had remained behind. Jesus began here already to manifest His divine wisdom and to show young persons that every earthly affection, however sacred, must be sacrificed to the service of God, if God calls them to offer the sacrifice.

Was subject to them.—This is the summary of the life of Jesus up to His thirtieth year. His parents were poor, His reputed father was an artisan, and He Himself worked at His father's trade. Jesus thus ennobled the life of the working class, and showed that God values, not what we do, but the motive through which we perform our actions. Jesus teaches us also in His hidden life that the will of God, which He performed in all



these words in her heart. And Jesus increased in wisdom, and age, and grace with God and men.

He did, comes to us through the commands of those that are placed over us.

Increased in wisdom.—In Jesus we may distinguish a threefold wisdom: a divine wisdom, a supernaturally infused wisdom, and a natural wisdom. The divine wisdom of Jesus did not increase, but Jesus only manifested more of it as He advanced in age. The natural wisdom of Jesus, acquired through experience, increased naturally as Jesus grew older. The infused wisdom of Jesus may be said to have increased with the increase of His merits before God.

With God and men.—The life of Jesus shows us that sanctity does not consist in rudeness towards our fellow men; his advancement in the favor of men kept an even pace with His advancement in the favor of God. If the will of God is to be revered in the will of our superiors, the person of God is to be respected in the person of our neighbor.

PART II.

The Public Life of Jesus.

CHAPTER I.

PREPARATION.

17. JOHN PREACHES PENANCE AND BAPTIZES.

Luke iii. 1-6; Mark. i. 1-6; Matt. iii. 1-6.

Summer, 29 A.D. The beginning of the Gospel of Jesus Christ the Son of God. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and

Gospel.—The Greek word, and the Latin derived from it, signifies the good tidings, namely, of Christ's coming. The word gospel, from "God's spell" or "good spell," means God's word or good news.

Tiberius Cæsar—was stepson of Augustus Cæsar, who had died Aug. 19th, 767 of Rome (14 A.D.), when Tiberius became sole ruler; his fifteenth year is, therefore, the year 781 of Rome, which makes Jesus about thirty-two years old at the time of His baptism; this being improbable, we must count the fifteenth year from the time Tiberius began to rule with Augustus, namely, January, 765. This places the beginning of John's ministry in the year 780 of Rome.

Pontius Pilate was governor for ten years. A. D. 26-36 (U. C. 779-789). Between Archelaus, who had been banished after ten years of a cruel reign, and Pilate, four different Roman governors had ruled Judea; for, after the banishment of Archelaus, his dominions had been added to the province of Syria. Pilate was appointed a little prior to the ministry of the Baptist.

Herod.—The tetrarch of Galilee and Perea was Herod Antipas, who reigned forty-two years. His brother Philip, the tetrarch of Iturea, was

Philip, his brother, being tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord came to John, the son of Zachary, in the desert. And John the Baptist came into all the country about the Jordan, preaching in the desert of Judea the baptism of

not the husband of Herodias, with whom Antipas lived; her husband was another Philip, disinherited by Herod the Great, and living as a private citizen in Rome.

Annas and Caiphas.—Since Herod, the high-priests were arbitrarily installed and deposed by the Roman emperors, the provincial governor, or the revolting populace. Annas had been made high-priest by Cyrinus, A. D. 6, but had been deposed nine years later by Valerius Gratus, the predecessor of Pilate. Within the next three years four other high-priests followed: Ismael Eleazar, who was a son of Annas, Simon, and Joseph Caiphas, son-in-law of Annas; the last remained high-priest till A. D. 35. Annas, though deposed, retained the title of high-priest, and had a very great influence in all public affairs of his day. Besides his stepson Joseph Caiphas, five of his sons became high priests. Originally the Jews recognized but one high-priest, whose office lasted for life; but afterwards his functions were, according to some authors, divided between two persons, one presiding over the Sanhedrin, and the other regulating religious affairs.

The desert of Judea,—in the southern part of the valley of the Jordan, west of the Dead Sea and the Jordan, was a mountainous, rough, and thinly settled country, containing a few villages and some scattered houses, but being, in great part, a wilderness. According to Josephus, many devout persons of his time, of which he mentions only John, retired into the wilderness, where they gathered disciples around them. According to tradition, John baptized in the place where the Israelites and, afterwards, Elias had crossed the Jordan. Origen and St Jerome call the place Bethabara, i. e., "house or place of the ford." St. John calls it "Bethania across the Jordan," probably the same place, signifying "house or place of ships," (or of poverty and humility). St. Helena built a church in the place, on this side of the Jordan, and afterwards a monastery of the Nuns of St John was there. It is a journey of about eight hours from Jerusalem. Some modern writers place it farther north, near Succoth; but the tradition of both the Latin and Greek Church is against this.

penance for the remission of sin, saying: Do penance; for the kingdom of heaven is at hand. As it is written in the book of the words of Isaias the prophet: Behold, I send My angel before Thy face, who shall prepare Thy way before Thee. A voice of one crying in the wilderness: Prepare ye the way of the Lord: make His paths straight: every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God (Conf. Is. xl. 3-5; Mal. iii. 1). And John himself had his garment of camel's hair, and a leathern girdle about his loins; and his food was locusts and

Baptism of penance.—John's baptism, according to his own testimony, was only a figurative ceremony, by the performance of which men declared themselves ready to do penance and prepared themselves for the truly sanctifying baptism of Christ. It resembled the legal ablutions, and especially the baptism of the proselytes, by which the Gentile converts to Judaism were supposed to wash away the defilements of heathenism.

Isaias the prophet.—The first text which follows is not from Isaias, but from Malachy. But in the book of prophets Isaias held the first place, and instead of quoting the "book of prophets," Sacred Scripture often quotes the first prophet of the book.

Prepare ye the way of the Lord.—Eastern monarchs setting out on an expedition through a desert country sent messengers before them to open the passes and prepare the way. We find the same custom observed when the Sultan visited Brusa in 1845. Ibrahim Pasha, too, when he visited Lebanon, had the ways prepared beforehand. Ordinarily, the roads in Palestine at their best state are wretched. Isaias may literally refer to the preparation of the roads for Israel on its return from the Babylonian captivity, but typically he certainly speaks of the preparation for the Messiah.

Garment of camel's hair.—The long, shaggy hair of the camel still furnishes the material out of which a coarse cloth is made in the East,—worn principally by the poorer classes. It was the sack-cloth of Scripture, and in the form of a cloak, or striped blanket, it was loosely thrown over the shoulders and tied in front of the breast, a girdle of skin fastening it around the waist.

wild honey. Then went out to him Jerusalem and all the country about Jordan: and they were baptized by him in the Jordan, confessing their sins.

18. JOHN CHIDES THE PHARISEES AND SADDUCEES.

Luke iii. 7-9; Mat. iii. 7-10.

Summer, 29 A.D. And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them:

Locusts and wild honey.—Locusts are in form and appearance like our grass-hoppers. Numerous as they are in the East, they still form the occasional food of the poorest classes, who eat them boiled or fried, or ground to powder and formed into cakes. The wild honey is either the honey of wild bees, which live in hollow rocks and trees, or it is the juice of certain trees and shrubs, especially the tamarisks and fig-trees of the desert region. Thus the land literally flows with honey.

Confessing their sins,—not merely acknowledging themselves sinners, but, as seems most probable, actually confessing some particular sins.

The Pharisees and Sadducees.—The priests and scribes were the two most influential factors in the development of Israel after the captivity. About the time of Esdras they had been virtually identical; but later on, they became two distinct parties, the priests always belonging to the family of Aaron, the scribes, on the contrary, rising individually through private exertion. Out of the class of priests came the Sadducees, probably named after the "Zadokites," the chief class of them; from among the scribes came the Pharisees. The latter were the strict legalists, the former were aristocratic priests; hence originally there was no opposition of principle between the two parties; the later opposition is due to historic development. The Pharisees, or "Separatists," are so called because they insisted on a strict separation between the Jewish and the surrounding Gentile nations; or, according to others, they were called "Separatists" because they separated themselves from the common people by a more accurate observance of the law and tradition. The differences of opinion between the Pharisees and Sadducees in their fully developed state, as they existed about the time of Christ, may be reduced to the following points: 1. The Pharisees held tradition besides the Scriptures; the Sadducees accepted only the Pentateuch. 2. The Pharisees held the immortality of the soul, eternal punishment of the wicked, hope of resurrection for the good; the Sadducees denied the continuance of the soul after

Ye brood of vipers, who hath showed you to flee from the wrath to come? Bring forth, therefore, fruit worthy of penance. And think not to say within yourselves: We have Abraham for our father. For I tell you, that God is able of these stones to raise up children to Abraham. For

death, the punishments and rewards of the world to come (Bell. Jud. ii, 8, 14). 3. The Pharisees taught the existence of angels and evil spirits, which the Sadducees denied. 4. The Pharisees are said to have overrated the interference of Divine Providence in human affairs, so that the liberty of the will would have been interfered with, while the Sadducees asserted the absolute freedom of the will. Josephus represents the Essenes as holding absolute fate, the Sadducees as holding absolute freedom, the Pharisees as teaching the middle course, namely, an interposing inspection of Providence. 5. The Pharisees were not directly a political, but a religious party; politics concerned them only indirectly, in as far as they were favorable or unfavorable to religion; the Sadducees were more of a political party, who submitted to the religious practices, even those that were distinctively Pharisaic, in so far as it helped them in politics. 6. Though the Sadducees sprang from the priests, still not all priests were Sadducees; it was only the aristocratic priestly families that belonged to the Sadducees, the rest of the priests favoring the Pharisees and working hand in hand with them. In like manner, though the Pharisees had developed out of the scribes, not all scribes belonged to the party of the Pharisees. The Sadducees, too, had their eminent jurists or scribes, and, on the other hand, not all Pharisees were scribes. The Pharisees had the bulk of the nation with them, while the Sadducees had less direct influence on the common people.

Brood of vipers,—or offspring of vipers. They boasted of their descent from Abraham. John seems to imply that they are rather the seed of the serpent, between which and the seed of the woman God would place enmity.

The wrath to come—probably refers to Mal. iii. 2 and iv. 5, where troublous times are predicted in connection with the coming of the Messias. John does not reprove them for attempting to escape the wrath to come, but he merely points out to them that they cannot escape by hypocritical penance, but are required to bring forth worthy fruit of penance.

These stones.—John probably pointed to the memorial stones that had been erected in the Jordan on the passage of Israel.

now the axe is laid to the root of the trees. Every tree, therefore, that yieldeth not good fruit, shall be cut down, and cast into the fire.

19. JOHN INSTRUCTS THE MULTITUDE.

Luke iii. 10-14.

Summer, 29 A. D. And the people asked him, saying: What then shall we do? and he answering, said to them: he that hath two coats, let him give to him that hath none: and he that hath meat, let him do in like manner. And the publicans also came to be baptized, and said to him: Master, what shall we do? But he said to them: Do nothing more than that which is appointed you. And the soldiers also asked him, saying: And what shall we do?

Two coats.—The inner garment, generally with sleeves, reached down to the knees, sometimes to the ankles. To have only two of such garments seems to indicate poverty.

Publicans.—The direct taxes and customs of the Roman empire were farmed out to capitalists, who agreed to pay for them a certain sum into the public treasury, and were therefore named "publicani" or publicans. The agents of these men were usually natives of the countries in which they gathered the taxes and customs. They resorted to every possible mode of extortion: systematic overcharging, false accusations of smuggling, receiving of hush-money, etc. In Palestine these agents were especially hated, because they were considered as traitors and apostates, besides being extortioners. The Roman yoke was always galling to the Jewish people, and several of the scribes had declared it unlawful to pay taxes to Caesar. The Roman governors and local rulers did not dare to resist the unjust taxation of the publicans, because these were most influential in Rome on account of their great wealth.

Soldiers.—These seem to have been Roman soldiers, who may have been on police duty in Palestine. Hence we understand the injunction of not doing violence to any one, and of not accusing anybody unjustly. Riots seem to have been frequent, especially among the soldiers of the smaller kings; these uprisings were caused by the smallness of the soldiers' pay, which was about three cents a day, together with a meagre ration.

And he said to them: Do violence to no man: neither calumniate any man: and be content with your pay.

20. JOHN'S FIRST TESTIMONY TO JESUS.

Luke iii. 15-18; Mark i. 7-8; Matt. iii. 11-12;
Acts xiii. 25.

Autumn, 29 A. D. And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ: John answered and preached, saying: I, indeed, baptize you with water unto penance, but He who is to come after me, is stronger than I, the latchet of whose shoes I am not worthy to stoop down, and loose and carry: He shall baptize you with the Holy Ghost and with fire, whose fan is in His hand: and He will thoroughly cleanse His floor and gather His wheat into the barn; but the chaff He will burn with unquenchable

He might be the Christ.—This shows the general expectation even among the common Jewish people of a coming redeemer, a Messiah. Christ is the Greek word for the Hebrew Messiah; both words mean "anointed."

Shoes.—The sandals of the Jews were originally of wood, afterwards of skin or leather.

To loose and carry.—The lowest slaves used to remove their master's sandals on his entering the house, and to carry them after him. The custom still prevails among the Mohammedans.

With fire.—The Holy Ghost descended on the day of Pentecost in the shape of fiery tongues upon the disciples. And His grace still purges the hearts of the faithful like a heavenly fire, whenever they receive the sacraments.

Whose fan.—Threshing in the east was done on an open, elevated, and hard ground, called the threshing-floor, by the use of flails and by the tramping of oxen. The grain was separated from the chaff by throwing the mixed heap up against the wind, when the chaff was blown away, while the grain fell on the threshing floor. John refers here to the instrument by which the grain was thrown up into the air.

Barn,—usually a dry subterranean store-room.

fire. And many other things exhorting did he preach to the people.

21. JESUS IS BAPTIZED BY JOHN.

Luke iii. 21-22; Mark i. 9-11; Matt. iii. 13-17.

December, 29 A.D. And it came to pass in those days when all the people were baptized, that Jesus came from Nazareth of Galilee to the Jordan, unto John, to be baptized by him. But John stayed Him, saying: I ought to be baptized by Thee; and comest Thou to me? And Jesus answering said to him: Suffer it now, for so it becometh us, to fulfil all justice. Then he suffered Him. And *He* was baptized by John in the Jordan.

And Jesus, being baptized, went up presently out of the water: and behold, Jesus praying, the heavens were opened to Him; and He saw the Holy Ghost in a bodily shape descending as a dove and coming and remaining on Him. And behold, a voice came from heaven saying: Thou art My beloved Son; in Thee I am well pleased.

Unquenchable fire.—After separating the chaff from the grain, the chaff was set on fire on the windward side; the fire then crept on and never stopped till all the chaff had been burned. John here indicates the efficacy of the coming of Christ, showing that He shall separate the good from the bad, both in this life, through His precepts and example, and especially in the next through the proper reward and punishment.

Jesus came from Nazareth.—This is the first journey of Jesus, from Dec., 29 A. D., to Spring, 30 A. D. From Nazareth Jesus went to Bethania across the Jordan, from thence into the desert near Jericho, then back into Galilee (Cana, Capharnaum).

To be baptized.—As Jesus had conformed to the law as if He had been a sinner, so He now conforms to this divine ordinance of His father, being baptized among the sinners.

As a dove.—The symbol of innocence and meekness.

A voice came from Heaven.—By the apparition of the dove and by this voice, Jesus was, from the very beginning of His public life, accredited as the Messiah. The prophets had foretold that He would be

22. THE TEMPTATION OF JESUS.

Luke iv. 1-13; Mark i. 12-13; Matt. iv. 1-11.

Dec., 29 A.D., to Jan., 30 A.D. And Jesus being full of the Holy Ghost, returned from the Jordan, and immediately was led by the spirit into the desert, to be tempted by the devil. And He was in the desert forty days and

anointed by the Holy Ghost, would be the Son and the special friend of God. These three notes of the true Messiah were emphasized at His baptism. Hence the baptism of Jesus is rightly looked upon and commemorated as a part of the Epiphany, celebrated on Jan 6th.

The devil,—from the Greek "diabolos," the calumniator; in Hebrew he is called Satan, or adversary. The devil appeared here probably in human form, to hide his real nature.

In the desert,—probably the northern portion of the desert of Judea, between Jericho and Jerusalem, which is the roughest and most desolate of all the deserts of Palestine. Other deserts may be like a deserted cemetery, over whose tombstones the traveller steps without horror, but this country offers a perpetual death-bed scene, life always struggling against death without decided victory on either side. What the heavy breathing and the groans of a dying man are to the ear, that the eye finds in the aspect of this forsaken country, with its stunted growth and its famishing animals and its torn mountain sides. The mountain Quarantania, from the top of which the devil is said to have shown Jesus the divers kingdoms of the earth, rises about 2,350 feet above the level of the Dead Sea. About a mile from the fountain of Eliseus, the mountain rises nearly perpendicularly to a height of over 1,300 feet; its sides, full of caverns, are inhabited by Christian hermits. The highest cavern on the east side of the mountain is said to have been inhabited by Jesus during His fast of forty days.

Forty days.—The number forty seems to be symbolic: we read of the forty days' rain of the deluge, the forty days' journey of the Israelitic spies, the forty years' wandering of Israel in the desert, the forty days' penance of Nineve, the forty days' satisfaction of Ezechiel, the forty days' fast of Moses and Elias, the forty days' stay of Jesus on earth after His resurrection. The number forty seems to represent the human life in so far as it leads to the life to come, through penance and strife. Hence the



THE TEMPTATION.

forty nights; and was tempted by Satan; and He was with beasts; and He did eat nothing in those days. And when He had fasted forty days and forty nights, He was afterwards hungry. And the tempter coming, said to Him: If Thou be the Son of God, command that these stones be made bread. But He answered, and said: It is written: Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil took Him up into Jerusalem, the holy city, and set Him on the pinnacle of the temple, and said to Him: If Thou be the Son of God, cast Thyself down from hence, for it is written (Deut. vi. 13): That He hath given His angels

Church's reverence for the holy season of Lent, in which we pay God the tithe of the year, namely, forty days of penance out of 365 days.

If Thou be the Son of God.—The tempter knew of the testimony given to Jesus after His baptism by the voice from heaven; but he doubted whether "the Son of God" was to be understood literally or spiritually. Hence, appearing to Jesus in human form, and perhaps feigning that he had been present at the scene on the Jordan, he now attacks Jesus at what he thought His weakest hour, in order to gain more knowledge concerning Him; for that Jesus was the Messiah, he must have suspected. Notice, how Adam was overcome by sensuality in paradise, and how Jesus overcame His enemy amidst hunger and destitution.

Not by bread alone.—(Conf. Deut. viii. 3). These are the words of Moses reminding the people of Israel of God's benefits, especially of the miraculous bread from heaven.

Into Jerusalem.—It is not likely that the devil led Jesus in an extraordinary way to Jerusalem; he would thus have betrayed himself.

The pinnacle of the temple.—Probably the southeastern corner of the Temple, whence one looked down at least three hundred and thirty feet into the valley of the Kedron.

It is written.—Since Jesus had repelled the first temptation by a text of Scripture, Satan now quotes Scripture to confirm his own suggestion. Ps. xc. 11, 12, which he quoted, speaks of the entire confidence the just man should place in God: but Satan endeavors to induce Jesus through it to a sin of presumption. There was a regular staircase leading to that

charge of Thee that they may keep Thee, and that in their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. And Jesus answering, said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world in a moment of time; and he said to Him: To Thee will I give all these, all this power and the glory of them, if, falling down, Thou wilt adore me: for to me they are delivered; and to whom I will, I give them. If Thou, therefore, wilt adore before me, all shall be Thine. Then Jesus, answering, said to him: Begone, Satan: it is written: Thou shalt adore the Lord thy God, and Him alone shalt thou serve. And when all the temptation was ended, the devil de-

part of the temple; hence to expect a miracle was sinful confidence. Jesus repels Satan by another text of Scripture. The first temptation had led to distrust Providence, this second led to presume on Providence.

Into a very high mountain.—According to tradition the mountain was Quarantania, whence the eye beholds the plains of Jericho and of the Jordan, the land of Galaad and Basan up to Lebanon, the land of the Amorites, the desert of Juda, the Dead Sea, and the land of Edom. The traditional place of the third temptation on the top of the mountain bears the ruins of a chapel, built to commemorate the event. The charm of the view was probably enhanced by Satan's influence on the imagination of Jesus.

All shall be Thine.—The devil would willingly give the whole world for a single soul. Perhaps by this time Satan felt sure of Jesus' Messiahship; he endeavored to frustrate the mission of Jesus at any cost, and offered Him all he could give, more in reality, if only Jesus would enter his service instead of God's, using the gifts of His mission for selfish motives. The three temptations are connected with the three principal passions: the first, with the concupiscence of the flesh; the second, with the pride of life; and the third, with the concupiscence of the eyes—but a final preference of Satan to God seems to be implied in all.

parted from Him for a time; and behold, angels came and ministered to Him.

23. JOHN'S SECOND TESTIMONY TO JESUS.

John i. 19-28.

January, 30 A.D. And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias. And

For a time.—The devil returned perhaps in the garden of Gethsemane; he certainly returned in the temptations of Judas, of Peter, and of all the members and disciples of Jesus up to our day.

Ministered to Him.—Perhaps they brought Him food, as they had brought it to Elias in the desert. Thus peace and joy of soul follow every victory over temptation. According to the words of the text, the three temptations seem to have followed each other immediately. Some interpreters distribute them over the whole time of the stay of Jesus in the desert. Others think that they were only internal (Conf. Ps. xc. 11; Deut. vi. 16).

Priests and Levites.—The priests attended chiefly to the services and sacrifices of the temple, superintended the ceremonies, appointed the feasts, decided in cases of divorce, leprosy, vows, and legal uncleanness. David divided the thirty-eight thousand Levites, or descendants of Levi through Kohath, Gershon, and Merari, into four classes, as follows: Twenty-four thousand were assigned as assistants to the priests, four thousand were employed as porters, four thousand as musicians, and six thousand as judges and genealogists. The later Levites continued practically in the identical offices. In our case the priests and Levites were probably sent as an official embassy of the Sanhedrin, or great council of the nation, a body of seventy-two judges drawn from among the chief priests, elders, and scribes, and presided over by the high-priest. The more renowned Pharisees must have considered it below them to form part of this embassy sent to John.

The Christ—is the Greek word for the Messiah. This shows that they had inquired whether He was the Messiah. We see from this again, that the Messiah was then expected.

Elias—was expected to be the precursor of the Messiah. Jesus

he said: I am not. Art thou the Prophet? And he answered: No. Then they said to him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as the prophet Isaias said. And they that were sent, were of the Pharisees. And they asked him, and said to him: why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them saying: I baptize with water; but there hath stood One in the midst of you, whom you know not. The same is He that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

afterwards testified that John was Elias, i. e., had come in the spirit of Elias.

The prophet,—predicted by Moses in Deut. xviii. 15, was in reality the Messiah Himself; but some seem to have expected him, too, as a precursor of the Messiah.

The voice of one crying.—John at first merely denied that he had come on that exalted mission which their questions implied. Urged to give an account of his mission in a definite statement, he chose the humblest terms at his command, using the words of Is. xl. 3. The voice expresses the thought and dies into empty air.

Why dost thou baptize?—It is the Pharisees that are concerned about the traditional rites; the others had merely asked about the *national* hope of Israel. The Jews had their legal washings, and probably the baptism of the proselytes, by which Gentiles were received into the Jewish communion. The baptism of John may, at first sight, have had the appearance of his introducing a new religion, since he baptized even Israelites.

CHAPTER II.

THE PUBLIC LIFE OF JESUS UP TO THE FIRST PASSOVER

24. THE THIRD TESTIMONY OF JOHN TO JESUS.

John i. 29-34.

Jan., 30 A. D. The next day John saw Jesus coming to him; and he saith: Behold the Lamb of God; behold, He who taketh away the sin of the world. This is He of whom I said: after me cometh a man, who is preferred before me, because He was before me. And I knew Him not: but that He may be made manifest in Israel, there-

The Lamb of God.—Prefigured in the Old Testament by the paschal lamb and by the daily sacrifices of lambs; but specially predicted by the prophet Isaías: “He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer.”

The sins of the world.—John announces the redemption, not of Israel alone, but of the whole world, through Jesus.

This is He.—The testimony of John to Jesus in this passage is personal and, as it were, face to face. This is He 1. who is preferred before me, 2. the latchet of whose shoe I am unworthy to loose, 3. the Lamb of God who taketh away the sin of the world, 4. on whom the Holy Ghost descended and remained, 5. who baptizes in the Holy Ghost, 6. who is the Son of God.

I knew Him not.—John had spent his youth in the desert; it is not surprising, therefore, that he should not know his relatives. Others attempt to explain the words: I did not know Him in His official character, because His credentials had, up to His baptism, remained hidden. This explanation seems less probable.

That He may be made manifest.—Here John himself explains the meaning of the answer he had given to the Pharisees, as we saw in the last chapter. His baptism was to manifest Jesus outwardly as well as inwardly to the souls of penitent sinners.

fore am I come baptizing in water. And John gave testimony saying: I saw the Spirit coming down as a dove from heaven, and He remained upon Him. And I knew Him not; but He who sent me to baptize in water, said to me: He upon whom thou shalt see the Spirit descending, and remaining on Him, He it is that baptizeth with the Holy Ghost. And I saw; and I gave testimony, that this is the Son of God.

25. JESUS' FIRST DISCIPLES.

John i. 35-51.

January, 30 A. D. Again, the following day, John stood, and two of his disciples. And looking upon Jesus as He was walking, he saith: Behold the Lamb of God. And the two disciples heard him speak; and they followed Jesus. And Jesus turning, and seeing them following Him, saith to them: What seek you? They said to Him:

The Son of God.—That the Messiah should be the Son of God seems to have been a general belief of the Jewish people before the coming of Jesus. Besides the words of the Baptist in this passage, we have in the following chapter the testimony of Nathanael: "Rabbi, Thou art the Son of God, Thou art the King of Israel." Again, the words of Ps. ii. 7, "The Lord said to me, thou art my son. . . ." were applied to the Messiah. The well-known confession of Peter (Matt. xvi. 16), "Thou art the Christ (the Messiah), the Son of the living God," and the testimony of Martha (John xi. 27), "I have believed that Thou art the Christ (the Messiah), the Son of God," exhibit the Messiah as God. Finally the high-priest asked Jesus (Matt. xxvi. 63): "... Tell us whether Thou be the Christ (the Messiah), the Son of God." Later Jews deny that such a belief concerning the Messiah ever existed in the old Synagogue.

Two disciples.—One of these was Andrew, the other, most likely, John himself.

They followed Jesus.—It was most fitting that Jesus should receive His first disciples through the instrumentality of His precursor.

Rabbi, which is to say, being interpreted, Master, where dwellest Thou? He saith to them: Come and see. They came and saw where He abode; and they staid with Him that day: now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard of John and followed him. He first findeth his brother, Simon, and said to him: We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon, the son of Jona: thou shalt be called Cephas: which is interpreted Peter. On the following day

Rabbi—signifies “my master,” rab meaning simply master in opposition to slave; it was the usual title the common people gave to the scribes; from a respectful address, it gradually became an official title, the suffix losing its pronominal signification (Conf. the French “Monsieur”). It cannot be proved that Rabbi had become a name of office before the time of Christ; in the New Testament it occurs only as actual address. Rabban or Rabbon, and from this Rabboni, is an enhanced form of Rab, and only seven distinguished teachers in Israel bear the title Rabbon: Gamaliel I., Johanan ben Sakkai, Gamaliel II., Simon ben Gamaliel II., Gamaliel ben Judah ha-Nasi, Simon ben Hillel, and Simon ben Gamaliel I. The most distinguished teachers, as Hillel and Shammai, are quoted without any title. Rab seems to exceed Rabbi in dignity, and Rabbon is more exalted than either.

Tenth hour,—either 4 P.M. or 10 A.M., according as John reckons time like the Hebrews, from 6 A.M., or like the Romans, from midnight. What a lively impression this first meeting with Jesus made on the Evangelist, we clearly see from the fact that he mentions the very hour of the day at which it happened. (Cf. Profs. Dods and Sanday, Contr.)

He first findeth.—These words imply that after their interview with Jesus, both John and Andrew went each in search of his own brother.

We have found the Messias—are words of joy and triumph; they indicate the earnestness with which they had expected the Messias; this is the first witness besides the Baptist's.

Son of Jona.—John has two forms in the Hebrew: Jochanan and Jona.

Cephas, in Greek Petros, means “rock.” In Matth. xvi. 18 we shall see the reason why Jesus changed the name of Simon to Peter. Peter

He would go forth into Galilee; and He findeth Philip. And Jesus said to him: Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and said to him: We have found Him of whom Moses in the law, and the prophets did write, Jesus, the son of Joseph of Nazareth. And Nathanael said to him: Can anything of good come from Nazareth? Philip saith

held from the very first the most prominent place among the disciples of Jesus. In Matth. x. 2 it is expressly said: "The first Simon, who is called Peter. . . ." where "first" cannot refer to a merely chronological order, Andrew preceding Peter in point of time. Even among the three privileged disciples Peter is named first. Jesus lives in Peter's house, teaches the multitudes from Peter's bark, pays the tax for Himself and Peter, prays for Peter especially, addresses him personally in His agony on Mount Olivet, and sends him a special and direct message of His resurrection.

Bethsaida—means "house of fish." There was a western and an eastern Bethsaida, situated, respectively, on the western and eastern shore of the lake Genesareth. The western Bethsaida, with which we are here concerned, was probably situated on the site of the modern Khan Minyeh, called also Beth-Szaida. It lies about six miles southwest of the place where the Jordan enters the Galilean Sea, on the northern end of the plain Gennesar, at the foot of a mountain which limits the plain.

Of whom Moses in the law and the prophets did write.—Here we have a still more explicit witness to the character of Jesus than we had in the words of Andrew; the same longing for a Saviour is manifested.

Nathanael is mentioned once more, in John xxi. 2, among the disciples of Jesus. Since the other Evangelists (Matth. x. 2, Mark iii. 16, Luke vi. 14) mention Bartholomew along with Philip, several interpreters identify him with Nathanael, supposing that his real name is Nathanael. They make Bartholomew (Bar-Tholmai) a surname, meaning son of Tholmai. Others reject this conjecture; they think that Nathanael belonged to the scribes, and was, therefore, not likely to be chosen among the Apostles.

Can anything of good come from Nazareth?—We have no further instances of the bad repute of Nazareth, except perhaps the incredulity of its inhabitants and their endeavor to kill Jesus. Nathanael had prob-

to him: Come and see. Jesus saw Nathanael coming to him, and He saith of him: Behold, an Israelite indeed, in whom there is no guile. Nathanael said to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him and said: Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus answered and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He saith to him: Amen, Amen, I say to you, you shall see the heaven opened, and

ably studied the prophets carefully and expected all good from the royal city of Bethlehem (Conf. John vii. 52). Galilee seemed to him unproductive of any real good affecting the nation.

An Israelite in whom there is no guile.—Some interpreters have supposed that "a man without guile" is the definition of an Israelite, Israel meaning "prince of God." God had given this name to Jacob, i. e., "Supplanter." But the qualities here commended in Nathanael seem to be entirely different from the qualities on account of which Jacob received his new name.

Under the fig-tree.—Its shade was, according to the writing of the Rabbis, a favorite resort for reading, conversation, and prayer. The tree being much larger and shadier in the Eastern countries than in our Southern States, it naturally found favor among the men of leisure. There Nathanael had prayed earnestly for the speedy coming of the Messiah, and his soul had been flooded with an unusual devotion and love of God.

The Son of God—the King of Israel.—This is the third witness of the Messiahship of Jesus, besides the Baptist. He is more specific than either Andrew or Philip. But the idea of a temporal king still forms a prominent feature.

Heaven opened.—Not merely opening and closing again, but open and remaining so. Allusion is made to Jacob's vision of the ladder (Gen. xxviii. 12 ff.). This was verified in the miracles of Jesus, His transfiguration, the voice from heaven heard in the Temple of Jerusalem, and His ascension. But it is verified still in the daily intercourse of grace between heaven and the redeemed human race, especially in the Mass at the time of consecration and communion.

the angels of God ascending and descending upon the Son of Man.

26. THE MARRIAGE IN CANA.

John ii. 1-11.

End of Jan., 30 A. D. And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was

Son of Man.—Jesus calls Himself constantly the “Son of man,” because the whole work of our redemption rested principally on His incarnation; He thus reminded His faithful followers of His infinite love for man, while His enemies were reminded of the prophecy of Daniel (vii. 13) in which the Son of man comes with the clouds of heaven before the ancient of days.

Marriage.—It must seem significant that Jesus begins His miracles at a marriage, by changing water into wine, at the request of His mother. But we must remember that matrimony is a symbol of the covenant of God with men; both marriage and covenant were imperfect in the Old Law, and were sanctified and perfected through Christ in the New, where marriage is the symbol of the perfect covenant, i. e., of the union of Christ with His Church. This union is sacramentally effected through the change of wine into the blood of Christ. The mother of Jesus was present, because she is the second Eve, the official patroness and protectress of the new covenant.

Cana of Galilee—is most probably the present Kefr Kenna, village of reeds, five miles north-east of Nazareth. Over the traditional house in which the marriage took place, and over that of Nathanael, large churches were formerly erected, but both are now in ruins. The Franciscans have, lately, obtained permission to restore them, and on certain days they there celebrate the holy mysteries. The country about Cana is hilly and most fertile. Some recent travellers, as Geikie and Robinson, place Cana on the site of the present Kana-el-Jalil, about twelve miles north of Nazareth. But all tradition is against this opinion. “Of Galilee” is added by the Evangelist either to distinguish this Cana, of which he speaks, from another Cana near Sidon, or to emphasize the fact that the event he narrates happened in Galilee. The former reason is rejected by some writers, because the Cana near Sidon also was in Galilee. The latter view is urged by the same writers, because it agrees with the wish of

there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus said to Him, they have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? My hour is not

John to point out the fulfilment of the prophecy of Isaias (ix. 2), according to which the Messianic light was to appear first in Galilee.

And the Mother of Jesus.—An invitation to the marriage was extended to Jesus and Mary, and the disciples of Jesus, probably Andrew, Peter, Philip, Nathanael, John, and perhaps his brother James. St. Joseph, the husband of Mary, is supposed to have died before that time. At any rate, he was not living at the time when Jesus was crucified, since Mary was then recommended to the care of John. The death of Joseph, in the company of Jesus and Mary, is the model of a happy death.

No wine.—The marriage feast among the Jews lasted one or two weeks; the guests were invited, or came without invitation. The latter were expected to bring presents. The feast took place in the house of the bridegroom, while the marriage was contracted in that of the bride's father.

Woman, like our *Madam*, was a form of polite address in the East. In Homer (*Il.* xxiv. 300) Priam thus addresses Hecuba, his queen (Conf. Xenoph. *Cyrop.*, v. 1-6).

What is that to Me and to thee?—Some translate it: What hast thou to do with Me? or what have I to do with thee? A Dominican Missionary in Kurdistan, Father Albertus, relates in the *Freiburger Kath. Kirchenbl.*, 1877, page 386, two interesting incidents of his misunderstanding the similar Chaldee phrase "man bain anta un ana," "what is between me and thee?" The speaker meant to say: there is nothing between us, i.e., we are of the same mind and will. Thus interpreted, the above words of Jesus seem natural and easy. But even if we suppose that the answer of Jesus had not this meaning, it cannot be maintained to contain any harshness, nor to convey a refusal, since His mother told the servants to obey His commands, and had therefore understood that He would help them. Some interpret the phrase as equivalent to "no need of your admonition; it happened so through My own special disposition." Others endeavor to show that Jesus pointed out to Mary the insufficiency of flesh and blood in matters relating to His special mission; but Mary stood in no need of such an admonition. Others, again, would have it mean, "Why art thou troublesome to Me? My hour has not yet come." If we compare the parallel passages—II. Kings xvi. 10; III. Kings

yet come. His mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had

xvii. 18; Judg. xi. 12; Jos. xxii. 24; IV. Kings iii. 13; ix. 18-19; II. Paral. xxxv. 21; Matt. viii. 29; Luke viii. 28; Matt. xxvii. 19;—we must conclude that the phrase, in general, refers to well or ill-meant importunity, which it endeavors to remove. Starting from this fact, and considering, moreover, that the context of our present passage bears the same meaning, it seems to be beyond dispute that Jesus meant to say: "What are you doing, mother, in asking Me for such an inopportune manifestation of My power? the divinely appointed time for that has not yet come." The miracle, then, is the effect of the pleading of Mary; without her prayer, which Jesus could not refuse without compromising her and doing violence to His sacred heart, the miracle of Cana would not have been wrought. It suffices, merely to mention the following opinions: 1. Jesus answered: "This is neither My nor your business, mother" (Euthym. Tolet.) 2. "When there is a question of miracles, I have nothing in common with you, mother" (Aug., Luc. Brug., Tol., Patrizi). 3. Jesus really reproved His mother for her maternal importunity; or for a sin of vainglory [this is against faith; Conf. Conc. Trid. VI., Can. 23]; or for overstepping her rights as mother (Chrys., Athan.). 4. Jesus gave His mother a feigned reproof.—A little consideration shows the insufficiency of these four views.

My hour.—The hour appointed by My heavenly Father, or the hour of real need, so that the miracle which I am going to perform will be an evident manifestation of divine power.

Purifying of the Jews.—The Pharisees laid great stress on the washing before and after eating; all who omitted these washings were legally unclean (Conf. Mark vii. 3, and Matt. xv. 2).

Measures.—The Greek and Latin metretes, nearly equivalent to the Hebrew "bath," held about seven and a half gallons. If all the water contained in the six jars was changed into wine, the quantity of wine amounted to 120 or 130 gallons. The gifts of God are generous, even to excess.

tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine; and when men have well drank, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and He manifested His glory; and His disciples believed in Him.

27. JESUS GOES TO CAPHARNAUM.

John ii. 12-13.

February, 30 A. D. After this He went down to Capharnaum, He and His mother, and His brethren, and His

Chief steward—was usually one of the friends or acquaintances of the bridegroom, appointed to preside over the feast, and to superintend the servants; he had also to taste the wine before it was served.

Well drank—does not imply an excessive drinking; but when the taste is blunted by the consumed good wine, then is that served which is worse.

Miracles.—We call a miracle an unusual event which surpasses the natural efficiency of creatures. Such events are not properly against the laws of nature, since the supreme law of nature requires that the stronger force should prevail. In the concrete, a law of nature only means that certain natural agencies, on account of their strength, act in a uniform and constant way, overpowering any opposing force. "He that made wine on the day of the marriage feast in those six water-pots which He commanded to be filled with water, does every year the like in the vines. For as what the servants put in the water-pots was changed into wine by the operation of the Lord, just so what the clouds pour forth is changed into wine by the operation of the same law." This is St. Augustine's view of the miracle. The event is commemorated on January 6th, forming part of the Epiphany or manifestation of Jesus.

Capharnaum—signifies "town of consolation," or, according to the Rabbis, "town of Nahum" the prophet, because he had been buried there, or "lovely place," from Kaphar-naim. Its site must probably be

disciples: and they remained there not many days. And the pasch of the Jews was at hand: and Jesus went up to Jerusalem.

identified with Tell-Hum, i. e., the ruin heap of Hum—Hum may be a corruption of Nahum—on the north western coast of the Sea of Genesareth, about three miles southwest of the entry of the Jordan into the sea. Extensive ruins show that once a large town stood here. Situated on the boundary line between Zabulon and Nephtali, and on the much travelled road to Damascus, Capharnaum was renowned for its commerce and prosperity. Here lived Peter and Andrew, John and James; and here Matthew was called from the custom-house. It was here that the son of the centurion, the mother-in-law of Peter, the woman suffering from the flow of blood, and several possessed persons were miraculously cured; here, too, the Holy Eucharist was promised, as is related in the celebrated sixth chapter of John. Other writers have identified the site of Capharnaum with Khan Minyeh, about three miles south of Tell Hum. But the conjecture has little in its favor. We have seen that Kahn Minyeh is most probably the old western Bethsaida. Between Tell-Hum and Khan-Minyeh lies Ain-Tabiga, probably the ancient Corozain. Three miles south of Khan Minyeh is Magdala, and another three miles south we find the old city Tiberias. Capharnaum was about twenty miles northeast of Cana, twenty-four or twenty-seven of Nazareth. If Jesus had returned from Cana to Nazareth before visiting Capharnaum, the going down would have been very noticeable. This visit of Jesus must not be confounded with His later permanent dwelling in Capharnaum. Jesus now wished to manifest Himself in the principal town of Galilee, before appearing publicly in Jerusalem.

His brethren.—The so called brothers and sisters of Jesus were His near relatives, the children of Mary, wife of Cleophas or Alphæus, and sister or perhaps cousin of the Blessed Virgin, near whom she stood at the foot of the cross. According to Matt. xiii. 55 and Mark vi. 3, the brethren were James, Simon, Judas, and Joseph. James and Judas (Thaddeus) belonged to the Apostles; perhaps Simon, too, who was the second bishop of Jerusalem, was numbered among the Apostles. It is heretical to think that the Blessed Virgin should have had more children after Jesus; and to imagine that St. Joseph had had several children before marrying Mary is against all pious belief.

Jesus went up to Jerusalem.—Here begins the second journey of

Jesus, which lasted from Easter, 30 A. D., to about Pentecost, 31 A. D., including about fourteen months. Jesus went from Capharnaum to Jerusalem, then into the country of Judea; afterwards, about December, He returned to Galilee through Samaria; He first visited Cana, then Nazareth; expelled from Nazareth, He settled in Capharnaum, journeyed through Galilee, and returned to Capharnaum.

CHAPTER III.

FROM THE FIRST TO THE SECOND PASSOVER.

28. JESUS EXPELS THE BUYERS AND SELLERS FROM THE TEMPLE.

John ii. 14-25.

Passover, 30 A. D. And He found in the Temple those that sold oxen, and sheep, and doves, and the changers

In the Temple.—The Temple was rather a series of structures than one building; one quadrangle being within another, each inner one stood on higher ground than the outer, and the innermost stood highest of all. Thus the walls of the outer quadrangle, though of considerable height, did not hide the interior courts with their gates and ornamentation. The whole temple area occupied about nineteen acres, a great part of this being artificially levelled by means of stupendous walls of stones built up from the valley below; not less than two thirds of this space was occupied by the outer quadrangle, commonly called the Court of the Gentiles, but known to the Jews as "the Mountain of the House." Along its inner sides ran cloisters or colonnades, two of which, "Solomon's Porch" on the east, and the "Royal Porch" on the south, were especially admired. The latter was connected with the city and the royal palace by a bridge, leading across the Tyropœan valley to Mount Sion. To these porches the devout, no doubt, often resorted for worship; but in the same court traffickers had been allowed to sell their goods, especially the sacrifices required in the temple worship, and to exchange foreign coin for Jewish money, or rather for half-shekels, which was the legal tax-currency of the temple. Thus the Court of the Gentiles had become the Jewish exchange, notwithstanding the holiness of the place and the devotion of its Gentile visitors.

Oxen.—According to the law, Lev. xii. 19-20, the victims offered in the temple must be without blemish, a law which the tradition of the Pharisees had developed into minute details. Hence the sacrificial cult



Jesus expels the Buyers and Sellers from the Temple.

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of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the Temple, the sheep also and the oxen: and He poured out the changers' money; and the tables He overthrew. And He said to them that sold doves: Take these things hence; and make not the house of My Father a house of traffic. And His disciples remembered that it was written: The zeal of Thy house hath eaten Me up. Then the Jews answered,

would have been well nigh impossible, had not great facilities been afforded for the purchase of victims that satisfied all the required conditions. Thus the neighboring quarter of the city became naturally a bazaar for this purpose.

Scourge of cords.—In the original text it is implied that the scourge was of little reeds, probably because these were the material for ropes. The scourge seems to have been made rather for the driving out of the cattle than for the chastisement of the traffickers.

And He said to them.—Even in His zeal for the house of God Jesus is considerate; had He overthrown the cages of the pigeons, as He overthrew the tables of the money changers, the doves might not have been recovered.

The house of My Father.—In these words Jesus manifests His divinity and shows that He has full authority over the Temple.

The zeal of Thy house.—Compare Ps. lxxviii. 10. The disciples might have understood from the same passage that Jesus would find opposition in His zeal for the house of God; for the verse continues: "And the reproaches of them that reproach Thee are fallen upon Me."

The Jews.—This phrase in the Gospel of St. John has a special meaning: it is used in this gospel more than fifty times, while it occurs in the other gospels only fifteen or sixteen times in all, twelve of these being instances of a single phrase, "King of the Jews," used by Gentiles. Had the author of the fourth gospel been a Gentile, this frequent use of the phrase "the Jews," might pass without further explanation. But a Jew himself, he sees, after his conversion to Christianity, in the Jewish nation two main parties: the multitude or multitudes, and the Jews. The latter he understands to be the leaders of the multitude and the great party in opposition to Jesus. While the other Evangelists speak of the Pharisees, scribes, priests, Sadducees, lawyers, chief-priests, and elders as the enemies of Jesus, St. John mentions only the Pharisees and chief-

and said to Him: What sign dost Thou show us, seeing Thou doest these things? Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building; and wilt Thou raise it up in three days? But He spoke of the temple of His body. When, therefore, He was risen again from the dead, His disciples remembered that He had said this: and they believed the Scripture, and the word that Jesus had said. Now when

priests as opponents of Jesus, and that not frequently; generally "the Jews" are in the fourth gospel Jesus' enemies.

What sign.—The Jews may have heard of the testimony of John to Jesus, and perhaps of the miracles He had worked in Galilee.

Destroy this temple.—St. John himself tells us that Jesus here spoke of the temple of His body; the sign which He will give to the Jews is His glorious resurrection. But the words of Jesus seem to imply also that the Jews, by allowing the trafficking in the Temple, were gradually undermining it; that they would entirely destroy it by destroying the temple of the body of Jesus, and that Jesus in three days would build up the true temple of the New Testament, which was the antitype of the Jewish temple. Jesus thus declares Himself to be the fulfilment of the temple.

Six and forty years.—Some understand this of the time the second temple had been building; others apply it, perhaps with more reason, to the building of Herod the Great. This tyrant, to ingratiate himself with the Jewish people, inaugurated his reign by measures for rebuilding the temple. Multitudes of artisans were gathered from the various parts of Palestine, and a thousand priests were instructed in the art of stone-cutting and carpentering, before the work proper was begun. The rebuilding began about 20 B.C., and the inner temple was completed in one and a half years; the building of the courts lasted eight years, but the external surroundings and ornamentations were not finished till 64 A.D., a few years before the final destruction of the temple. At that time eighteen thousand workmen were dismissed and became breadless.

The Scripture.—To denote the whole of the Old Testament, St. John usually speaks of "the Scriptures;" he must refer in this passage either to several Messianic prophecies, or to a particular one, perhaps to Ps. lxxviii. 10, "The zeal of Thy house hath eaten Me up," or to Mal. iii. 1 ff., where

He was at Jerusalem, at the pasch, upon the festival day, many believed in His name, seeing His miracles, which He did. But Jesus did not trust Himself to them, because He knew all men; and because He needed not that any should give testimony of man; for He knew what was in man (Conf. Ps. lxviii. 10).

29. JESUS AND NICODEMUS.

John iii. 1-21.

Passover, 30 A.D. And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This

there is question of the Angel of the Testament coming to the Temple, or to the special class of prophecies concerning the resurrection. The prophecies referring to the fulfilment of the Temple are probably prominent here.

Many believed—in Jesus as an envoy of God or as a prophet. That they had not yet the full faith in Jesus as the Son of God seems evident from what follows.

Did not trust Himself to them.—Their faith, resting on signs and miracles, was as yet weak, and would be shaken by the coming opposition of the Jews, which would for a time obscure the motives for believing in Jesus. Some commentators identify this cleansing of the temple with that related in Matt. xxi. 12-16, Mark xi. 15-19, and Luke xix. 45-48. But it is more probable that these are two distinct cleansings, the one happening on the first Easter of the public life of Jesus, and the other occurring on the last Easter. For it is not likely that the abuse would be abolished after the first cleansing. That Jesus should have tolerated the abuse on the second and third Easter of His public life, admits of explanation. For Jesus remained in Galilee on the third Easter, as we know from the gospels. The feast which commentators sometimes explain as the second Pasch of the public life, is more probably the feast of Pentecost. Jesus went to Jerusalem on the Passover of His first year, on the feast of Pentecost of His second, on the feast of Tabernacles of His third, and again for the Passover of His fourth year of public teaching. The reasons for this view will appear in the progress of our gospel story.

Nicodemus is a word of Greek origin, but that cannot astonish us at this period of Jewish history. In Rabbinical writings he is represented

man came to Jesus by night, and said to Him: Rabbi, we know that Thou art come a teacher from God: for no man can do these miracles which Thou doest, unless God was with him. Jesus answered, and said to him: Amen, Amen I say to thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith to Him: How can a man be born when he is old? can he enter the second time into his mother's womb, and be born again?

as a man of great wealth and ardent piety, but who suffered great reverses of fortune, similar to those of Job. By some he is identified with Nicodemus ben Gerion, spoken of in the Talmud. According to tradition he became a Christian after the resurrection of Jesus, being baptized by St. Peter.

Ruler of the Jews.—Nicodemus belonged to the Sanhedrin.

By night.—He came through human respect, or perhaps according to the custom of the Rabbis, who often held their discussions by night.

We know.—Several, though probably not many, of the Pharisees must have shared the belief of Nicodemus.

Jesus answered,—not to a question that is explicitly given in the gospel, but, perhaps, to the question which Nicodemus intended to ask. Probably he thought of asking concerning the "kingdom of God," since it was generally expected, and John had said that it was near. Jesus cuts short the complimentary introduction, and states at once the condition under which alone the kingdom of God can be entered.

Born again.—The Greek text admits of two meanings: "born again," or anew, and "born from above." The former is preferable, and Nicodemus himself understood the phrase in the former sense. It must be noted that, according to Rabbinic diction, the proselyte, by leaving heathenism, became a child again, or was born anew, because by the rite of circumcision he disowned his blood relations and became a son of Abraham (Jobamoth. f. lxii. 1; xcii. 1; also Maimon. Issure bia. c. 16).

Nicodemus saith.—Some interpreters explain the question of Nicodemus as referring to the *regeneration* itself, as if he could not understand its possibility; others explain the question as referring to the *universality* of regeneration; in this latter supposition Nicodemus understands the necessity of pagans being regenerated unto children of Abraham, but by proposing the seeming paradox, he endeavors to obtain more light on the necessity of regeneration for the Jews also.



JESUS AND NICODEMUS.

Jesus answered: Amen, Amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Wonder not that I said to thee, you must be born again. The spirit breatheth where He will; and thou hearest His voice; but thou knowest not whence He cometh, nor whither he goeth: so is every one that is born of the Spirit. Nicodemus answered, and said to Him: How can these things be done? Jesus answered and said to him: Art

Born again of water and the Holy Ghost.—The Council of Trent has declared (Sess. vii., de bapt., can. 2) that these words refer to the sacrament of baptism. Nicodemus, too, understood them of baptism, since John the Baptist had repeatedly declared that the coming Messiah would baptize with the Holy Ghost. Besides, it is probable that at that time the Gentile converts to Judaism were initiated through baptism. We notice here that the regeneration is ascribed to water and the Holy Ghost, both being construed in exactly the same way. Hence we rightly infer a real supernatural efficiency of the water in the sacrament of baptism.

Cannot,—not merely shall not enter; it simply *cannot* be done; it is impossible, not merely prohibited. This general impossibility of entering the kingdom of God without baptism is accounted for by a general principle. Of the flesh, flesh is born; of the spirit, spirit, i.e., sons of God, as the Evangelist tells us in his first chapter. But the kingdom of God belongs only to the sons of God, hence only to those born of the Spirit.

The spirit breatheth.—The spirit here spoken of is interpreted either as the Holy Ghost, which explanation is more in keeping with the whole discourse; or it may be taken as the wind. If the former explanation be accepted, the meaning is: as the working of the Holy Ghost is internal, in the soul, but still perceptible in its effects—his voice, for instance, is heard in prophecy,—so you must not wonder that in this new regeneration the Holy Ghost as an invisible agent effects a real result. If the meaning “wind” is preferred, the meaning is: as the wind is invisible, but effects visible results, so shall the Holy Ghost, though invisible, produce real effects in baptism. In the latter interpretation we may suppose that at that moment a breeze was stirring near the place of meeting.

How can these things be done?—Nicodemus no longer doubts the substance of what Jesus had taught, but he inquires about the *way* of its fulfilment.

thou a master in Israel, and knowest not these things? Amen, Amen I say to thee: We speak what We know, and We testify what We have seen, and you receive not Our testimony. If I have spoken to you earthly things, and you believe not, how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of Man, who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: that whosoever believeth in Him may not perish, but may have life everlasting. For God so loved the world, as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His Son into the world to judge the world, but that

A master in Israel,—i. e., a teacher in Israel. The original has the article "*the* teacher." As teacher Nicodemus ought to have understood the prophecies Ezech. xi. 19; xxxvi. 25 ff., xlvii. 1 ff.; Zach. xiii. 1, xiv. 8; Joel ii. 28 ff., iii. 18; Is. xii. 3 ff., xlv. 3, lv. 1; Jer. xxxi. 33; Deut. xxx. 6; Ps. l. 12, etc.

We speak,—probably the triune God; for God alone speaks of every mystery as one who knows and sees; a creature often can only be a believer.

Earthly things.—If you do not believe on my authority the things that happen on this earth, though visible, how will you believe the mysteries of heaven on the same authority? And still, no one but the Son of man *can* tell them to you as an eye-witness; since nobody but He is in heaven, though He be descended from heaven. And through the belief in no one except the Son of Man *can you be saved*, since He will be lifted up, like the serpent in the desert.

For God so loved the world.—These words and the following are looked upon by some writers as the comment of St. John on the preceding words of Jesus. But it is more probable that they are a continuation of the words of Jesus.

To judge the world.—The context shows that "to judge" here means condemn; the Jewish idea of the Messiah represented him as destroying and condemning the gentile nations. Jesus shows that this common Messianic idea was wrong.

the world may be saved by Him. He that believeth in Him is not judged: but he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness, rather than light: for their works were evil. For every one that doeth evil, hateth the light and cometh not to the light, that his works may not be reproved. But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God (Conf. Num. xxi. 8-9).

30. JESUS DWELLS IN JUDEA.

John iii. 22-36.

Spring and Summer, 30 A.D. After these things Jesus and His disciples came into the land of Judea; and

He that believeth.—Jesus here proves His previous statement. For Jesus will condemn neither the believers nor the unbelievers; not the believers, because they shall be saved; nor the unbelievers, because they condemn themselves, by not believing in the name of the only begotten Son of God, thus preferring darkness to light and showing that their works are evil. For he that doeth truth cometh to the light. In this discourse of Jesus are contained all the fundamental truths of our supernatural economy: 1. The mystery of the Holy Trinity; for the three divine persons are mentioned. 2. The mystery of our Redemption and the part each divine person takes in it. 3. The different causes co-operating in our complete Redemption: The goodness of the Father, the self-sacrifice and the eminent merits of the Son, the sanctifying power of the Holy Ghost. 4. The effects of the Redemption extend to Gentiles and Jews alike. 5. Only those have no share in its effects, who condemn themselves by wilfully rejecting the light. 6. In order to share the fruits of the Redeemer, baptism is absolutely necessary, (in adults, the real baptism may, in case of necessity, be supplied by the baptism of desire).

After these things.—Either immediately after the paschal week, or a little later.

His disciples—were probably the five—Peter, Andrew, John, Na-

there He abode with them, and baptized. And John also was baptizing in Ennon near Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. And there arose a question between some of John's disciples and the Jews, concerning purification. And they came to John and said to him: Rabbi, He that was with thee beyond the Jordan, to whom thou gavest testimony, behold, He baptizeth, and

thanael, and Philip—whom Jesus had chosen in Galilee, and who had probably seen His signs in Capharnaum and Jerusalem.

The land of Judea—is the territory of Judea, in contrast to the city of Jerusalem; north of Jerusalem it extended only twelve miles; west and east of Jerusalem it did not reach further than the valley of the Jordan and the coastland of the Mediterranean; the greater part of Judea was situated south of Jerusalem, reaching as far as Beersheba.

Baptized.—Jesus Himself did not baptize. According to tradition, only St. Peter was baptized by Jesus Himself. The disciples baptized, but not as yet sacramentally, though some writers seem to think so.

Ennon near Salim.—Ennon means "springs." As these were numerous, the Evangelist determines the place by adding "near Salim." According to some writers this Salim was near Shechem, nine miles south of Scythopolis, twenty-four miles south of the lake of Galilee, near the southern boundary-line of Galilee itself. Sts. Jerome and Eusebius hold this opinion. Others place Ennon twelve miles further north, near Beth-Ilfa, where there is a valley called Salim. Others identify Salim with the Shilhim of Jos. xv. 32, near the southern boundary of Judea, because they say that, according to the gospel account, John cannot have been far away from Jesus. But on the other hand, John must have been in the territory of Herod Antipas, since that prince imprisoned him a short time after this.

Not yet cast into prison.—Since the three other Evangelists are silent about the work of Jesus before the imprisonment of the Baptist, the impression may have sprung up that John's ministry had ceased before that of Jesus began. St. John rectifies this error.

Concerning purification.—The Baptist's disciples were disputing with the Jews,—according to other readings, with a "Jew,"—who were believers like Nicodemus, concerning the relative value of the baptism of Jesus and of John.

all men come to Him. John answered and said: A man cannot receive anything except it be given him from heaven. You yourself do bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath the bride, is the bridegroom. But the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase; but I must decrease. He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth: and no man receiveth His testimony. He that hath received His testi-

All men.—The Baptist's disciples exaggerate the number of the disciples of Jesus; their jealousy has blinded them.

Except it be given him.—If the mission of Jesus was successful, it was ordained to be so by God; my success, too, will be as God wishes it to be.

He that hath the bride.—The Synagogue was represented as the bride of God (Conf. Ps. xlv.; Is. lxi. 10, lxii. 4-5; Jer. ii. 2, iii. 14; Ezech. xvi. 8-60; Osee ii. 19). Jesus, the Messiah, naturally had this bride, or was the bridegroom. The mission of the Baptist consisted in drawing the attention of the bride, i. e., the Synagogue, to her bridegroom, i. e., to Jesus, the Messiah. As a true friend of Jesus, he rejoiced in hearing His voice when calling His bride. The same relation exists now between Jesus and the Church (Conf. Matt. ix. 15, xxii. 2 ff., xxv. 1; II. Cor. xi. 2; Ephes. v. 31). The marriage feast is described in Apoc. xix. 7-8 and xxi. 2-9.

I must decrease,—not in grace, but in public opinion; some refer these words to the decapitation of the Baptist and the crucifixion of Jesus; others find an analogy in their respective time of birth; after the Baptist's birth, the length of the day decreases, after Christmas it increases.

He that cometh.—These words and the following are said by some writers to be the commentary of the Evangelist, rather than the testimony of the Baptist. But their reasons, if they are valid at all, implicitly assume that God gives the spirit by measure. They seem to have a low idea of the Baptist's mission.

mony, hath attested by his seal that God is true. For he whom God hath sent, speaketh the words of God: for God doth not give the spirit by measure. The Father loveth the Son; and He hath given all things into His hand. He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

31. JOHN IS IMPRISONED BY HEROD.

John iv. 1-3; Luke iii. 19-20; Mark i. 14; Matt. iv. 12.

December, 30 A. D. When, therefore, Jesus understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth [more] than John—though Jesus [Himself] did not baptize, but His disciples—[and] when Jesus had heard that John was delivered up, he left Judea and retired again into Galilee. But Herod, the tetrarch, when he was reproved by [John] for Herodias his brother's wife, and for all the evils which Herod had done,

His seal.—He who believes the words of Jesus, attests thereby that Jesus is true. But the words of Jesus are the words of God. Hence he who believes Jesus attests that God is true.

Spirit by measure.—Jesus had the spirit of God in all its fulness. The Rabbis taught that the prophets were only partially inspired; the law, too, was to be made perfect.

Jesus understood.—The Greek text has "the Lord understood."

When Jesus had heard.—Jesus had understood two things. 1. That the Pharisees had learned of His great success in making disciples. 2. That John had been imprisoned by Herod, most likely through the influence of the Pharisees, who had been disappointed in John's answer. Jesus had therefore to expect a like interference with His work on the part of the Pharisees.

Herodias—was the daughter of Aristobulus, and niece of both Philip, her rightful husband, and Herod Antipas, the adulterer. The latter had met Herodias when he visited Rome, where he had been hospitably entertained by Philip, who lived there as a private citizen. Another view will be given later, in No. 71.

he added this also above all, and shut up John in prison.

32. JESUS PASSES THROUGH SAMARIA.

John iv. 4-42.

December, 30 A. D. And it was necessary, He should pass through Samaria. He cometh, therefore, to a city of

Shut up John.—Some writers prefer to place the imprisonment of the Baptist after Jesus had begun his Galilean ministry. The traditional prison of John is in Machærus, the present Mkaur, about nine miles east of the Dead Sea. Situated on the river Zerka, about 3,600 feet above the Dead Sea, it is almost inaccessible on all sides. Herod I. had made of it a military station against Arabia, and had surrounded the castle with a thick wall, whose towers were sixty cubits high. At the same time care was taken to make it an agreeable place to live in. Situated across the Jordan, it had become the possession of Antipas. The Romans destroyed the place entirely.

It was necessary.—Two ways led from Judea to Galilee, one through Samaria, another along the east side of the Jordan. The former was the more direct, and Josephus tells us that it was usually taken to and from the festivals, since the Galileans could reach Jerusalem in three days by following it. The necessity here referred to may have been a result of the intrigues of the Pharisees.

Samaria—was bounded on the north by the range of mountains which runs from Mount Carmel to the Jordan, on the south by the possessions of the tribe of Benjamin, thus being situated between Galilee and Judea. Its territory had been occupied by the tribe of Ephraim and the half-tribe of Manasseh. After the ten tribes were carried into captivity, the land was colonized by settlers from the Assyrian city of Cuthah; but probably some few remnants of the old inhabitants were left in Samaria. Soon the new inhabitants were troubled with lions, and then they asked the King of Assyria to send them one of the captive priests, that he might teach them how they should fear the God of the country. Henceforth their worship was a mixture of the cult of Jehovah and of idolatry. Later, the Samaritans offered to the returning Jews their assistance in rebuilding the Temple of Jerusalem, but their offers were refused, on account of their Assyrian descent and their idolatry. Then began a bitter feeling between Samaritans and Jews, which was increased by the protection of Jewish refugees, who came from time to time to Samaria; and

Samaria, which is called Sichar; near the piece of ground which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with His jour-

finally the hostility was made permanent when the renegade Jewish priest Manasses, expelled, about 409 B. C., from Jerusalem by Nehemias, on account of an unlawful marriage with the daughter of the Persian satrap Sanballat, obtained permission from the Persian king to build a temple on Mount Gerizim. This ill-feeling constantly increased, and lasted until the time of Jesus. The Samaritans claimed to descend from Jacob, and to have in their possession the only authentic copy of the Pentateuch. All other books of the Old Testament they rejected. In the Pentateuch several changes had been made to authorize their mode of worship. Thus Mount Gerizim was appointed in it as the place where, by command of Moses, men should worship. The present people of Samaria are rude, insolent, and dangerous to strangers; their ancestors seem to have been of a similar character. Of the adherents of the old Samaritan religion only about two hundred are left; their temple had been in ruins for years before the time of Christ, but they still have a synagogue at the foot of their sacred mountain, in which they preserve an old Pentateuch copy, dating, as they maintain, from the time of the high-priest Abisua, grand-nephew of Aaron. They still sacrifice seven lambs yearly on Mount Gerizim.

Sichar—is a Syriac word, meaning drunkard and liar. It was an opprobrious name given by the Jews to Shechem, a Samaritan city about 40 miles north of Jerusalem and 52 miles northwest of Jericho. Afterward it became a Roman colony, bearing the name Flavia Neapolis, corrupted by the Arabs into Nablus. St. Justin Martyr was born here during the second century after Christ. The number of its inhabitants given by various authors varies more than that of any other town of the same rank, for some give 2000, others as many as 13,000. It lies between the two mountains Gerizim and Ebal, the Mountain of Blessings and the Mountain of Curses. The streets of the city are narrow and vaulted over; its gardens are filled with mulberry, orange, and pomegranate trees, and on account of its numerous singing-birds it is called the musical valley of Palestine.

Jacob's well—is situated at the foot of Mount Gerizim, over a mile east of Sichar, and nearly 600 feet south of the grave of Joseph. The well is excavated in solid limestone, is perfectly round, about 9 feet in diameter and nearly 80 feet deep. In the middle ages it was over 100

ney, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give Me to drink: for His disciples were gone into the city to buy food. Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman. For the Jews do not communicate with the Samaritans. Jesus answered, and said to her: If thou didst know the gift of God, and who it is that saith to thee, give Me to drink, thou perhaps wouldst have asked of Him, and He would have given thee living water. The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is deep: from whence then hast Thou living water? Art Thou greater than our

feet deep. It seems to have been formerly surrounded by a terrace of masonry, which is now fallen in. Jesus probably rested on this terrace.

About the sixth hour.—According to the Jewish way of reckoning, about 12 o'clock, or noonday; according to the Roman way, about 6 o'clock A. M. Cf. O. and N. T. Stud., Jan., 1892, p. 54.

A woman—came either from the field in which she had been working, according to the custom of the country, or from a neighboring hamlet, perhaps the present Balata or Askar; if she came from Sichar, that town must have then extended farther to the east; for it is hardly probable that she would walk two miles to fetch water, since the present town is well supplied with it. Noon-day was not the regular time for carrying water, but Providence had arranged all in such a way that she needed to fetch water, when Jesus was at the well.

To buy food.—The Jews were allowed to sell to the Samaritans and buy from them; but they could not receive favors from them, nor grant them any.

How dost Thou.—Some writers see a refusal of the request for a drink in these words; but probably they are only an expression of surprise.

The gift of God,—the present occasion of salvation granted thee by God.

Living water,—i. e., spring water, in contrast to well-water. Jesus expressed by it the grace of the Holy Ghost represented by this figure. Conf. Is. xii. 3; Jer. ii. 13; Ezech. xlvii. 1. ff.; Zach. xiv. 8.

father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst forever. But the water that I shall give him, shall become in him a fountain of water, springing up unto everlasting life. The woman saith to Him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered and said: I have no husband. Jesus saith to her: Thou hast said well, I have no husband: For thou hast had five husbands, and he whom thou now hast, is not thy husband. This thou hast said truly. The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers adored on this mountain: and you say, that at Jerusalem is the place where men must adore. Jesus saith to her:

Our father Jacob.—The Samaritans, in spite of their Assyrian descent, claimed Jacob as their father. The woman wonders that Jesus should be able to give her spring-water in that place, where Jacob had been obliged to use well-water.

Springing up into everlasting life.—The life of grace on earth, unless it be lost through sin, will continue as life of glory in heaven.

Sir, give me this water.—In these words some writers see irony; but the whole context demands rather a serious desire for the living water.

Call thy husband.—Jesus is willing to grant the woman's petition at once. But her life of sin is an obstacle to grace; hence she must first be brought to an acknowledgment of her sin and to repentance. Jesus effects this by commanding her to call her husband.

Thou hast said well.—The lax law of divorce easily explains the number of true husbands the woman had had. At that period she lived in sin.

Thou art a prophet.—The woman acknowledged herself guilty. According to some interpreters, she now endeavors to change the conversation to a more pleasant topic. It is more probable, that she really felt a lively interest in the temple-question, which she proposed.

Adore—expresses here the whole ceremonial worship of sacrifices.



CHRIST AND THE SAMARITAN WOMAN.

woman, believe me, the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know: for salvation is of the Jews. But the hour cometh, and now is, when the true adorer shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit: and they that adore Him must adore Him in spirit and in truth. The woman saith to Him: I know that the **Messias** cometh (who is called Christ): therefore, when He is come, He will tell us all things. Jesus saith to her: I am He, who am speaking with thee. And immediately His disciples came: and they wondered that He talked with a woman. Yet no man said: What seekest Thou, or why talkest Thou with her? The woman, therefore, left her water-pot, and went away into the city, and saith to those men: Come, and see a man who hath told me all things that I ever did. Is not He the Christ? Then they went out of the city, and came

Prayers might, indeed, be offered everywhere, and so they were; but sacrifices were according to the law confined to one place, to Shechem according to the Samaritans, to Jerusalem according to the Jews.

Woman, believe me.—The answer of Jesus may be reduced to two points: 1. The Samaritans are wrong in their way of worship; they have not even kept the right idea of God. 2. The whole question will soon cease to trouble the minds of men, when the present figurative and merely ceremonial worship shall be replaced by the real and spiritual sacrifice.

The Messias cometh.—Even the Samaritans expected the coming of the Messias about this time.

I am He.—Jesus manifests Himself most clearly, because the heart of the woman is, by His grace, now ready to believe.

They wondered,—because the Jews considered it unbecoming to converse with a woman in public; the Rabbis held it entirely unsuited to the dignity of a doctor to speak to a woman concerning any important business. In the present case there was room for greater surprise, since the woman was a Samaritan. But reverence for Jesus kept the disciples from any open inquiry.

to Him. In the meantime, the disciples prayed Him, saying: Rabbi, eat. But He said to them: I have food to eat, which you know not of. The disciples, therefore, said one to another: Hath any man brought Him anything to eat? Jesus said to them: My food is to do the will of Him that sent Me; that I may perfect His work. Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto everlasting life; that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor; others have labored, and you have entered into their labors. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony, that He told me whatsoever I have done. So, when the Samaritans were come to Him, they desired Him that he would stay there. And He stayed there two days. And many more believed in Him because of His own word. And they said to the woman: We now believe, not for thy saying: for we

Which you know not.—Which you have not yet experienced.

Four months.—Some explain this as a Jewish proverb, but it is more probable that Jesus referred to the actual distance of the harvest, which began in the second half of April. Hence it must have now been about the end of December. Conf. also Dublin Review, 3rd Ser., vol. xxiii, p. 351.

They are white with harvest.—Now, a spiritual harvest is spoken of, as before spiritual food was meant. The time of sowing had passed, the patriarchs, prophets and the Baptist being the sowers; now the Apostles are to begin their work of harvesting.

Many more believed in Him.—It seems that they believed without any special signs and miracles, on account of His own word. The contrast between Samaria and Judea appears here most strikingly.

ourselves have heard Him, and know that this is indeed the Saviour of the world.

33. JESUS' FIRST JOURNEY THROUGH GALILEE.—THE SON OF A RULER.

John iv. 43-54; Luke iv. 14; Mark i. 14-15; Matt. iv. 12-17.

January, 31 A. D. Now after two days He departed thence, and went into Galilee. For Jesus Himself gave testimony that a prophet hath no honor in his own country. Then when He was come into Galilee, the Galileans received Him, having seen all the things He had done at Jerusalem on the festival day. And Jesus returned in the power of the Spirit into Galilee: and the fame of Him went out through the whole country. From that time Jesus began to preach the gospel of the kingdom of God,

Saviour of the world.—The Samaritan idea of the Messias is much more comprehensive than that of the Jews. It was not a national, but a universal Redeemer they expected.

A prophet hath no honor in his own country—refers either to *Nazareth*, and then it means: Jesus went into divers parts of Galilee, avoiding his own town Nazareth; or it refers to *Judea*, properly the country of Jesus, since He had been born there, and then it means "Jesus went into Galilee, since He had no honor in Judea;" or, finally, it refers to *Galilee* itself, and then it means: "Jesus went into Galilee, after having performed signs and miracles in Judea," since He could not successfully work as a prophet in His own country without such credentials.

The kingdom of God,—i. e., the kingdom of the Messias, which the Baptist also had preached. Jesus begins, as the Baptist had done, by correcting the wrong impressions which the Jews entertained of the Messianic kingdom. Repentance and belief are the necessary conditions for entering it. The carnal descent from Abraham is not sufficient. In general, we may distinguish two states of the kingdom of God. Supposing, in any case, a subjection of man to God, this subjection may be perfect or imperfect. Both states may be considered in so far as they regard the individual only, or in so far as they influence the nation. Hence in its imperfect state the kingdom of God exists in the soul of every just

and He taught in their synagogues, saying: The time is accomplished and the kingdom of God is at hand. Repent and believe the Gospel; and He was extolled by all.

He came again therefore into Cana of Galilee, where He made the water wine. And there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son: for he was at the point of death. Then Jesus said to him: Unless you see signs and wonders, you believe not. The ruler saith to Him: Sir, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word saying, that his son lived. He asked, therefore, of them the hour, wherein he grew better. And they said to him: Yesterday, at the seventh hour, the

man on earth and in the whole Church militant; in its perfect state, it is found in the soul of every citizen of heaven, and in the whole Church triumphant.

A certain ruler.—The original text says a "royal officer" or courtier. Since at this time there was no king proper ruling in Galilee, some writers explain this as "imperial officer," because on the one hand the Greek word "royal" denoted in the East also officers of the emperor, and, on the other, the imperial family had several possessions in Palestine, that were administered by such officers. Other interpreters prefer to explain the phrase as meaning an officer of Herod Antipas; according to these, the officer in question may have been Chusa, Herod's steward. The opinion that this ruler must be identified with the centurion of Matt. viii. 5 seems to be groundless, since title, time, place, and circumstances are different from those we find in the case of the centurion's servants.

Unless you see signs.—This rebuke affects the bystanders more than the ruler; it affects the latter in so far as he seems to have thought it necessary that Jesus should go down in person to Capharnaum in order to heal his son.

Yesterday at the seventh hour.—Here we have an incident of minute exactness of local coloring and of indication of time. From Caphar-

fever left him. The father, therefore, knew, that it was at the same hour that Jesus said to him: Thy son liveth: and he himself believed and his whole house. This [is] again the second miracle that Jesus did, when he was come out of Judea into Galilee.

34. JESUS IS EXPELLED FROM THE SYNAGOGUE OF NAZARETH.

Luke iv. 16-30.

Jan., 31 A. D. And He came to Nazareth, where He was brought up, and He went into the synagogue, accord-

naum to Cana it was a journey of about 24 miles; hence, if the ruler had left Capharnaum early in the morning, he might well speak to Jesus about the seventh hour, i. e., about 1 p. m. according to Jewish reckoning, or 7 p. m. according to Roman usage. Supposing the ruler to have returned the same day, it must have, in January, been quite dark before he reached Arbela, about the middle of the journey. From Arbela to Capharnaum the road is very steep and dangerous; the fatigue of a day's journey of over 12 hours (nearly 38 miles), and the dark of night, increased the difficulty. Hence the ruler would naturally stay in Arbela over night, and meet his servants the day after, when they told him, "yesterday at the seventh hour."

Again the second miracle.—This shows that St. John thought the miracle very important.

Synagogue,—in Hebrew, *Keneseth* means properly congregation, but is also used of the building in which the Jewish congregation assembled. These buildings had no one certain style of architecture peculiar to them. If some writers maintain that they were roofless, or had any other specific marks of distinction, they state rather conjectures than facts. —Officers: 1. the *ancients* had the general direction of religious matters, and were probably competent to inflict the punishment of excommunication, both the temporary one, called *Nidduy* or *Shammatta*, and the perpetual, called *Cheres*. 2. Besides the *ancients* there was the *ruler* of the synagogue, usually called the "*archisynagogus*," whose office it was specially to care for public worship. He differed from the elders, as we see from the joint occurrence of elders and *archisynagogus*;—he differed also from the "*archontes*" in the dispersion, because they were the chiefs of the congrega-

ing to His custom on the Sabbath day: and He rose up to read: and the book of *Isaias*, the prophet, was delivered

tion, and in their hands lay its direction in general. Still, the same person might hold the offices of elder or archon and of archisynagogus. Among the functions of the latter is especially mentioned that of appointing one who should read the scriptures, say the prayers, and preach; in general, he had to see that nothing unfitting should take place in the synagogue, and he had also charge of the synagogue building. 3. Next, *the receivers of alms* must be mentioned, though they had nothing to do with the public worship as such. Still, it was in the synagogues that the collection of alms took place; according to the prescription of the Mishna the collection must be made by at least two persons, and the distribution of alms by at least three. 4. Then the *minister* or *servant* of the synagogue must be named, who brought forth the Holy Scriptures at public worship and put them by again; he also executed the punishment of scourging upon those condemned to it, instructed the children in reading, and was in general a real servant of the synagogue. 5. The "*plenipotentiary of the congregation*" pronounced the prayer at the public worship in the name of the congregation. He is numbered among the officers of the synagogue, though his office was not permanent, as he was appointed at every meeting. 6. The "*ten unemployed men*" had, especially in post-Talmudic times, always to be present at public worship, for which they received a certain fee. The purpose of this was to secure at every meeting the number of persons legally required for a religious assembly. In large congregations, such a provision was, of course, unnecessary. It seems plain, that these ten men can hardly be called officers of the synagogue.—At present the Church of the Melchites stands on the traditional spot of the synagogue of Nazareth; it is located almost in the middle of the town, near the market place.

According to His custom.—Some writers refer this "custom" to the early life of Jesus, to His attending the synagogue regularly; others refer it to the words "He rose up to read." But this latter explanation can hardly be accepted for the present period of the life of Jesus; we are nowhere told that Jesus read in the synagogue before this time.

He rose up to read.—The readers in the synagogue were appointed by the ruler of the synagogue from among the more learned and devout persons present, or from among distinguished strangers; persons might also offer themselves to read by rising up, as Jesus did in this case.

The Book of *Isaias*.—The chief parts of the synagogue service were

JESUS EXPELLED FROM THE SYNAGOGUE OF NAZARETH. 89

the Shema (the prayer), the reading of the Torah, the reading of the prophets, and the blessing of the priest. To these must be added the translation of the Scripture passages into Aramaic, and the explanatory discourse. 1. The Shema, so called from its first word, consists of the sections Deut. vi. 4-9, xi. 13-21; Num. xv. 37-41, together with certain benedictions before and after. It is rather a confession of faith than a prayer. This confession of faith must be recited twice a day by every adult male Israelite, a law which Josephus refers back to Moses as its author. 2. The custom of saying the first three and last three benedictions of the Shemoneh Esreh (or "eighteen" blessings—in their present form, they are nineteen) at Sabbath and festival worship dates back to the time of the Mishna, if not to the time of Jesus. The prayer was said by the "plenipotentiary of the congregation," who stood in front of the chest in which lay the rolls of the Law, and faced the Holy of Holies in Jerusalem. The congregation made certain responses. 3. The Scripture lessons might be read by any member of the congregation, even by minors; these were not allowed to read the book of Esther on the feast of Purim. If priests or Levites were present, they took precedence in reading the Scriptures. The lessons from the Torah were so arranged that the whole Pentateuch was gone through consecutively in a cycle of three years; the Pentateuch was divided, for this purpose, into 154 sections or Parshijjoth (Parashoth); on the Sabbath, at least seven members of the congregation were summoned, each reading at least three verses. The translator gave, after each verse, its meaning in an Aramaic dialect. 4. The reading of the law was followed by a reading from the prophets, but only at the chief services of the Sabbath, and not at the weekday and the Sabbath afternoon service. As these paragraphs formed the conclusion of the reading, the Jews claimed "to close with the prophet," and hence the paragraphs read, were called Haftaroth. They need not be consecutive. 5. The reading of the Scriptures was followed by an edifying lecture or sermon, in which the portion read was explained and applied. The preacher used to sit on an elevated platform towards the centre of the building. The congregation seems even then to have been divided, the men on one side, the women on the other, a partition, four or five feet high, running between them. 6. The service closed with the blessing, pronounced by a priestly member of the congregation. In the country, the blessing was giving in three sentences, in the temple, in one; in the country in the name of God Adonai, in the temple in the name of God Jehovah. If no priest was present, a prayer was said instead of the blessing. Compare with this the first part of the Mass as far as the offertory. The blessing was given to the catechumens, when they were dismissed, with the words "ite, missa est."

unto Him. And as He unfolded the book, He found the place where it was written: the Spirit of the Lord is upon me: wherefore He hath anointed me, to preach the Gospel to the poor; He hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward. And when He had folded the book, He restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them:

Delivered unto Him—by the minister or servant of the synagogue.

Unfolded.—The book of Isaiah was commonly written on a separate roll; the scrolls were rolled up like a map, and if long they were on two rollers, rolled up from each end to meet in the middle.

It was written.—The passage cited by St. Luke agrees substantially with Is. lxi. 1-2. Jesus read, of course, as it was written in the prophet. The Evangelist gives us the meaning of the passage, not the exact words.

Anointed me.—Priests, prophets, and kings were anointed in the Old Law; Jesus is the anointed one *par excellence*, as His name Messiah or Christ implies. By these words Jesus professed to be the Messiah or "the anointed."

Deliverance to the captives,—in the Babylonian captivity and its antitype, the captivity of sin.

Them that are bruised.—This phrase is found in Is. lviii. 6.

Acceptable year of the Lord—alludes to the year of jubilee, occurring every fifty years. It was the year which immediately followed each seventh Sabbath year, and began on the day of atonement. In this year, as in the Sabbath year, the fields and vineyards could not be cultivated, the Israelitic slaves regained their liberty, hereditary possessions that had been sold were restored without remuneration, and the payment of debts could not be urged. Hence it was a type of the time of the Messiah, in which our lost inheritance was to be restored to us, after we had been set free from the slavery of sin and Satan—all this through the free liberality of God; here, again, Jesus proclaimed Himself the Messiah, or the fulfilment of the year of Jubilee.

The eyes of all were fixed on Him—in expectation of what Jesus would say, since the passage read was striking in itself, and it was read in a much more striking way. Besides, this was the first time that Jesus addressed His fellow-citizens.

this day is fulfilled this scripture in your ears. And all gave testimony to Him: and they wondered at the words of grace that proceeded from His mouth, and they said: Is not this the son of Joseph? and He said to them: doubtless you will say to Me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said: Amen I say to you, that no prophet is accepted in in his own country. In truth, I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months: when there was a great famine throughout all the land: and to none of

Jesus began.—These words imply that only the beginning, probably the summary of the sermon of Jesus, is given by the Evangelist.

Words of grace,—both divine and human. The former worked, no doubt, very efficiently in the hearts and minds of His hearers, when the living Word of God spoke words of life to them. But even as man, Jesus spoke as no man before had spoken.

The son of Joseph.—The feelings of jealousy of the Jews present in the synagogue had probably originated in the unquestionable superiority of Jesus over His fellow-townsmen. But now it broke out openly.

Physician, heal thyself.—This proverb is explained by the Jews themselves. Jesus had worked miracles in Cana, and Capharnaum, and Judea. The citizens of Nazareth were irritated over His neglecting His own town.

There were many widows.—The feeling of the townspeople had been high before; but when they saw themselves entirely overwhelmed by the reasons of Jesus, they became so infuriated that they did not hesitate to steep their hands even in His blood. Physical force is always the best argument of the rude and barbarous. The very examples which Jesus adduced to refute their charges were most annoying to them. In both instances, the believing Israelites were passed over, and the Gentiles were preferred.

Three years and six months.—The same is mentioned in the Epistle of St. James, v. 17. In III. Kings xviii. 1 we read of three years, because there the time is reckoned from the moment at which Elias predicted the drought; but then already six months had been without rain.

them was Elias sent, but to a widow at Sarepta of Sidon. And there were many lepers in Israel in the time of Elisens the prophet: and none of them was cleansed but Naaman, the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust Him out of the city: and they brought Him to the brow of the hill, whereupon the city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way. Conf. Is. lxi. 1-2; III. Kings xvii. 1-9; IV. Kings v. 14.

35. JESUS RESIDES IN CAPHARNAUM.

Luke iv. 31; Matt. iv. 13-16.

January, 31 A. D. And leaving the city of Nazareth, He went down and dwelt in Capharnaum, a city of Galilee, on the sea-coast, in the confines of Zabulon and Nephth-

Sarepta—was a Gentile town, outside of Galilee, on the coast of the Mediterranean Sea, between Tyre and Sidon.

Naaman the Syrian.—Compare IV. Kings v. 1-14; he was general of Benhadad's army.

Thrust Him out of the city.—They probably seized Jesus and cast Him out forcibly.

The brow of the hill.—Some writers identify this hill with the Mount of Precipitation, about three miles south of Nazareth. They say that Mary ran about a mile south of Nazareth, to the summit of the Mount of Terror, in order to watch the issue. But it is more probable that the Jews attempted to throw Jesus down a precipice near the present Melchite Church, where we find a cliff, nearly forty feet high. This seems to be more in accord with the Gospel.

Passing through them.—According to some interpreters, Jesus blinded the men of Nazareth; according to others He made Himself invisible; according to others, again, He overawed them by the majesty of His person in such a manner that they were unable to do Him any harm or impede His free passage. They had been asking for a sign, and a sign they now experienced, though not according to their expectation.

Dwelt.—After this, Capharnaum seems to have become the home of Jesus. It was situated on the coast of the sea of Galilee.—See n. 27 and 36.

tholim; and there he taught them on the Sabbath days, that what was said by Isaias the prophet might be fulfilled: The land of Zabulon and the land of Nephtholim, the way of the sea beyond the Jordan, Galilee of the Gentiles: the people that sat in darkness saw great light: and to them that sat in the region of the shadow of death, light is sprung up.—Conf. Is. ix. 1-2.

36. JESUS TEACHES FROM THE BARK OF PETER.

Luke v. 1-3.

Jan. or Feb., 31 A. D.—And Jesus was walking by the Sea of Galilee (Matt. iv. 18), and it came to pass that, when the multitudes pressed upon Him, to hear the word of God, He stood by the lake of Genesareth. And He

The land of Zabulon—is either an address, "O land of Zabulon, etc.," or means, "as to the land of Zabulon, etc." Nazareth lay in the land of Zabulon, Capharnaum most probably in the land of Nephtholim.

Darkness—is to be understood of spiritual darkness, as we see from the parallel term "region of the shadow of death." The land was called so, because many Gentiles were residing in it, and it was farthest removed from the Temple. Galilee itself was therefore called "the Galilee of the Gentiles."

The multitudes pressed upon Him.—Some interpreters place this incident, as well as the miraculous draught of fish and a second call of the fishermen, after the cure of Peter's mother-in-law. But a twofold call, in nearly the same words, and with the same promises, seems improbable. The omission of the teaching from the bark of Peter, and of the miraculous draught of fish, in the Gospels of SS. Matthew and Mark, offers no special difficulty.

The lake of Genesareth—is called in the Old Testament, "the sea of Chinnereth," "the lake of the harp," or "the lake of the falls," either from a town on its banks or from its oval shape. It was a body of water about fourteen miles long and six miles broad. Formed by the river Jordan, though other rivers also flow into it, its waters are salubrious and clear, and contain abundance of fish. The shores are picturesque, although bare at present. Towards the east it is bounded by mountains, from 800 to 1000 feet high, partly of chalk and partly of basalt formation. It is

saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships, that was Simon's, He desired him to thrust out a little from the land. And sitting down, He taught the multitudes out of the ship.

37. THE MIRACULOUS DRAUGHT OF FISH.

Luke v. 4-11; Mark i. 16-20; Matt. iv. 18-22.

Jan. or Feb., 31 A. D.—Now, when He had ceased to

subject to sudden and violent storms, and noted also for its remarkable depression, 653 feet below the level of the Mediterranean sea. On account of this depression, its climate is almost tropical, the heat being intense in summer, and great even in early spring. Josephus describes the region as a perfect paradise, growing vines and all manner of fruits abundantly, and at all seasons of the year. The surrounding country was more densely populated than any other part of Palestine, and not less than nine cities crowned the lake-shores. Only St. Luke calls it lake of Genesareth; the other Evangelists call it "sea of Tiberias" or "sea of Galilee."

Two ships.—According to Josephus there were 230 such boats on the lake, manned by four or five men each. The boats were probably small and flat-bottomed, such as might be used on shallow beaches.

Fishermen—were not of the lowest and most illiterate class of men, as some writers suppose. Their business seems to have been a profitable one, and the owners of the boats had often several hired men engaged in the work. The fishermen around the lake really represented the body of the people, though Jesus may have had other reasons for choosing His Apostles from among them.

Washing their nets.—In fishing, one end of the net was fastened to the shore; the body of the net was then dropped into the water in a semi-circular form, in such a manner that one side was sunk by weights to the bottom, the other with corks floating on the surface. The whole net, with all the fish in its compass, was then drawn to the shore. Naturally, a great deal of mud and rubbish was thus enclosed in the net, so that it needed washing after use.

Simon.—Jesus had become acquainted with Simon through Andrew, who had followed Jesus after the Baptist's testimony.

Thrust out a little.—It appears from these words that Simon was steersman of the boat, and hence most probably the head of the party.

He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have labored all the night, and have taken nothing: but at Thy word, I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net was breaking. And they beckoned to their partners, that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken, and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to them: Fear not: Come after Me, and I will make you become fishers of men. And when they had brought

Launch out.—In the original this is addressed to Simon only, while the following words, "let down your nets," are addressed to the whole party. St. Luke's expressions are nautical.

All the night.—The night was the ordinary time for fishing, as even at present numerous fishermen's boats may be seen setting out at night, each provided with a burning torch.

I will let down.—Here Simon evidently speaks as head of the party; the very next words imply this: "When *they* had done this." Simon had seen several signs Jesus had done; hence his confidence is intelligible.

Depart from me.—Simon had no wish to be really separated from Jesus, but he had an intense feeling of his personal unworthiness. Nor need we suppose that Simon felt guilty of some great sin, recently committed.

Wholly astonished.—Among the Jews there existed the belief, that he who had seen a special manifestation of God's presence or power would surely die soon. Besides, a miracle like this, exerted over the brute creatures, appeared to Simon and his companions more wonderful, because it was more unusual, than a mere healing of sick persons.

Fishers of men.—Jesus makes use of every incident in order to turn men's minds to the great end of life. The Wise Men were led by a star,

their ships to land, immediately leaving their nets and all things, they followed Him. And going on from thence a little farther, He saw two other brothers, James, *the Son of Zebedee*, and John, his brother, in a ship with Zebedee, their father, who also were in the ship mending their nets. And forthwith He called them, and they, immediately leaving their nets and their father Zebedee in the ship with his hired men, followed Him.

38. THE EXORCISM OF A DEMONIAK.

Luke iv. 31-37; Mark i. 21-28.

Jan. or Feb., 31 A. D. And they enter into Capharnaum: and forthwith on the Sabbath-day going into the

the Jews by their scriptural prophecies, and now the fishermen of Galilee by an incident of their own trade. In the catacombs we often find the representation of a fisherman drawing a fish out of the water, as a type of baptism, by which souls are gained for Jesus.

Followed Him,—i. e., thenceforth constantly attended on Him. The whole occurrence has been looked upon as a type of the supernatural life. The boat represents the Church; the net, the apostolic teaching; the sea, the heathen world; the bursting of the net, the outbursts of heresy. The fish was in the early Church a favorite symbol, the letters of the Greek word for fish forming the initial letters of the words, Jesus Christ, Son of God, Saviour.

Going on from thence a little farther.—The two sons of Zebedee had probably left Simon's party, as soon as the work for which they had been specially called was over. As has been explained, John had probably made the acquaintance of Jesus in the company of Andrew; James, too, must have been personally acquainted with Him through John. Both became Apostles, received the title of *Bounerges*, were present at the raising of Jairus' daughter, witnessed the transfiguration and the agony in the garden; both are mentioned as persevering with the disciples in prayer after the Ascension. James was first bishop of Jerusalem, and was put to death by Herod. To John, Jesus afterwards commended His mother Mary, who lived with John till her death, about 15 years after the Crucifixion.

synagogue, He taught them. And they were astonished at His doctrine, for His word was with power. For He taught them as one that had authority, and not as the scribes. And there was in their synagogue a man who had an unclean devil, and he cried out with a loud voice saying: Let us alone, what have we to do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy [one] of God. And Jesus rebuked

The synagogue.—The ruins of nine old synagogues of Palestine have been identified with a great amount of probability; namely, Kasiun, Kefr Birim, El Djish, Meiron, Nabartein, Kedes, Tell Hum, Keraze, Irbid. The first five lie west and south-west of Lake Merom, Kedes north-west of and Tell-Hum and Keraze on the Lake of Gennesareth, Irbid north-west of Tiberias. Jewish pilgrims of the Middle Ages speak of the ruins of Kefr Birim, El Djish, Meiron, and Irbid, and attribute their building to Simon ben Jochai, of the second century after Christ. The ruins of Irbid are referred to the much more ancient Nittai of Arbela. In the ruins of Kasiun was found a Greek inscription of the date of Septimius Severus (197 A. D.). The style of architecture of the other ruins being the same as that of the ones described, they all probably belong to about the same age. Hence it would not be groundless to suppose that the ruins at Tell Hum belong to the synagogue built for the Jews by the centurion, in which Jesus often taught. Almost all synagogues lie north and south, so that the entrance is at the south. As a rule, they seem to have had three doors in front, one chief entrance and two smaller side doors. Some were divided by two rows of columns into three aisles. The synagogue at Tell Hum had five aisles. Some had a portico in front, and, in general, the architecture was influenced by the Græco-Roman, though it widely differed from it.

Unclean devil—is so called to distinguish this devil from the good demon of the Greeks, or perhaps because he incited the man to acts of impurity.

Let us alone.—There were either more than one devil present, or the possessed person was implied, or the reign of all the devils, of Satan, was felt to be attacked by Jesus. This seems more probable on account of what follows: "art Thou come to destroy us?"

The Holy one of God.—That Jesus was the son of God probably remained unknown to the devil till after the Crucifixion. Here he renders testimony to Jesus, either because he was forced to do so, or for an evil

him and threatened him, saying: Speak no more and go out of the man. And the unclean spirit, tearing him, and crying out with a loud voice, went out of him, when he had thrown him into the midst, and hurt him not at all. And there came fear upon all, and they were amazed, inso-

end; perhaps to tempt Jesus to pride, and thus to render His mission fruitless. "The Holy one of God" is another name for the Messiah; compare Dan. ix. 24. The devil here promises in a way, that he would not interfere with Jesus, if Jesus only would allow him the power over sinners. Hence Jesus imposes silence on him immediately.

Tearing Him.—Jesus allowed these external signs of fury, in order to render the malice of the devil more evident; but the devil was not permitted to injure the man any further. The cries, too, that were uttered, were cries of the demon rather than of the possessed person.

Went out of him.—Possession of the devil is not a mere bodily illness, such as epilepsy, hydrophobia, insanity, melancholy, and hypochondria, though these diseases may facilitate real possession. For sicknesses do not speak and cry out, they are not threatened and expelled in such a manner as to take possession of a herd of swine. The testimony of the Fathers, of the early Apologists, and of pagan philosophers agrees on this point, that numerous miraculous cures of possessed persons were wrought in the early ages of the Church. The Church is emphatic and explicit on this point of doctrine; she has a special formula of exorcism. Possession does not consist in a merely moral influence of Satan on the human will, as happens in temptations, which may always be overcome by man with the assistance of God's grace. In possession, the devil physically influences the lower part of man, the bodily organs and the lower faculties of the soul, which he abuses for his own end; so that in a possessed body there are two persons, the human and the diabolic, the latter of which afflicts and torments the former. It is, of course, only by a special permission of God that the devil can take possession of a man in this way; but this state is not limited to sinners, though in them it occurs more frequently. Even holy persons may be thus afflicted. God permits this to show the malice and baseness of the devil and to strengthen the faith. Though the danger of the soul in such a state is very great, still, even here no soul is tempted above its strength, and the will, assisted by God's grace, can withhold its assent from all external actions that are sinful.

Were amazed.—This was the first case of possession cured by Jesus; soon, such cures created no more amazement than other miracles did.

much that they questioned among themselves, saying: What thing is this? What is this new doctrine? for with authority and power He commandeth even the unclean spirits, and they obey Him, and they go out. And the fame of Him was published forthwith in every place of the country of Galilee.

39. JESUS HEALS SIMON'S MOTHER-IN-LAW.

Luke iv. 38-39; Mark i. 29-31; Matt. viii. 14-15.

Jan. or Feb., 31 A.D. And Jesus immediately rising up out of the synagogue, went into Simon's and Andrew's house with James and John. And Simon's wife's mother lay sick [and] was taken with a great fever, and forthwith they besought Him for her. And He came, and standing over her, He commanded the fever and lifted her up, taking her by the hand: and immediately the fever left her. And immediately rising she ministered to them.

Into Simon's house.—Jesus had taken his abode in Capharnaum; since Simon and his brother Andrew had left all things, Jesus may have lived in what had been their house. Why Simon and Andrew had moved to Capharnaum from Bethsaida, their native city, is not recorded.

Simon's wife.—Hence Simon had been married, but his wife must have been dead at this period, since his mother-in-law was ministering unto them at table. I. Cor. ix. 5 does not show the contrary, since there Cephas is followed by a woman, a sister, such as St. Paul claimed a right to have ministering unto him. But St. Paul was not married, as he himself attests.

Taken with a great fever.—A technical expression; the only distinction of fevers then made was little and great fevers. The country around Tell-Hum, the ancient Capharnaum, is very marshy and breeds violent and fatal fevers.

She ministered to them.—This miracle happened after the synagogue service of the Sabbath-day, i. e., about the sixth hour, or noon-day. The cured woman ministered probably at the midday-meal.

40. MANY MIRACULOUS CURES.

Luke iv. 40-41; Mark i. 32-34; Matt. viii. 16-17.

Jan. or Feb., 31 A.D. And when it was evening after sun-set they brought to Him many that were diseased and possessed with devils, and all they that had any sick with divers diseases, brought them to Him. And all the city was gathered together at the door. But He, laying His hands on every one, healed all that were sick, and He cast out the spirit with His word: that it might be fulfilled, which was spoken by the prophet Isaias (Is. liii. 1-4), saying: "He took our infirmities and bore our diseases. And the devils went out of many, crying out and saying: Thou art the Son of God. And He rebuking them, suffered them not to speak: for they knew that He was Christ.

After sun-set.—It was the Sabbath-day, which ended with the sun-set, so that they did not break their Sabbath by bringing their sick at this time. The gospel account distinguishes very clearly between the diseased and the possessed.

Laying His hands on every one.—Jesus thus often employs external signs to manifest His willingness and will to help those that have recourse to Him. The Church, in her ceremonies and external worship, follows the example of Jesus, lifting the minds of the faithful to God by means of sensible signs.

He took our infirmities.—Some writers admit that in this prophecy the infirmities of sin are spoken of literally. But then bodily infirmities are but the consequences of sin, and Jesus takes them, in taking away sin from us. At least, Jesus takes from the bodily sickness all that can be called a real evil, and leaves us only an occasion of merit through sickness. Other interpreters maintain that Isaias speaks in these words directly and literally of bodily sickness, predicting the miraculous cures wrought by Jesus, and that in the following verse he speaks of sin, and redemption from it.

Christ,—the Messias, whom the whole world expected as its Redeemer.

41. JESUS IN THE SYNAGOGUES OF GALILEE.

(Partial Journey through Galilee.)

Luke iv. 42-44; Mark i. 35-39.

February, A. D. 31. And rising very early in the morning, going out, He went into a desert place; and there He prayed. And the multitudes sought Him, and Simon and they that were with him followed after Him. And when they had found Him, they said to Him: All men seek for Thee. And He said to them: I must preach the kingdom of God to other cities also. Let us go unto the neighboring towns and cities, that I may preach there also: for to this purpose am I sent, and come. And He was preaching in the synagogues of Galilee, and cast out devils.

42. JESUS HEALS A LEPER.

Luke v. 12-16; Mark i. 40-45; Matt. viii. 2-4.

February, 31 A.D. And it came to pass, when He

Rising early.—Jesus teaches us here on the one hand how to behave after a day of success and triumph, such as He had spent the day before,—on the other, He shows us how we ought to prepare ourselves for prayer, the converse of the soul with God. Solitude and silence, which He sought, are conducive to leaving the soul face to face with God Almighty, without any creature entering between the soul and God.

I must preach.—The disciples had manifested the will of the multitude. Jesus must do the will of His Father. Though Jesus intended to perform many miracles on His journey through Galilee, still He says: "I must preach," showing that He had come to teach, and that miracles formed only a part of His teaching.

Let us go.—Jesus invites the disciples to follow Him through Galilee. At that period every considerable town seems to have possessed its synagogue. Synagogues probably originated at the time of the captivity, when there was no temple at Jerusalem; they spread rapidly throughout the land, for the law had to be read by all Jews.

was in a certain city, behold, there came to Him a man full of the leprosy, who, seeing Jesus, falling on his face, adored Him, beseeching Him, and kneeling down, said to Him: Lord, if Thou wilt, Thou canst make me clean. And Jesus having compassion on him stretched forth His hand

In a certain city.—Not in Capharnaum, though probably not far away from it.

Full of leprosy.—This indicates the severe form of the disease. It was not an occasional spot, but the whole body was covered with it. St. Luke, the physician, notes this particular, because he recognized the case as incurable. Leprosy is of three kinds: the white, black, and red leprosy. It first appears in spots on the skin, but is deeply seated in the joints. No means can remove these spots, which are, at the first, attended with no pain. They increase imperceptibly for many years. When the disease is decided in its character, it is either rapidly cured, or else spreads inward. In the former case, there is a violent eruption, so that the patient is white from head to foot. In the latter, the disease progresses slowly, and the symptoms are distressing and fatal, ending in consumption, suffocation, dropsy, and death. The ancient leprosy must not, however, be confounded with elephantiasis. By the law of Moses, the leper was unclean and excluded from intercourse with other persons. He had to wear a mourning garment, but was allowed to associate with other lepers. Their abodes were outside the city walls, but they went about freely, provided only they avoided contact with other persons. From the synagogue service they were not excluded, and on this point, synagogue and temple differed widely. On recovering, they were to be inspected by the priest a first and second time, with an interval of seven days; then they had to visit the Temple and offer the things prescribed. The leper was the type of one dead in sin; the same emblems are used in his misery, as those used in the mourning for the dead; the same means of cleansing as for uncleanness through connection with death, which were never used except in these two cases (Conf. Lev. xiii., xiv., xvi.; Num. v. 2).

There came to Him.—Lepers were not allowed to approach persons; and on the unforeseen approach of anybody, they must cry out "Unclean, unclean." The leper must have thought that Jesus differed from other men, since he approached Him. He adored Him, perhaps not yet as God, but still he gave Him the reverence of the great ones of the earth. He also called Jesus "Master."

and touched him, saying: I will; be thou cleansed. And when He had spoken, immediately the leprosy departed from him: and he was made clean. And He forthwith sent him away. And He strictly charged him: See thou tell no man, but go, show thyself to the high-priest and offer for thy cleansing the things that Moses commanded, for a testimony to them. But he being gone out began to publish and to blaze abroad the matter. But the fame of Him went abroad the more: and great multitudes came together to hear, and to be healed of their infirmities: so that now He could not openly go into the city. And He entered into the desert and prayed. And they flocked to Him from all sides (Conf. Lev. xiv. 2 ff.).

Touched him.—To touch a leper made one legally unclean; but the touch of Jesus was powerful enough to make the leper himself clean. Jesus might have cured the man by a mere act of His will; but to show His compassion, He touched him. The words, too, Jesus speaks, are a sign of an uncommon compassion, corresponding word for word to the heartfelt prayer of the afflicted man.

Tell no man.—Here Jesus gave His disciples an example that their miracles ought not to be an occasion of pride and boasting. He also showed that He did not work miracles for their own sake, but only in so far as they were subservient to His one great end, the redemption of man from sin and ignorance.

Show thyself to the High-Priest.—The Greek text has "to the priest." These words are still addressed to the spiritual leper, who can be made clean by the words of the priest, if he only manifests and seriously detests his leprosy.

For a testimony to them,—i. e., to refute the calumnies of the priests and scribes, who maintain that I do not keep the law of Moses; again, that they may see My works and believe the testimony of My deeds, if they despise the testimony of My words.

To blaze abroad,—probably through feelings of gratitude and joy; perhaps he thought it unjust to his benefactor not to make him known as such.

43. JESUS HEALS THE MAN SICK OF THE Palsy.

Luke v. 17-26; Mark ii. 1-12; Matt. ix. 1-8.

February, 31 A.D. And again, after some days, He entered into Capharnaum, His own city. And it was heard that He was in the house; and many came together, so that there was no room, no, not even at the door: *and* He sat teaching. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them. And behold, men came to Him bringing in a bed a man who had the palsy, who was carried by four. And they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in, because of the

After some days—is not very definite, still it determines the time accurately enough.

At the door.—Probably the door that led from the house to the porch in the court is meant.

Pharisees and doctors.—Here the first three gospels mention for the first time the opposition Jesus met with, on the part of the scribes and Pharisees. We know from St. John's gospel that they had opposed Jesus in Judea. Now, they had probably come to officially examine the doctrine of Jesus, the new teacher; from the fact that they were sitting, we see that they had come early and held a prominent place in the audience.

Bed.—Bedsteads were unknown in the East; by bed is meant a mattress, or a small, low couch, or a sheepskin, which often served sick persons as a cover and resting place.

Palsy—in the New Testament includes several diseases: the apoplexy, affecting the whole body; the hemiplegy, affecting one side of the body; the paraplegy, affecting the whole system below the neck; the catalepsy, or the contraction of the muscles in the whole or in a part of the body; the cramp, originating from chills in the night, and rendering the limbs immovable, and as if they were undergoing torture. In what manner the palsy had affected the person in our case, is not stated.

multitude, they went upon the roof, and they uncovered the roof where he was, and through the tiles they let down the bed, wherein the man sick of the palsy lay, into the midst, before Jesus. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee. And the Scribes and Pharisees began to think in their hearts, saying within themselves: Why doth this Man speak thus? He blasphemeth. Who can forgive sins but God only? And Jesus presently knowing in His spirit, that they so thought within themselves, answering, said to them: Why do you think evil in your hearts? Which is easier to say to the sick of the palsy: Thy sins are forgiven thee, or to say: Arise, take up thy bed, and walk? But that you may know that the Son of Man hath power on earth to forgive sins, He saith to the

Went upon the roof,—either by an outdoor staircase, or perhaps from a neighboring roof; the roofs in the East are nearly flat and protected by a battlement. Rafters are laid on the top of the side walls (as travellers tell us), about three feet apart, and on these, short sticks are placed, till the whole is covered. Over these a thick coating of brush-wood or common brush is spread. A coat of mortar is put on next, covering and levelling all beneath; on this comes a layer of earth or marl, which is rolled flat and hard. Thus the roof can be easily broken up, and this seems to be done quite frequently.

Their faith,—i. e., the faith of those carrying the sick person; in like manner did Jesus reward the faith of the centurion by curing his servant.

Thy sins are forgiven.—From these words some writers infer that the sick man had contracted his sickness through his own excesses.

Which is easier to say?—Jesus does not compare the remission of sins with the curing of the sick, but He compares the outward expression, the saying, of the one with that of the other. Anybody might say, "Thy sins are forgiven," but the effect not being visible, he could not be convicted of falsehood. But nobody could say "Take up thy bed and walk" without being convicted of falsehood, if the effect did not follow immediately.

The Son of Man.—Jesus here again declares Himself implicitly to be the Messiah (Conf. Dan. 7). Here we have an explicit statement, that

sick of the palsy: I say to thee: Arise, take up thy bed, and go thy way into thy house. And immediately he arose before them, and taking up his bed on which he lay, went his way in the sight of all into his house, glorifying God. And the multitude, seeing *it*, feared, and all were astonished; and they glorified God, who had given such power to men, saying: We have seen wonderful things to day.

44. THE CALL OF MATTHEW.

Luke v. 27-28; Mark ii. 13-14; Matt. ix. 9.

February, 31 A. D.—And after these things Jesus went forth again to the seaside; and all the multitude came to Him, and He taught them. And when He was passing by, He saw Levi, the son of Alpheus named Matthew, a publican, sitting at the custom house. And He saith to

this miracle was performed in order to prove that Jesus had the power to forgive sins.

Feared.—The emotions excited by this miracle in the hearts of the bystanders were: fear, wonder, and gratitude; the same sentiments may well accompany a consideration of what happens in the sacrament of penance.

After these things.—While the impression of the words and works of Jesus still lasted.

Levi—was the name of the Apostle Matthew before his call, and by that name he is known in the gospels of Mark and Luke. But in his own gospel he calls himself Matthew, probably to humble himself in the eyes of others for having been a publican. Matthew means "gift of God." Jesus probably gave this name to His disciple to obliterate the humiliating recollections of his former life. Though Matthew is the son of Alpheus, he is not a brother of James.

Sitting.—Travellers tell us that the people of Palestine sit at all kinds of work, whenever sitting is at all possible; thus carpenters, washer-women, shop-keepers, always sit.—Levi sitting at the receipt of custom, is but another instance of the same national habit. The Roman toll-booths stood at the foot of mountains, the entrance of bridges, the mouth of

him: Follow Me. And leaving all things, he rose up and followed Him.

45. THE FEAST IN THE HOUSE OF MATTHEW.

Luke v. 29-39; Mark ii. 15-22; Matt. ix. 10-13.

March, 31 A. D.—And Levi made Him a great feast in his own house. And it came to pass, as he was at table in the house, behold, many publicans and sinners came and sat down with Jesus and His disciples. For they were many, who also followed Him. And the Scribes and Pharisees, seeing that He did eat with the publicans and sinners, murmured, saying to His disciples: Why doth your Master eat and drink with publicans and sinners? And

rivers, by the seaside, and on every highway, where many persons passed to and fro.

Leaving all things—implies that Levi made a sacrifice in following the call of Jesus. There must have been other publicans, perhaps his assistants, who were left in charge of the accounts. Or it may have been at a moment when Matthew had sent in all his accounts according to justice and law.

And Levi,—i. e., the Apostle Matthew. It is not stated what length of time intervened between the call and the feast. Some writers place this feast after the celebrated Gadarene miracle.

Many publicans.—Levi naturally invited his own friends and acquaintances, in order to bring them also near to Jesus. Publicans were looked upon as renegades, as slaves in the service of the hated Romans, and as sinners implicated in all the sins of injustice and extortion practised by the rich farmers of the public revenues. Many of these had been attracted by the teaching of Jesus.

Seeing.—According to oriental custom, persons could enter the festival chamber even if they were not invited, in order to look at the guests and listen to the conversation. It is not probable that the scribes and Pharisees were invited to the feast, or that they would have accepted the invitation if given.

To His disciples.—They had not the courage to speak to Jesus Himself, though they were courageous enough to act as spies.

Jesus hearing this, answering, saith to them: They that are well have no need of a physician, but they that are sick. Go, then, and learn what this meaneth: I will have mercy and not sacrifice. For I am not come to call the just, but sinners to penance.

Now the disciples of John and the Pharisees used to fast: and they come and say to Him: Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner: but Thine eat and drink? And Jesus saith to them: Can you make the children of the marriage fast, whilst the bridegroom is with them?

Jesus hearing.—Jesus was even then most solicitous for His disciples' constancy, Himself answering the questions which might have perplexed them.

They that are well,—in their own opinion, need no physician, because he would be useless to them. They that acknowledge their sickness, can profit by the help of a physician. The conceit of the Pharisees and scribes rendered vain all the efforts of Jesus, the great Physician; the humility of the publicans gave great hopes for their final conversion.

And not sacrifice.—Compare Osee vi. 6. With this the teaching of Jesus agrees when He says that our sacrifice will not be acceptable as long as our brother has anything against us.

The disciples of John.—The more advanced disciples of John had probably by this time come over to Jesus. Others of them had perhaps been approached by the Pharisees and had made common cause with them. They were not, however, scandalized at Jesus' conversing with sinners, since the Baptist himself had spoken to sinners and publicans. Their difficulty lay in a point in which Jesus and their own master seemed to be at variance.

Used to fast.—The Pharisees fasted twice a week, on Mondays and Thursdays. Some writers suppose that the day of the feast was a Monday, and that the interrogators were, therefore, actually fasting. The disciples of John address Jesus Himself, not His disciples only, as the Pharisees had done.

The children of the marriage—were the friends of the bridegroom, who went with him in procession, when the bride was conducted into his own house out of that of her father. These remained for the seven days of the marriage feast.

As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days.

And He spoke also a similitude to them, that no man putteth a piece from a new garment upon an old garment, otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old. And no man seweth a piece of new cloth, otherwise the new piecing taketh away from the old, and there is made a greater rent. And no man putteth new wine into old bottles; otherwise the

The bridegroom.—The disciples of the Baptist had heard their own master call Jesus the bridegroom, come to lead home His bride, the Synagogue. The disciples of Jesus were, therefore, the children of the marriage, who accompanied Jesus in this His mission. With the words of John fresh in their memory, the answer must have been very clear to the disciples of the Baptist.

The days will come.—Jesus predicts the days of His sufferings and those of the affliction of the Church with the greatest resignation. The Church from the oldest times has kept the fast of Lent and of all Fridays of the year.

A similitude.—This is the first similitude mentioned in the Gospel. The intentions of John's disciples and the Pharisees present at the foregoing discourse seems to have been good, as far as it went. They proposed a compromise between their traditions and the doctrine of Jesus. Jesus shows them in the following similitudes the futility of such an attempt: the old system would lose its consistency; the new its completeness.

A new garment—means new, undressed cloth, fresh from the loom, which shrinks on becoming wet, and thus draws up and tears the old cloth round about it, so that the tear becomes worse. Both the new and the old cloth are thus lost.

Old bottles.—Bottles made of goat-skin are referred to in this passage, such as were commonly used by both Jews and Romans. Those intended to hold wine had the hair on the inside, and were, on the outside, coated with pitch. Those intended to hold water had the hair on the outside. By long usage the skins became tender, probably rotten, and would easily give way to any great internal pressure, such as would result

wine will burst the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put in new bottles, and both are preserved. And no man drinking old, hath presently a mind to new: for he saith, the old is better (Conf. Os. vi. 6).

from the fermentation of new wine put into them. Here again, both the new wine would be spilled and the bottle burst.

Hath presently a mind to new.—Jesus has thus far shown the impossibility of a compromise between His doctrine and the tradition of the Pharisees. Both His own doctrine and their system would be thus destroyed. Now He shows that a sudden conversion of the Pharisees to His own system is not naturally to be expected. They are like the man accustomed to drink old wine, which he thinks better than any new wine; at any rate, he says that the old wine is good enough for him; he has no mind to drink the new.

CHAPTER IV.

FROM THE SECOND TO THE THIRD PASSOVER.

46. JESUS GOES TO JERUSALEM AND HEALS THE MAN LANGUISHING FOR THIRTY-EIGHT YEARS.

John v. 1-18.

Passover, 31 A. D. After these things, there was a festival day of the Jews, and Jesus went up to Jerusalem.

A festival day of the Jews.—It cannot be determined with certainty, what Jewish feast is here spoken of. 1. Some writers think it means the feast of Passover. They often quote not a few Greek manuscripts which read "*the feast of the Jews*," and thus settle all difficulty. Though critical evidence has disproved this reading, the opinion does not rest wholly on the manuscripts, and continues to be far from uncommon. In this hypothesis four Passovers are mentioned in the public life of Jesus, and thus the supposition that it lasted only two years becomes untenable. 2. Others think that this feast is the feast of Pentecost; in this hypothesis Jesus attended the feast of the Passover in the first year of His public life, the feast of Pentecost in the second, the feast of Tabernacles in the third, and the Passover in the fourth and last year. If we follow this opinion, we must place nos. 46, 47, and 48 after the conversion of the sinful woman, i. e., after no. 59. 3. Others, again, suppose the feast mentioned to be that of Purim, about a month before the Passover. There are serious but not insurmountable difficulties in the way of this opinion. If we hold it, we may also consistently hold that the ministry of Jesus lasted a little over two years. Nos. 46, 47, 48, according to this view, must be placed after the healing of the son of the ruler, no. 33. 4. Some seem to think that "*a feast of the Jews*" may mean any common sabbath-day. In this hypothesis there is no indication of time when this occurrence took place; either the two or the three years' ministry of Jesus may be defended according to it.

Now there is at Jerusalem a pond, called Probatica, which in Hebrew is called Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an

A pond, called Probatica.—St. John says there “*is*,” indicating that the pond existed even after the destruction of Jerusalem. The Greek original has “there is by the sheep. . . a pool, which is surnamed in Hebrew Bethesda.” Some interpreters fill the ellipsis by writing: “There is by the sheep-market” or “by the sheep-gate;” others prefer “by the sheep-pool; in any case, the sheep-market, or the sheep-gate, or the sheep-pool must have been well-known, since St. John determines the site of Bethesda by them. Bethesda, in the original Beth-chesda, means house of grace. The Latin version reads Bethsaida, i. e., house of fish. SS. Jerome and Eusebius speak of the pool as still existing at their time. Tradition points to a place northeast of the old temple-site as the pool of Bethesda; it is now called Birket es-Serain, i. e., “the pool of the palace,” and is about three hundred and fifty feet long, one hundred and thirty feet wide, and sixty-eight feet deep, with almost twenty feet of rubbish at the bottom. In 1611 A. D. the spring which fed the pool was still running, but in 1697 A. D. it had already dried up; recent travellers pretend to have rediscovered it. Some maintain that Bethesda was situated a little more to the south, where there is a pool that is now almost filled with rubbish. A marble foot, found in 1886, walled up in the Church of St. Ann, favors this view, for we know that this foot is a votive offering of Pompeia Lucilia, who had been cured in the Bethesda pool about 120 A. D. Others, again, identify Bethesda with the fountain of the Virgin, or the upper pool of Siloam; but there is little reason to locate it on this site. See de Hamme, *la Terre-Sainte*, I. p. 312 f.

Five porches.—The pool was probably a pentagon, surrounded by porches on all its five sides; these porches were open towards the water-side, but closed on the outside. Similar structures are still found at the baths near Tiberias.

The moving of the water—is explained by some recent writers as the natural bubbling up of gas, the water itself containing healing salts; or as the stirring up of the water by a messenger sent from the Temple; the “words of the Lord” are wanting in several Greek manuscripts. But the sudden effects produced on only one sick person, e.g., a blind man or a cripple, that first touched the water, cannot be naturally accounted for. The objection of “the single boon thrown, from time to time, among a

angel of the Lord went down at a certain time into the pond: and the water was moved. And he that went down first into the pond, after the motion of the water, was made whole of whatever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him, when Jesus had seen lying, and knew that he had been now a long time, He saith to him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no man, when the water is troubled, to put me into the pond: for whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed, and walked. And it was the Sabbath that day. The Jews, therefore, said to him that was cured: It is the Sabbath: it is not

company of cripples, to be seized by the most selfish and forward, and overwhelming the rest again and again with bitter disappointment," is as shallow as it is irreverent. Does not Jesus Himself heal only one of the whole number of cripples, though He might have cured all with equal ease? God's providence commonly lets natural causes work in their own way; miracles occur, but they are an exception.

His infirmity,—i. e., probably a kind of paralysis. It is not stated, how long the man had been at the pool of Bethesda. Perhaps he had been there only a few days.

Wilt thou be made whole.—Jesus shows that His favors are not imparted to men without their consent, or rather their wish. In a former case the leper said: if thou wilt, thou canst make me whole. Here Jesus shows that He is willing, if only the man is willing to be helped.

When the water is troubled.—We see from this that the movement of the water did not occur at stated intervals of time; otherwise the sick man would have easily found some one to help him into the water.

Bed—consisted of a portable pallet, i. e., a strip of canvass laid upon stretchers, or a thick mat, which was rolled up and carried under the arm.

And immediately.—The effect follows word for word the command of Jesus, and that without delay.

The Sabbath.—On His former visit Jesus had cleansed the Temple and shown Himself the Lord of the Temple; now He shows Himself the

lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me: Take up thy bed and walk. They asked him therefore: Who is that man that said to thee: Take up thy bed and walk? But he that was healed, knew not who it was. For Jesus went aside from the multitude that was standing in the place.

Lord of the Sabbath, and mediately the Lord of the law. Hence arises the violent opposition which He meets among the Pharisees and scribes. In the Pentateuch, the prohibition of work on the Sabbath hardly enters into detail. But the Rabbis defined 39 works as prohibited: sowing, ploughing, reaping, binding, sheafing, threshing, winnowing, cleansing crops, grinding, sifting, kneading, baking, shearing wool, washing, beating, dyeing, spinning, warping, making two cords, weaving two threads, separating two threads, making a knot, untying a knot, sewing two stitches, tearing to sew two stitches, catching a deer, killing, skinning, salting, preparing the skin, scraping off the hair, cutting it up, writing two letters, blotting out for the purpose of writing two letters, building, pulling down, putting out a fire, lighting a fire, beating smooth with a hammer, and carrying from one tenement to another. Each of these headings was again examined in detail to determine its meaning and limits. The prohibition not to kindle and extinguish a fire is extended to lights and lamps; the carrying of food equal in weight to a dry fig, or the wearing of nails in the sandals on the Sabbath day, is carrying a burden. Besides these thirty-nine chief works, many other actions and employments were also forbidden, e. g., to climb a tree, to ride on horseback, to swim, to dance, to clap with the hands, etc.

He that made me whole.--The man miraculously healed probably did not know that at the command of a prophet one might break the Sabbath. Hence the Pharisees did not further molest the man as far as we know, but they inquired who He was that had commanded him to carry his bed. They do not seem to be struck at all by the man's story of his miraculous cure. In this they were certainly to blame, whatever may be said of their good faith in the beginning of their inquiry. For if they had not personally witnessed the miracle, the carrying of the bed was at first sight against their traditional teaching.

Went aside.—Here again is a striking characteristic of the spirit of Jesus; He does good, and is hardly noticed by those who immediately surround Him; soon after, He disappears from the view, so that even the cured man does not know Him.

Afterwards Jesus findeth him in the Temple, and saith to him: Behold thou art made whole; sin no more, lest some worse thing should happen to thee. The man went his way, and told the Jews that it was Jesus that had made him whole. Thereupon the Jews persecuted Jesus, because He did these things on the Sabbath. But Jesus answered them: My father worketh until now, and I work. Hereupon, therefore, the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said that God was His Father, making Himself equal to God.

47. JESUS MANIFESTS HIS DIVINITY.

John. v. 19-30.

Passover, 31 A. D.—Jesus answered and said to them: Amen, Amen, I say unto you: the Son cannot do anything

In the Temple.—The man went into the Temple probably to return thanks to God and to mingle with the devout multitude, a pleasure he had not experienced for thirty-eight years.

Sin no more.—The man seems to have contracted his disease through his own sins. His youth and manhood he had lost in consequence, but he is warned that still worse things might happen in case of a relapse into his former habits of sin.

Told the Jews,—not through treachery, but partly out of gratitude to Jesus, whom he intended to glorify, partly to render an account of his action to those who, he thought, had authority to ask it.

The Jews persecuted Jesus,—i. e., the leading party, the scribes, Pharisees, priests, etc.; they now, changing their ground, attack Him for healing on the Sabbath day. In this they are wilfully wrong.

My Father worketh.—Jesus does not show the reasonableness of His action on the plea of its being an act of mercy, as He did on other occasions; but He places Himself on a level with His Father, who, though He is said to have rested on the seventh day, the Sabbath after the creation, still works until now by preserving and governing the world. Jesus, like His Father, is above the Sabbath.

Sought to kill Him.—The Jews rightly understood Jesus to make Himself equal to God; but they did not pay attention to the fact that He had proved His words by a divine testimony, or a miracle.

of Himself, but what He seeth the Father do: for what things soever He doeth, these the Son also doeth in like manner. For the Father loveth the Son and showeth Him all things which Himself doeth; and greater works than these will He show Him, that you may wonder. For, as the Father raiseth up the dead, and giveth life, so the Son also giveth life to whom He will. For neither doth the Father judge any man; but hath committed all judgment to the Son: that all men may honor the Son, as they honor the Father. He who honoreth not the Son, honoreth not the Father who hath sent Him. Amen, Amen, I

The Son cannot do anything of Himself.—Though the Jews had been much offended by the preceding words of Jesus, He does not correct Himself, but rather insists on the identity of the works of Father and Son.—Maldonatus and Petavius understand this and similar passages of Jesus as He is man. But the Fathers more commonly understand them of Jesus as He is God, and proceeds from the Father as the true Son of God; hence, the Son cannot do anything of Himself, because He is not of Himself, and because the works of the three divine persons are inseparable. When the Son is said to see and hear the Father, and to be taught by Him, the meaning is, that He proceeds from the Father.—The Father is said to show the Son all things which He Himself doeth, because the actions of the Father and Son are inseparably united; other interpreters explain the words of the Son in so far as He has assumed a human nature.

And greater works.—Jesus had confirmed the truth of His doctrine by the miraculous cure of a sick man. Soon He will raise the dead to life and judge the living and the dead. Maldonatus again explains these words of Jesus as man, but the ancient interpreters understand them more commonly of Jesus as God, in this sense, that the Father and the Son will show greater miracles hereafter than had been seen heretofore.

Giveth life to whom He will.—These words show that the power of the Son is equal to that of the Father. In the Son as in the Father, the will is all-powerful, omnipotent.

Hath committed all judgment to the Son.—The exterior exercise of judging all mankind at the end of the world is committed to Jesus, even as man.

Who hath sent Him,—i. e., from whom the Son proceeds from all eter-

say unto you, he that heareth My word, and believeth Him that sent Me, hath everlasting life; and cometh not into judgment, but is passed from death to life. Amen, Amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him authority to execute judgment, because He is the Son of Man. Wonder not at this, for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgment. I can do nothing of Myself. As I hear, so I

nity. Hence, he who honoreth not the Son as proceeding from all eternity from the Father, honoreth not the Father, since He denies His eternal Fatherhood.

Judgment—means here, as in many other passages, “condemnation,” as is plain from its opposition to life.

From death to life.—From the death of sin to the life of grace, as some think.

The dead shall hear the voice of the Son of God.—Some writers explain this of Lazarus and the other dead persons whom Jesus raised to life; others think of the holy persons that were raised to life at the resurrection of Jesus; the words “all that are in the graves” point to the general resurrection. Other interpreters understand these words of the resurrection from sin to grace.

Hath life in Himself.—The Father has life in Himself, because He proceeds from no other person; the Son has life in Himself, because He proceeds from all eternity from the Father, and is in all perfections equal to the Father.

Because He is the Son of Man.—It is fitting, that, having become the moral head of all men, in order to redeem them from sin, He should exercise the general judgment over them in a visible manner.

I can do nothing of Myself.—With equal truth it can be said that the Father can do nothing of Himself without the Son, nor can either of them do anything without the Holy Ghost, because They and Their actions are inseparable.

judge, and My judgment is just: because I seek not My own will, but the will of Him that sent Me.

48. JESUS CONFIRMS HIS TESTIMONY.

John v. 31-47.

Passover, A. D. 31. If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me: and I know that the witness which he witnesseth of Me is true. You sent to John: and he gave testimony to the truth. But I receive not testimony from man: but I say these things that you may be saved. He was a burning and a shining lamp: and you were willing for a time to rejoice in his light. But I have a greater testimony than that of John. For the works which the Father hath given Me to perfect, the works themselves which I do, give testimony of Me, that the Father hath sent Me. And the Father Himself who hath sent Me, hath given testimony of Me: neither have you heard His voice at any time, nor seen His shape. And you have not His word abiding in you: for whom He hath sent, Him you believe not. Search the Scriptures: for you think in them to have life everlasting: and the same are they that give testimony of Me. And you will not come to Me that you may have life.

My witness is not true:—it is legally open to exception, not trustworthy in your opinion.

There is another that beareth witness of Me.—1. John the Baptist, whose testimony you yourselves invited, and of whom you felt proud for a while, as children rejoice in a new plaything; 2. the voice of the heavenly Father, which was heard at My baptism; 3. the works and miracles which I perform, and which the Father alone could empower Me to do; 4. the Prophets and the Scriptures, in which you think to have life everlasting.

You will not come to Me.—Jesus begins to show the reasons why the Jews will not believe Him. 1. They have not the love of God in them, but are filled with pride and ambition, receiving glory one from an-

I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of My Father; and you receive Me not. If another shall come in his own name, him you will receive. How can you believe, who receive glory one from another, and the glory which is from God alone, you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would, perhaps, believe Me also: for he wrote of Me. But if you do not believe his writings, how will you believe My words? (Conf. Deut. xviii. 15.)

49. JESUS DEFENDS HIS DISCIPLES AGAINST THE PHARISEES.

Luke vi. 1-5; Mark ii. 23-28; Matt. xii. 1-8.

After Passover, A. D. 31. And it came to pass, on the second first Sabbath, that, as the Lord Jesus went

other. 2. They do not even believe Moses, in whom they pretend to trust. The two great accusations against Jesus were blasphemy against God and neglect of the law of Moses. Therefore, it is not Jesus Himself who will accuse them of insincerity, but Moses will convince them of unbelief.

If another shall come in his own name.—Many interpret this: "If Antichrist shall come, him you will receive." Others apply the words to any false prophet.

The second first Sabbath—is a very doubtful and difficult phrase to explain. St. Jerome testifies that he consulted his master, St. Gregory Nazianzen, concerning it, but in vain. Some of the explanations offered are the following: 1. A double feast or a double rest, indicating either a Sabbath and another feast concurring, or a Sabbath and another feast immediately succeeding each other. The second day was thus the second-first Sabbath. Thus St. Chrysostom and Theophil. 2. The last day of the Paschal feast, which was kept with equal solemnity as the first day, hence the second first. 3. The Pentecost-festival, the second solemn feast of the year. 4. The Sabbath following the second day of the Passover, on which the first-fruits were offered, and from which the seven weeks of Pentecost were reckoned. 5. The first Sabbath of the second

through the cornfields, His disciples, being hungry, began to pluck the ears of corn and did eat, rubbing them in their hands. And some of the Pharisees, seeing them, said to them: Why do you that which is not lawful to do on the Sabbath days? And Jesus answering them said: Have you not read so much as this, what David did, when he had need, when he himself was hungry, and they that were with him? How he went into the house of God under Abiathar, the high-priest, and took and ate the

month. 6. The first Sabbath of the second year in the jubilee cycle of years. 7. St. Luke had told of two Sabbaths in chapter iv.; in chapter vi. he will speak of two more, of which *second* couple the one in question is the first; hence, the second-first. Several old readings have merely "on a Sabbath."

Being hungry.—The Jews did not eat on the Sabbath day before the morning service. However, the Rabbis exhorted the people to eat on the Sabbath day three full meals. The hunger of the disciples was, therefore, probably owing to the poverty of Jesus and His companions.

To pluck the ears of corn—is allowed by the law of Moses (Deut. xxiii. 25) and is still the custom in the East. From this we see again that the time of Passover must have gone before. Before the first-fruits had been offered to God, on the second day of the Passover, no one was allowed to eat of the new fruits. The Pharisees would certainly have objected to the plucking of the corn, had it happened before the Paschal feast.

Not lawful on the Sabbath-day.—Harvesting was one of the thirty-nine works prohibited on the Sabbath; the plucking of the corn was counted as a kind of harvesting.

David.—Compare I. Kings xxi. 1-9. In that passage Achimelech is mentioned as the priest who gives the showbread to David on the Sabbath-day, while here the name of the high-priest is called Abiathar, who is the son of Achimelech (I. Kings xxii. 20). Perhaps Abiathar, the son of the high-priest and friend of David, gave the bread of proposition to David. Probably he was then ministering in the temple with his father, and is called high-priest, because he afterwards became high-priest. Others suppose that both father and son had the two names Achimelech and Abiathar, because in II. Kings viii. 17 and I. Paral. xxiv. 6 Achimelech, the son of Abiathar, is spoken of.

bread of proposition, and gave to them that were with him, which it was not lawful for him to eat, nor for them that were with him, but for the priests only? Or have you not read in the Law, how that on the Sabbath-day the priests in the Temple break the Sabbath, and are without blame? But I tell you, that there is here a greater than the Temple. The Sabbath was made for man, and not man for the Sabbath. And if you knew what this meaneth, "I will have mercy and not sacrifice," you would never have

The bread of proposition—was placed by the priest before Jehovah upon the golden table in the sanctuary. It was left there a full week, and then removed and eaten in the holy place by the priests only (Conf. Exod. xxv. 23-30). Twelve unleavened loaves, sprinkled with frankincense, were placed, in two piles, one over another. The frankincense was burnt as an oblation, when the bread on which it had stood was removed.

Or have you not read in the Law?—Jesus showed by His first example that in case of necessity a dispensation from a positive Divine law might be granted, or presumed. In the next example He shows that the Sabbath-day is only a positive law; for the Sabbath-rest is not absolute, since the priests break it without blame. His argument expressed in strict form, is this: Positive Divine laws do not bind in case of necessity; but the Sabbath-rest is a positive Divine law.

A greater than the temple.—Hence, if it is not blamable to break the Sabbath in the Temple service, it is much less blamable to break it in the service of Him who is greater than the Temple. The original text reads, "that which is greater." Jesus proclaims Himself here as greater than the Temple, or as the fulfilment of the Temple. On the Sabbath-day two lambs of the first year, without blemish, were offered for a burnt offering, morning and evening, with two-tenths of an epha of flour mingled with oil, for a meat offering, and one-half of a hin of wine for a drink offering; thus the offerings for ordinary days were doubled. The twelve cakes of fine flour, or the twelve loaves of the showbread in the presence of Jehovah, were also renewed on the Sabbath-day.

The Sabbath was made for man,—for his moral and physical welfare. The poor and the ignorant, as well as the rich and the learned, are to find a day of rest on the Sabbath, or the Sunday of the Christian Church.

condemned the innocent. For the Son of Man is Lord also of the Sabbath (Conf. I. Kings xxi. 6; Num. xxviii. 9-10; Os. vi. 6).

50. JESUS CURES THE WITHERED HAND UPON THE SABBATH-DAY.

Luke vi. 6-11; Mark iii. 1-6; Matt. xii. 9-14.

Spring, 31 A. D. And it came to pass also, on another Sabbath, that He entered into the synagogue, and taught. And there was a man whose right hand was withered. And the Scribes and Pharisees watched Him to see if He would heal on the Sabbath; and they asked Him saying: is it lawful to heal on the Sabbath days? that they might find an accusation against Him. But He knew their thoughts: and said to the man who had the

The Son of Man—means either the Messiah as predicted by Daniel (vii. 13), or it means any man. In either meaning the argument of Jesus holds; for the Messiah as the head of all men was Lord of the Sabbath, and acknowledged as such by the Rabbis. He could, therefore, rightfully dispense with its obligations. Again, if the Sabbath be made for man, man is the lord of the Sabbath; therefore, the law of the Sabbath must yield to the necessity of man.

Another Sabbath,—probably the next one after that on which the plucking of the corn had happened.

The synagogue.—The place where this occurred is not mentioned, but the definiteness of the narrative, and the fact that Jesus withdrew to the sea after this miracle, imply that the synagogue of Capharnaum is understood, where Jesus was wont to teach.

Watched Him,—knowing His habit of curing every disease; for fear that Jesus might not notice the crippled hand, they ask Him a question in reference to it.

Withered—probably by catalepsy, or a contraction of the muscles in the whole body or in a part of it. If, when a person is struck with this disease, he has his hand extended, he is unable to draw it back; if it is not extended, he cannot stretch it out. It becomes diminished in size and dries up.

withered hand: Arise, and stand forth in the midst. And he, rising, stood forth. Then Jesus said to them: I ask you, if it be lawful on the Sabbath day to do good or do evil? to save life or to destroy? But they held their peace. But He said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on a Sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep! Therefore it is lawful to do a good deed on the Sabbath day. And looking round about on them with anger, being grieved for the blindness of their hearts, He saith to the man: Stretch forth thy hand. And he stretched it forth; and it was restored to health like as the other. And they, the Pharisees, were filled with madness, and going out im-

I ask you.—Jesus answers their question by asking another; they taught at that period that healing on the Sabbath was not allowed, unless life were in danger, putting the alternative between healing and not healing, doing good and not doing good. Jesus puts the alternative between doing good and doing evil, saving life and destroying it. The second part may, however, have been specially intended against the Pharisees, who really sought to destroy the life of Jesus on the Sabbath day.

One sheep.—According to the teaching then prevalent among the Rabbis, the life of an animal might be saved, if it was endangered, on a Sabbath day. Later Jewish doctors do not admit this in its full extent, perhaps on account of the argument of Jesus. Now, only a plank may be thrown down on a Sabbath day, so that the animal can save itself.

Stretch forth thy hand.—Jesus chooses a way of healing the hand which left the Pharisees perfectly powerless to bring an accusation against Him. The man could not naturally stretch forth his hand without its being cured; but his very act of obedience and faith, implied in the attempt to lift the hand, were on his part a fitting disposition to receive the benefit of Jesus. No action violating the Sabbath day had taken place.

Madness.—Their pride had been wounded by the unanswerable argument of Jesus; their expectations had become fruitless by the way Jesus cured the sick man; their own corruption had been made known to them by Jesus pointing out to them that they were violating the Sabbath by their attempt to destroy Him; now nothing is left them but impotent rage.

mediately, made a consultation with the Herodians against Him, how they might destroy Him.

51. JESUS RETIRES TO THE LAKE GENESARETH.

Mark iii. 7-12; Matt. iv. 24-25, xii. 15-21.

Spring, 31 A. D. And Jesus, knowing it, retired from thence with His disciples to the sea, and a great multitude followed Him from Galilee and from Decapolis, and from Judea and from Jerusalem and from Idumea and from beyond the Jordan; and they about Tyre and Sidon, a great

Herodians—were the adherents of Herod, who aided him in Romanizing the Hebrew nation. They were, therefore, the natural enemies of the Pharisees; but since they were all-powerful with Herod, the prince of that region, the Pharisees do not hesitate to make common cause with them to destroy Jesus. Some think that Jesus had drawn down the displeasure of the Herodians on Himself, because His doctrine resembled that of John the Baptist, Herod's prisoner; others imagine that even before this Jesus had refused to see Herod.

Decapolis—was a union of ten cities, in the northeast of Judea; this little union was immediately subject to Rome. The most important city belonging to it was Scythopolis, the only one on the western side of the Jordan. The following are some of the cities on the east of the Jordan which belonged to it: Gadara, Gerasa, Pella, Hippon, Dion, Rabbath Ammon (or Philadelphia), and Damascus. Afterwards more towns were received into this city-confederacy, but the name seems to have remained unchanged.

Idumea—proper was situated between the Dead Sea and the western part of the Red Sea. At times, the territory of the Edomites extended towards the west over the northern part of the Sinaitic peninsula, and even over the southern part of Canaan as far as Bethlehem.

Tyre—became after the fall of Sidon (1200 B. C.) the principal city of the Phenicians. The old city lay on a promontory on the Phenician coast; but the inhabitants soon founded a new city, on a rocky island about 1000 feet off the main land. This city was called "Tor," the Aramaic "Tur," the Hebrew "Tzur," meaning "rock," from the rock on which it was built. The name was soon applied to the old city as well as the new; hence the Greek Tyros. About 1100 B. C. the Tyrians founded Gades

multitude, hearing the things which he did, came to Him. And He spoke to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him. For He healed many; so that as many as had evils pressed upon Him for to touch Him. And He healed them all. And He charged them, that they should not make Him known. And the unclean spirits, when they saw Him, fell down before Him: and they cried, saying: Thou art the Son of God. And He strictly charged them that they should not make Him known. That the word might be fulfilled which was spoken by Isaias the prophet, saying: Behold my servant whom I have chosen, My beloved in whom My soul hath been well pleased. I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break, and smoking flax He shall not extinguish: till He send forth judg-

or Cadiz in Spain, and on the northern coast of Africa they built *Karthadas* or *Kereth-chadesheth*, now *Carthage*, equivalent to our *New Town* (*Neapolis*, *Naples*).

Sidon,—now *Saida*, lies about twenty-seven miles north of *Tyre*, at the foot of *Mount Lebanon*, close to the *Mediterranean Sea*. It is probably the oldest *Phenician town*, and named after the first born son of *Canaan*. It soon became the queen of the *Mediterranean* and founded many colonies; e. g., *Hippo*, *Citium*, *Cambe*, etc.

A small ship.—The little boats here referred to were equipped by four men, and held from sixteen to twenty persons. Hence *Jesus*, with His apostolic college, would nearly fill one of them.

Strictly charged them—both to give us an example of humility and perhaps to prevent an untimely spreading of the report of His *Messias-ship*.

Behold My servant.—Compare *Is. xlii. 1-4*. The words of *Isaias* are not strictly adhered to, but the sense is given faithfully.

Gentiles.—The people of *Tyre*, *Sidon*, and *Idumea* were *Gentiles*.

The bruised reed.—A reed is the emblem of weakness; when broken, it is perfectly useless, and consequently thrown away. *Smoking flax* refers

ment unto victory. And in His name the Gentiles shall hope.

52. THE CALL OF THE TWELVE APOSTLES.

Luke vi. 12-16; Mark iii. 13-19; Matt. x. 2-4.

Spring, 31 A. D.—And it came to pass in those days, that He went out going up into a mountain to pray; and He passed the whole night in the prayer of God. And when it was day, He called His disciples whom He would Himself; and they came to Him. And He chose twelve of them whom He also called Apostles, that they should be with Him; and that He might send them to preach. And He gave them power to heal sickness, and to cast out devils. Now the names of the twelve Apostles are these: The first, Simon who is called Peter, and Andrew his

to the material out of which the lamp-wicks were made. St. Jerome says, that he who stretches not forth his hand to the sinner, and he who bears not the burden of his brother, breaks the bruised reed; and he who despises the smallest spark of faith in little ones, quenches the smoking flax.

Into a mountain.—Either the Mountain of the Beatitudes or into the mountainous country. We notice here again that Jesus spends the night in prayer before the great choice He was about to make the day after: this was certainly not done by Him because He needed to pray, for He knew what was in man. But He sets us an example.

Whom He would Himself.—The vocation to the Apostleship was gratuitous, and depended wholly on the will of Jesus. Of the numerous disciples present, He chooses some and passes over others.

Apostles,—messengers, they are called, not because they are now sent, but because He will afterwards send them to preach. Their name is now given them, that it may remind them of their high calling and spur them on to prepare themselves aright.

The first.—In the four lists of the Apostles given by Matthew (x. 2-4), Mark (iii. 16-19), Luke (vi. 14-16), and Acts (i. 13), the name of Peter is first, that of Philip fifth, and that of James, son of Alphaeus, ninth; between these the same names occur, but in different order, Judas Iscariot being always last. The twelve seem thus to be divided into three

sets of four each. In the first, the four fishermen, who were two pairs of brothers, and partners in business, are placed together. In the third set we have again two, perhaps three, brothers; Philip and Bartholomew are friends. All are Galileans, except Judas the traitor. Simon Peter is not placed first because he was called first, since Andrew had been called before him; nor is "first" added merely for the sake of enumeration, for there is no second, third, etc., added; nor is Beza justified in calling "first" a later addition, because it stands in all Greek manuscripts as well as in the ancient Fathers; nor can it be said that Peter was "personally," not "officially," first, because the four lists enumerate the Apostles as Apostles, not as mere persons. Though at this time the full primacy was not yet given to Peter, still Jesus preferred him from the first, and the Evangelists gave Peter the position he held when they were writing the gospel. *Simon*—means hearer; Jesus had called him Peter on first meeting him through the instrumentality of Andrew. Andrew is probably derived from a Greek word meaning "manly." After the Ascension little is known of him. According to Eusebius he preached in Scythia; according to Jerome and Theodoret, in Greece; according to Nicephorus, in Thrace and Asia Minor. Tradition says that he was crucified at Patrae, in Achaia. James (in Hebrew, Jacob) was usually called the Elder to distinguish him from the other James; he was the first of the twelve to suffer martyrdom (Conf. Acts xii. 2), while his brother John was the last survivor of the Apostles, living according to pious belief thirty years after the destruction of Jerusalem. James and John are by many regarded as cousins of Jesus, their mother Salome being the sister of Mary. They are also surnamed Boanerges, or "sons of thunder," perhaps on account of their hasty temper and vehement disposition, or by reason of their great oratorical powers. At any rate, St. John has not that soft and effeminate character which is sometimes ascribed to him. His writings reveal an entirely different kind of disposition. Philip's name is of Greek origin; his native town was Bethsaida, the same as that of Andrew, Simon, John, and James. Bartholomew, or the "son of Tholmai" is probably identical with Nathanael, the friend of Philip and a native of Cana. Thomas, or "twin," is the same as the Greek Didymus; his character, according to the gospel of St. John, is sullen and despondent, yet withal ardent. Matthew is the converted publican; it is only in his own gospel that we find his former employment noticed, probably to humble himself and glorify the power of grace. James, the son of Alphaeus, called James the Less, was bishop of Jerusalem till about 61 A. D., when he was martyred. The name Alphaeus may be considered as identical with Cleophas or Clopas, since Mary, the mother of James the Less (Mark xv. 40), is probably

128 EVENTS PRECEDING THE SERMON ON THE MOUNT.

brother; James, the son of Zebedee, and John, his brother, and he named them Boanerges, which is, the sons of Thunder; Philip and Bartholomew, Matthew the publican, and Thomas, James, *the son of Alpheus*, and Judas Thaddeus, the *brother of James*, and Simon Cananeus, who is called Zelotes, and Judas Iscariot, who was the traitor.

53. THE EVENTS THAT PRECEDED THE SERMON ON THE MOUNT.

Luke vi. 17-20; Matt. iv. 25, v. 1-2.

Spring, 31 A. D. And coming down with them, He identical with Mary, the wife of Clopas (John xix 25). According to this view the Lord's brother (Gal. i. 19) is identical with James the Less; he is the author of the canonical epistle of James. Some writers maintain that "His mother's sister" (John xix. 25), refers to Salome, from whom Mary of Cleophas is, of course, distinct. Cleophas, they say, may have been an elder brother of Joseph, who may have adopted the children of his defunct brother (Vid. n. 173). Simon Cananeus is not Simon the Canaanite, nor is it probable that it means Simon of Cana; most probably Cananeus is derived from "Kanna" or "Kannan," and means "the zealot." This Apostle is considered by some as one of our Lord's brethren. Judas Thaddeus was probably the brother of James the Less, and the author of the Epistle of Jude. Thaddæus is derived from the Hebrew "Shad," the Aramaic "Thad," "breast;" he is also called "Lebbeus," from the Hebrew "Leb," "heart." Both surnames mean "the courageous." Judas Iscariot is Judas, the man of Karioth, in the tribe of Juda, probably the modern Kereitein, 12 miles south-east of Hebron (Conf. Jos. xv. 25). In the choice of His Apostles as well as in their actual mission, Jesus seems to have regarded natural relationship and mental affinity. It cannot, however, be maintained as certain that the Apostles were divided into the precise pairs which we find in the four lists of the gospels.

Coming down with them.—Jesus had first gone to the top of the mountain to pray; some interpreters think, that after calling the twelve Apostles, He only partly descended, and remained standing on an elevated plateau; others think that Jesus descended fully into the plain, but on seeing the great multitudes, ascended again into the mountain, either the same on which He had prayed or a different mountain near by. "The Mount of the Beatitudes," according to tradition, is situated to the left of the

stood in an open plain, and the company of His disciples and a very great multitude of people from Galilee and from Decapolis, from all Judea and Jerusalem and from beyond the Jordan, and the seacoast both of Tyre and Sidon, who had come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him: for virtue went out from Him, and healed all. And when He had sat down, His disciples came to Him. And He lifting up his eyes on His disciples, and opening His mouth, He taught them saying—

54. THE SERMON ON THE MOUNT.

A. THE MESSIANIC CONSTITUTIONS.

Matt. v. 3-12; Luke vi. 20-26.

Spring, 31 A. D. Blessed are the poor in spirit, for

principal road leading from Mount Thabor to the Sea of Genesareth, about six miles west of Tiberias. It is also called "Mount of Jesus Christ," because here Jesus is supposed to have often prayed; and Mountain of the Apostles, because they are said to have been called on it. The natives call it Korun-el-Hattin or Hittin, i.e., horns of Hittin, a village at its foot, on its northern side. The two tops of the mountain, joined in the form of a saddle, are about sixty-five feet higher than their nearest surroundings, a plateau of about 400 paces in circumference. Towards the east, the mountain has a steep decline of nearly 325 feet; the tops of the mountain rise about 1150 feet above the level of the Mediterranean, and about 1800 feet above that of the sea of Genesareth. Though 650 feet lower than mount Thabor, which is situated about nine miles northwest of it, it is still remarkable for the grand view it offers of the sea of Genesareth, Iturea, Trachonitis, Mount Galaad and a large part of northern Palestine.

Poor in spirit—are: 1. Those that are voluntarily poor, having abandoned their goods for the love of Jesus; 2. The actually poor, who bear their poverty patiently for the love of Jesus; 3. The actually rich, who possess their riches without giving their hearts to them; 4. The humble of heart, who are conscious of their own weakness and nothingness, and ascribe to God the glory of all they possess and all the good they do.

theirs is the Kingdom of God. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are

Kingdom of God.—The Jews expected their Messiah to come in glory and majesty, to rule over all nations of the earth, thus founding the kingdom of God. Jesus shows them that the Messianic kingdom is not a kingdom of earthly greatness, but that detachment from all earthly things is a condition of admission into it. Wealth is not a key to the kingdom of the Messiah.

Meek,—opposed to the ambitious, who **succeed** in such a kingdom as the Jews were looking for.

The land,—literally, the land of Canaan, the dominion of the Messiah; but Canaan is the type of all blessings of the Messianic kingdom, especially of peace of conscience, of peace among men, and of the eternal life of heaven. Political ambition will not find room in the Messianic kingdom.

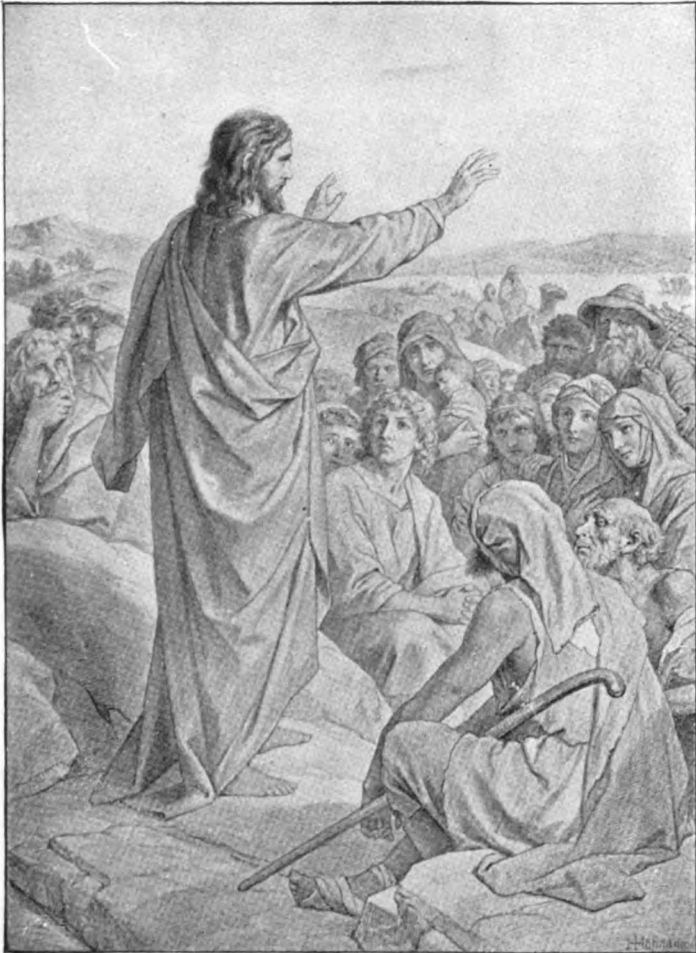
They that mourn.—Wealth and ambition are obstacles to the blessings of the Messiah, yet they may be overcome by the opposite virtues. Sin, the third and principal obstacle, must be removed by mourning or penance. He who mourns spurns the sinful pleasures of the world, accepts hardships and sufferings from God's hand with patience and resignation, sorrows over his own sins and the sins of others.

Comforted.—Conf. Is. xl. 1. "Be comforted, be comforted, my people!" the prophet spoke to Israel, when the time of its exile had come to a close; but the return of Israel to the land of Canaan was only a type of the human race returning to its own land, the kingdom of the Messiah.—Hence the Messianic kingdom is not obtained through riches, pride, or pleasure.

Hunger and thirst—after justice, implies an earnest desire after it; justice means here not merely the particular virtue which gives to everybody his own, but the general virtue, which embraces the whole field of inward righteousness through the exact fulfilment of all obligations, both positive and negative.

Shall be filled.—These words show that the new Messianic kingdom is to abound in justice and righteousness.

Merciful—clean of heart, peacemakers. Here three specific virtues which will characterize the kingdom of Jesus are manifested: real purity of heart will replace the merely legal purity of the Pharisees and scribes;



JESUS TEACHES THE MULTITUDES.

the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Blessed are you when men shall hate you and revile you, and persecute you, and say all manner of evil against you falsely, and separate you and reproach you, and cast out your name as evil, for the Son of Man's sake. Be glad in that day and rejoice, for behold, your reward is great in heaven. For according to these things did their fathers persecute the prophets, that were before you. But woe to you that are rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that laugh now: for you shall mourn and weep. Woe (to you) when men shall bless you: for according to these things did their fathers to the false prophets.

mutual charity will prevail to such an extent as to procure peace and merciful dealing among all. In consequence, God too will show Himself merciful to His servants, manifest Himself to them in a special way even here on earth, and treat them as His own adopted children.

Persecution for justice sake.—The Jews never expected that any such trials would be found in the Messianic kingdom; and still Jesus promises the kingdom especially to those that would endure persecution for the sake of justice, i. e., on account of their faith or their Christian virtues.

Blessed are you.—Jesus, in speaking of persecution, naturally thinks of all the sufferings His chosen Apostles were destined to endure. Therefore He repeats the last beatitude more explicitly and emphatically, addressing the Apostles alone.

Woe to you.—A fourfold woe is pronounced against the adherents and lovers of this world: against the rich who give their heart to riches; against the lovers of pleasure, who eat and drink and enjoy the forbidden pleasures of the world; and against the lovers of honor, who accommodate their principles to their surroundings, **that they may be esteemed by men.**

B. THE APOSTOLIC OFFICE.

Matt. v. 13-16.

Spring, 31 A. D. You are the salt of the earth. But if the salt lose its savor, with what shall it be salted? It is then good for nothing, but to be cast out, and to be trodden upon by men. You are the light of the world. A city that is set on a mountain cannot be hid. Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Salt—preserves food from corruption and seasons it. The Apostles must, in the same way, by doctrine and example preserve the world from the corruption of sin, and make virtue attractive.

Lose its savor.—In the east the salt loses its savor by exposure to air and by the admixture of foreign substances. It becomes then perfectly useless, and kills vegetable life wherever it meets it. There is no remedy to bring it back to its sound state. A bad minister of the gospel has the same effects upon his fellowmen. In the east, worthless salt is thrown on the roads, that it may not prevent vegetation in other places.

The light of the world.—The Apostles must by doctrine and example be in the moral world what the sun is in the world of light. They are seen by all and observed, too. The city on the mountain refers, according to some, to Jerusalem, according to others, to the city of Saphat (but Saphat does not seem to have then existed), according to others, again, it is purely generic. The Church itself is often represented as the city on the mountain.

A Candle.—A lamp is probably meant, and the candlestick means the lampholder.

Bushel—was the common household measure of the Jews, holding about a peck.

Your good works.—Jesus wishes the *works* of His followers to convince His enemies of the truth and excellency of His teaching. For, seeing these, they must glorify our heavenly Father, even by merely acknowledging them as good.

C. NEGATIVE PRECEPTS.

Matt. v. 17-30, 33-48; Luke vi. 27-36.

Spring, 31 A. D. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For Amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: But whosoever shall do and teach the same, shall be called great in the kingdom of heaven. For I say to you, that unless your justice abounds more than that of the Scribes

To destroy the law.—From the fact that Jesus had disregarded the Jewish traditions with regard to the Sabbath, the multitude might have inferred that His teaching was negative and destructive of the existing laws and precepts.

To fulfil.—Jesus fulfilled the Law in both its moral and ceremonial part. The moral laws He fulfilled theoretically, by unfolding and purifying them; practically, by exemplifying them in His own life. The ceremonial laws as well as the prophecies He fulfilled by realizing them as their antitype and their end. The Law and the Prophets constituted the main divisions of the Jewish Scriptures.

Jot or tittle.—"Jot" refers to the smallest letter of the Hebrew alphabet, while "tittle" denotes the small turns by which one Hebrew letter is distinguished from another. It seems to have been a proverbial expression.

The least in the kingdom of heaven,—i. e., according to St. Augustine, he shall not be there at all. We may explain the preceding words either as meaning: Whoever violates one of the least commands, though he teach men, shall not enter the kingdom; or, whoever violates the least command and teaches men to do so, shall not enter the kingdom of heaven. The former meaning seems more probable on account of what follows, where both doing and teaching are supposed.

Unless your justice abounds—more than that of men who teach others, and observe themselves only the external part of the law, you will be kept out of the kingdom of God.

and Pharisees, you shall not enter into the kingdom of heaven.

You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be guilty of judgment. But I say to you, that whosoever is angry with his brother will be guilty of the judgment. And whosoever shall say to his brother, *Racca*, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell fire. Therefore, if thou offerest thy gift

The Judgment.—There were three courts in ancient Palestine. In small villages there were courts consisting of seven, as we know from Josephus' account (*Antiq.* IV. viii. 14-38). Those who maintain that the village courts consisted of three members only, are led to their opinion by a list of various questions for the decision of which three judges were sufficient. In cities and towns, there were courts or judgments consisting of twenty-three members. They are called in the Mishna, inferior *Sanhedrin*, and assigned to every town with a population of at least 120. R. Nehemiah requires a population of at least 230, in order that there might be a judge for every ten inhabitants. From what is said of them by Jesus, they seem to have been empowered to try cases of a serious nature, e. g., murder cases. Besides these there was the *Sanhedrin*, or Council of Seventy-one, at Jerusalem, the highest Jewish court.

I say to you.—Jesus places Himself on a level with the lawgivers of old.

Racca—is a Syriac word, from, "rek," meaning "empty-head," or "spit-out," i. e., heretic. St. Augustine thinks it is only an expression of anger.

Fool.—Foolishness in Hebrew is equivalent to sin; a fool is an impious and morally depraved man (Compare Ps. xiii. 1).

Hell fire.—The original text has "Gehenna of fire." Gehenna denoted the valley Hinnom, south of Jerusalem, once a place of idolatrous worship. "Of fire" is added either on account of the fires constantly kept in that valley to consume the offal of the city, thrown thither, or on account of the worship of Moloch practised there, in which children were burnt as holocausts. In either case it is a significant figure of the place of future punishment, where the moral offal of the world will be burnt, and where Moloch will continue to torment his willing devotees with eternal flames.

If thou offerest thy gift.—This was considered the most sacred re-

at the altar, and there shalt remember that thy brother hath anything against thee, leave there thy gift before the altar, and first go to be reconciled to thy brother; and then come and offer thy gift. Make an agreement with thy adversary quickly, whilst thou art in the way with him, lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou pay the last farthing.

You have heard it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye cause thee to offend; pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee, for it is better for thee that one of thy members should perish, than that thy whole body should go into hell.

ligious duty of the Jews; but the duty of reconciliation is more pressing. Not as if we were always bound to go to the person in question; but we are bound to be reconciled with him and forgive him in mind and in heart.

The adversary—is a creditor, or a man who has a just claim on us. According to Roman custom, the aggrieved party could compel his aggriever to go to the prætor with him, unless he agreed on the way to adjust the matter.

The last farthing.—Farthing is a coin of insignificant value, about $\frac{1}{4}$ of a cent. The phrase means, until everything is paid. Reconciliation on this earth is urged before we shall be given over to the rigors of divine justice, to the prison of purgatory, or of hell.

If thy right eye.—If anything in this world, be it ever so dear to you, make you lose the grace of God, by enticing you into mortal sin, quit the occasion without delay. The figure is that of a surgeon, who does not hesitate to remove an eye or a hand, if thereby he can save the life of the man.

Again, you have heard that it was said to them of old: Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. But I say to you, not to swear at all, neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be, yea, yea, no, no; for whatsoever is more than these, cometh from evil.

You have heard that it hath been said: An eye for an eye, a tooth for a tooth. But I say to you, not to resist evil: but if any man strike thee on thy right cheek, turn

Thou shalt not forswear thyself.—Jesus here corrects two errors of the Jews: 1. That only false swearing and useless swearing by God were forbidden; 2. that no oaths were binding except those in which the name of God occurred. Nearly all the Eastern nations are hopelessly given to profanity; they swear continually by their life, their heart, their temple, their church. The Jews do not seem to have formed an exception to this general rule. Among them a man of strict probity was he whose "yea is yea, and nay is nay."

Not to swear at all.—Jesus Himself explains the sense in which this prohibition must be understood; He applies it to different classes of creatures by which the Jews deemed it allowable to swear without necessity and without truth. That Jesus did not forbid swearing in case of necessity, we see from the fact that He Himself swore a solemn oath before His judges (Matt. xxvi. 63 ff.); St. Paul also allows it in I. Thess. ii. 5 and Heb. vi. 16. God Himself swore a solemn oath according to Gen. xxii. 16 and Ps. cix. 4.

An eye for an eye.—Moses introduced the "lex talionis" (Exod. xxi. 24) as a guard against arbitrary and cruel punishments. Introduced to do away with private revenge, it had been perverted into an excuse for private retaliation of every kind.

Resist not evil.—is the general principle laid down by Jesus, which is applied to several special cases in what follows. A blow on the cheek was looked upon as a great affront and was severely punished by the Greeks and Romans. The coat or tunic was the under garment, usually of linen; the cloak was the more costly upper garment, and often used as covering during the night; hence, according to Exod. xxii. 26–29,

to him the other also. And if any man will go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall force thee to go one mile, go with him the other two. Give to him that asketh of thee, and from him that would borrow of thee, turn not away: and of him that taketh away thy goods, ask them not again. You have heard that it hath been said: thou shalt love thy neighbor, and hate thy enemy. But I say to you that hear: Love your enemies: do good to them that hate you; bless them that curse you, and pray for them that persecute and calumniate you. That you may be the children of your Father, who is in heaven, who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust. For if you love those that love you, what reward shall you have? do not even the publicans

it could not be retained as a pledge over night. Jesus recommends us rather to yield even that which the law cannot seize, then to go to law.

To go one mile—refers to couriers, pressing man and beast into the public service. The practice is still kept among the Turks, and resistance is liable to the punishment by death. The Romans had adopted this system of conveying public intelligence from the Persians. A mile was 1000 paces, or 1520 yards. In all these instances we must be readier to yield the double of what is asked of us, than to *revenge ourselves privately*.

Hate thy enemy—is an addition of the Pharisees to Lev. xix. 18, where God commands the love of our neighbor. They had added this clause in order to establish a greater separation between Jews and Gentiles. Roman writers speak of this national hatred as a distinctively Jewish characteristic. The law itself prescribed at least some acts of love towards our enemy (Conf. Exod. xxiii. 4 ff.; Lev. xix. 17-18).

Love your enemies—is the general principle of Jesus; the last *general* principle bade us not to resist evil; it was, therefore, negative; this principle commands something positive; it not only removes revenge, but it replaces it also by love. In what follows, this principle is applied to several particular instances.

If you love those that love you.—Jesus shows here from what *motive* we must love our neighbor: not from mere friendship, relationship, or gratitude, or hope of gain, but hoping for nothing earthly, we must love our neighbor because God loves him, in order that we may be perfect as

the same? And if you salute your brethren only, what do you more? do not also the heathen the same? And if you do good to them who do good to you, what thanks have you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, for to receive as much. But love your enemies: do good and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the Sons of the Most High: for He is kind to the unthankful, and to the evil. Be you, therefore, perfect, as also your heavenly Father is perfect (Compare Exod. xx. 13-14; Deut. xxiv. 1; Lev. xix. 12; Deut. xxii. 21; Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21; Lev. xix. 18.

D. POSITIVE PRECEPTS.

Matt. vi. 1-8, 16-18.

Spring, 31 A. D. Take heed that you do not your justice before men, that you may be seen by them; otherwise you shall not have a reward from your Father who is in heaven. Therefore, when thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen, I say to you, they have received

He is perfect. Not as if we could ever be perfect in the same degree, but we must be perfect in the same way as God, i. e., supernaturally.

Salute.—The Jews did not salute those of other nations.

That you may be seen by men.—Jesus warns us not to perform our good works, which He comprises in the word justice, in order to be seen and lauded by men. He had been speaking of the supernatural motive through which we should love our neighbor, friend and enemy alike. Hence the warning against that natural end, for which men are most liable to perform their good actions, is here in place.

Reward from your Father.—Only good actions done for a supernatural end are rewarded by God with heavenly goods. Works done for human glory receive their reward in that glory.

their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee. And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues, and at the corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father, in secret: and thy Father, who seeth in secret, will reward thee. And when you are praying, speak not much, as the heathens do: for they think that they are heard for their much speaking. Be not you, therefore, like them: for your Father knoweth what you stand in need of, before you ask Him. And when you fast, be not as the hypocrites, sad: for they disfigure their faces, that to men they may appear fasting. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face: that thou appear not fasting to men, but to thy Father, who is in secret: and thy Father, who seeth in secret, will reward thee.

Standing in the synagogues.—Mohammedans in Palestine have still the habit of praying in any public place wherever the hour of prayer may overtake them. Jesus did not blame the Jewish custom according to which each adult male Israelite had to repeat twice a day, morning and evening, the Shema, and that too in public, if at the time of prayer any one found himself in public. He blames rather the intentional public recital of this as well as of other prayers in order to be noticed by men.

Speak not much.—Jesus does not condemn long prayers as such, but the long prayers of the heathens, who pronounced vain and idle repetitions of the same words, without the spirit of devotion. The Greek word signifies "to babble" or "trifle."

Anoint thy head.—The Pharisees, when fasting, left their face unwashed, their beard disordered, dressed negligently, so that men might recognize that they were fasting. Jesus wishes us to perform our outward actions in the usual way, when we are fasting.

E. SOCIAL DUTIES.

Matt. vii. 1-5, vi. 12; Luke vi. 31, 37-38, 41-42.

Spring, 31 A. D. Judge not, and you shall not be judged: condemn not, and you shall not be condemned; forgive, and you shall be forgiven. For with what judgment you have judged, you shall be judged; and with what measure you have measured, it shall be measured to you again. And why seest thou a mote in thy brother's eye; but the beam in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye? Thou hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly, to take out the mote from thy brother's eye.

Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over,

Judge.—From the whole context, it appears that harsh, uncharitable judgments are meant.

With what measure.—This states the general principle that God will treat us as we have treated our neighbor, with whom God identifies Himself in this life, revenging his wrongs as God's own wrongs, and rewarding the benefits conferred on him as conferred on God Himself.

Mote.—The word thus rendered signifies a little splinter of wood, and forms a real contrast to the beam spoken of immediately afterwards. Both mote and beam represent outward faults, in our neighbor and ourselves respectively.

How canst thou say—indicates a step forward in folly. To see our neighbor's small faults and to be blind to our own greater ones is bad enough. But to wish to correct our neighbor's trifling defects, while we neglect our own vices, is as foolish as it is heartless.

Give and it shall be given.—Jesus points out the positive side of God's measure, according to which all the good we have done to our neighbor will be returned to us.

Good measure.—Some interpreters think that this picture is taken from the Jewish corn-market, where a government official measures all the grain bought and sold; he fills the measure, shakes it, presses it down, pours on again, till nothing can be heaped on any more.

shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again. All things, therefore, whatsoever you would that men should do to you, do you also to them; for this is the Law and the Prophets. Give not that which is holy to the dogs: neither cast ye pearls before swine, lest they trample them under their feet, and turning upon you, tear you.

F. OBSTACLES TO CHRISTIAN PERFECTION.

Matt. vii. 13-23; Luke vi. 39-40, 43-46.

Spring, 31 A. D. Enter ye in the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are that enter by it. How narrow is the gate, and straight is the way which leadeth to life, and few there are who find it.

Into your bosom—refers either to the folds of the long robe worn by the Jews, or to a large pocket made out of the upper-garment by folding it, placing it over one shoulder, and wrapping the rest of it about the body.

Give not that which is holy.—Jesus warns us against the other extreme in our dealings with our neighbors, and exhorts us not to speak indiscriminately of religious and moral truths to acknowledged dogs and swine, by which we would do more harm than good.

Dogs, Swine.—St. Augustine understands by dogs the enemies of the truth, by swine its despisers. The former are remarkable for their brutality and ferocity, the latter for their grossness and stupidity. The former destroy religious truth as dogs devour holy things; the latter trample it under foot without perceiving its value, as swine ignore the value of pearls.

The narrow gate.—The oriental walled cities have two kinds of gates: 1. Broad, two-leaved ones, plated with iron, closed with locks, and bolted with metal bars; 2. small ones, not much larger than a window pane, opened only to those that knock, but shut and locked at sunset. These smaller gates are found also in larger gates leading into the courts of dwelling-houses and into gardens.

Few there are who find it,—not because they have not light enough to see it, but because they do not really wish to find it. This is the first obstacle, the difficulty of finding the narrow gate and of entering it.

And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect if he be as his master.

Beware of false prophets who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them. For there is no good tree that bringeth forth evil fruit, nor an evil tree that bringeth forth good fruit. Do men gather grapes of thorns, or figs of thistles? Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. A good tree cannot yield bad fruit, neither can a bad tree yield good fruit. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire. Wherefore, by their fruits you shall know them. A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil

The blind lead the blind.—Those who have not found the narrow gate are really blind on the way to heaven. There are few who find the narrow path, therefore, few that are not blind leaders. And without a master, or rather in spite of his wrong teaching, few disciples find the truth, since commonly the disciple is considered perfect, if he be as his master. Here is the second obstacle, the difficulty of finding a good guide to perfection.

Clothing of sheep—denotes outward signs of sanctity and uprightness, but an inward nature hostile to the life whose outward signs are shown. It does not seem to refer to the dress of the ancient prophets. Here is stated the third difficulty to perfection, the hypocrisy of the guides.

By their fruits.—The principle "as the tree, so the fruit" is also true in the moral world. Jesus develops and exemplifies this principle in the following lines.

Grapes, figs,—were the fruits most esteemed in Palestine. Thorns and thistles represent the harshness as well as the mischief of the false teachers.

Cannot yield bad fruit,—i. e., a good man, while he remains good, cannot yield bad fruit, nor can a man while bad produce good fruit. If a bad tree begins to produce good fruit, it becomes a good tree.

treasure, bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

And why call you Me Lord, Lord, and do not the things which I say? Not every one that sayeth to Me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father, who is in heaven, he shall enter the kingdom of heaven. Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and done many wonderful works in Thy name? And then I will profess unto them: I never knew you: depart from Me, you that work iniquity.

G. THE CONCLUSION OF THE SERMON ON THE MOUNT.

Matt. vii. 24-29; Luke vi. 47-49.

Spring, 31 A. D. Therefore, whosoever cometh to Me, and heareth My words, and doeth them, I will show you to whom he is like. He is like to a wise man building a house, who digged deep and laid the foundation upon a rock. And the rain fell, and the floods came, and the

Lord, Lord.—Jesus shows us in what follows that His teaching is not meant, 1. to satisfy mere curiosity; or, 2. to elicit a merely outward profession of allegiance; or, 3. to produce an inward but dead faith in men. Internal faith must produce works of obedience. By "Lord, Lord," Jesus is addressed as teacher, and at the same time an outward profession of allegiance is made to Him.

Prophesied in Thy name.—This indicates a real faith in the name of Jesus, but does not imply a faith living by works. Compare the prophecies of Balaam and Caiaphas. *That day*, i. e., the day of judgment.

Never knew you.—"To know," in the language of Scripture, often implies love and approval. They were never of His sheep, since He knows His, and they know Him.

The rain fell.—The mark by which in eastern countries a good house is distinguished from a bad one, is not the number of years it will last, but the strength of the rains and floods it will withstand. The Talmud mentions a prayer offered up by the High-Priest on the day of atonement for the inhabitants of the Valley of Sharon, that their houses might not

winds blew, and they beat upon the house, and it fell not; for it was founded upon a rock. And every one that heareth these My words, and doeth them not, shall be like the foolish man who built his house upon the sand, without a foundation. And the rains fell, and the floods came, and the winds blew, and they beat upon the house, and immediately it fell; and the ruin of that house was great. And it came to pass, when Jesus had fully ended these words, the people were in admiration of His doctrine. For He was teaching them as one having authority, and not as their Scribes and Pharisees.

55. JESUS HEALS THE CENTURION'S SERVANT.

Luke vii. 1-10; Matt. viii. 1, 5-13.

Spring, 31 A. D. And when He had finished all these words in the hearing of the people, and when He was come down from the mountain, great multitudes followed Him, and He entered into Capharnaum. And the servant of a

become their graves, in allusion to the danger to which they were exposed from mountain torrents. Modern travellers, too, tell us of torrents suddenly formed by the mountain rains, and sweeping away all before them in their descent through what a few minutes before had been a dry channel, or a bed of sand on which men are naturally inclined to encamp. Probably the immediate surroundings of the place where Jesus had pronounced His sermon suggested this picture. The rains and storms well illustrate the sudden rise of the passions.

In admiration.—This fact shows that the Sermon on the Mount is not a collection of different principles which Jesus announced at various times, but that it was delivered at one time, though single parts of it may have been repeated on various occasions.

One having authority.—"As having authority" is a more literal translation. The scribes and Pharisees quoted the authority of human tradition and human teachers. Jesus not merely neglected such authorities, but He corrected them in many ways.

Entered into Capharnaum.—The traditional Mount of Beatitudes

certain centurion, who was dear to him, was sick and ready to die, and when he had heard of Jesus, he sent to Him the ancients of the Jews, desiring Him to come and heal his servant; and when they came to Jesus, they besought Him earnestly, saying to him: He is worthy that Thou shouldst do this for him. For he loveth our nation; and he hath built us a synagogue. And Jesus sayeth "I

called "Horns of Hattin," lies about 7 miles southwest of Capharnaum (Compare notes to N. 53).

Centurion.—This centurion was an officer in either the Roman army or in that of Herod Antipas. But even in the latter case, he probably was a Roman, since the Herodian princes had modelled their armies after the Roman fashion, and had engaged many Roman soldiers. The Roman army was divided into legions consisting of from 5,000 to 6,000 men; each legion was divided into 10 cohorts; each cohort into 3 maniples; and each maniple into 2 centuries. These last answered to our companies, and were under the command of a centurion, or captain, in our parlance.

Who was dear to him.—Slaves were often the favorites of their masters, as we see from the various instances in which they became their sole heirs.

Sent to Him.—According to the gospel of St Matthew, the centurion himself came to Jesus; but St. Luke relates that he sent word to Him. Both accounts are exact and agree substantially. For we are often said to do ourselves what we do through others.

Ancients of the Jews. These were not the same as the rulers of the synagogues; they wore, however, the guardians of ecclesiastical order and discipline, and could inflict several punishments, such as excommunication. Perhaps they were ex-officio members of the local courts.

He loveth our nation.—The Jewish elders knew no better mark of the worth of the Gentile or perhaps Samaritan centurion, than his love for the Jewish people. Their Messianic hopes were strictly national. From the words of the Jewish embassy some interpreters conclude that the centurion was a proselyte. But this class of persons is usually indicated by some such word as "devout." It seems to have not been uncommon for wealthy Gentiles to build a synagogue for the Jews.

A synagogue.—The original text speaks of "*the* synagogue;" it has already been stated that probably the present synagogue ruins at Tell-Hum are the remains of the synagogue built by the centurion.

but
6000 = leg.
600 = coh.
200 = man.
100 = comp.
60 captain
in one legio

will come and heal him;" and Jesus went with them. And when He was now not far from the house, the centurion sent *his* friends to Him, saying: "Lord, trouble not Thyself, for I am not worthy that Thou shouldst enter under my roof. Wherefore, neither did I think myself worthy to come to Thee; but say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to one, go, and he goeth, and to another come, and he cometh, and to my servant, do this, and he doeth it. Which when Jesus heard, He marvelled; and turning about to the multitude that followed Him, He said: Amen, I say to you, I have not found so great faith in Israel. And I say unto you,

I will come.—We notice the difference between the behavior of Jesus on this occasion and His conduct on occasion of the royal officer's petition for his son. Then He did not go, though asked to do so; now He goes, though He knows that the centurion does not wish Him to come to the house. The centurion asked in behalf of his slave, the officer for his son.

I am not worthy.—These words are repeated at every Mass, before Jesus, by an immeasurably greater act of charity, enters the hearts of the priest and of the faithful. The elders had testified: "He is worthy." The centurion says: "I am not worthy." Jesus testifies in solemn oath that the centurion's faith is greater than any He had found in Israel. The centurion's self-reputed unworthiness was probably owing to his nationality; being a Gentile, he thought himself unworthy to harbor the hope of Israel. The answer of Jesus, extolling his faith above that of the Jews, was therefore specially to the point.

Subject to authority.—The centurion says that he himself knows both how to obey and how to be obeyed. He deems Jesus to be a ruler of bodily infirmities, as he himself holds authority over his subjects. We do not necessarily infer from these words that infirmities were looked upon as standing under the immediate sway of evil spirits, whose supreme dominion would thus be granted to Jesus.

He marvelled.—Jesus did not marvel according to His divine knowledge, nor according to His supernaturally infused knowledge; but He marvelled according to His human knowledge and, as some theologians tell us, according to His beatifying knowledge.

that many shall come from the East and the West and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said: go, and be it done, as believed. And the servant was healed at the same hour. And they who were sent, returning to the home, found the servant whole, who had been sick.

56. JESUS RESTORES A DEAD MAN TO LIFE.

Luke vii. 11-17.

Spring, 31 A. D. And it came to pass after this that

In the kingdom of heaven.—In the Sermon on the Mount, Jesus had shown that carnal descent from Abraham was not to be a sufficient title for entering the Messianic kingdom; here He goes a step further and shows that it is not even one of the necessary conditions under which entrance into the kingdom may be obtained, since many from the East and West, from among the Gentile nations, shall enter the kingdom. The joys of the kingdom are here represented by the joys of a great feast. To share a great banquet with the Patriarchs in the Messianic kingdom seems to have been, among the Jews, a favorite mode of describing the blessedness that kingdom would bring "to the future world." The Rabbis make God say: "I shall spread for you, Jews, a great table, which the Gentiles will see and be ashamed."

Exterior darkness—denotes the darkness of the night without the banqueting hall. In the gospel this darkness is often the picture of the darkness of hell, the weeping and gnashing of teeth expressing its cruel punishments, its pain of sense and despair.

And the servant was healed.—St. Matthew tells us that the servant was sick of the palsy, which we have seen to be a generic name of various paralytic afflictions. Some think, that the servant suffered from tetanus, or lock-jaw.

After this.—Many translate, "the next day." Here begins the third journey of Jesus, from Capharnaum, through Nain, into Judea (Jerusalem?), Galilee, back to Capharnaum. It lasted from Pentecost to the end of August.

He went into a city called Nain, and there went with Him His disciples and a great multitude. And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother: and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said to her: Weep not. And He came near, and touched the bier. (They that carried it stood still.) And He said:

Nain—means either “the beautiful” or “the pasture.” It was a little town or village about 25 miles southwest of Capharnaum, about two miles south of Thabor, on the southern slope of the little Hermon, immediately west of Endor. One entrance alone led into the city, and this entered on the hillside, on its downward slope to the plain Esdraclon. At present only a few houses stand on this site, west of which are found several graves hewn in the rock.

Nigh to the gate.—Most of the eastern cities were walled in against the attacks of enemies. But even when without walls, they commonly had gates, by which people passed in and out. It was here that public assemblies were held, and justice was administered.

Carried out.—The Jews, as well as the Greeks and Romans, buried their dead outside of the city gate, though not always a full length of a Sabbath journey, as some writers would have it. Only the kings of David's house were buried in the city. The body of a child, when less than a month old, was carried in the bosom; when less than a year old, it was carried in a box under the arm; when less than three years old, in a box on the shoulder; but when more than three years old, it was carried on a bier. The bier is, by some writers, described as an open coffin; others call it a plank with a protruding cross-piece fastened on each end. The corpse was covered with a cloth.

Much people of the city.—The case seems to have called forth the compassion of the inhabitants more than ordinarily. But even the Talmud says, “whosoever sees a corpse, and does not accompany it to its grave, is guilty of that which is said, ‘he that mocketh the poor, reproacheth his neighbor,’ for no man is so poor as the dead.” Burial followed almost immediately after death. Eastern travellers tell us of persons who died at 11 a. m., and were buried at 3 p. m. of the same day. The miracle happened in the sight of much people of the city and of the disciples and the great multitude that followed Jesus.



JESUS RAISING THE YOUNG MAN AT NAIM.

“Young man, I say to thee, arise;” and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all: and they glorified God, saying: That a great prophet is risen up among us: and God hath visited His people. And this rumor of Him went forth throughout all Judea, and throughout all the country round about.

I say unto thee.—In the Old Testament we have three instances of the raising of the dead: Elias raised the son of the Phenician widow in the village of Sarepta, but he stretched himself upon the body of the dead child and invoked some higher power (Compare III. Kings. xvii. 17 ff.). Eliseus, too, raised the son of the Sunamitess, but he had to wrestle with God before the soul of the child returned (Compare IV. Kings iv. 29 ff.). Again, the corpse cast into the sepulchre of Eliseus, when it had touched the bones of the prophet, came to life and stood upon its feet; but here no man was active; the power of God worked to glorify the remains of His servant (Compare IV. Kings. xiii. 21). Jesus, too, raises three dead men to life, but in a quite different manner. “Damsel, arise,” “Young man, arise,” “Lazarus, come forth,” are the words He uses, not in the form of supplication and prayer, but in the form of command. Jesus is, indeed, the Lord of life and death, both physical and moral.

Sat up and began to speak.—The dead man not merely returned to life, but also to health and strength of body. The bystanders were probably too much overcome by the miracle to act on this occasion; so Jesus completed His work, delivering the young man to his mother. We read in Eusebius (Hist. Eccl., l. IV., c. 3) that Quadratus, Bishop of Athens, in his apology for Christianity addressed to the emperor Hadrian (126 A. D.), appealed to the miracles of Jesus, especially to the cure of those sick persons and the raising of those dead men who had lived up to the time of Quadratus. Tradition identifies the young man of Nain with Maternus, first bishop of Cologne.

A great prophet.—Of the Old Testament prophets only Elias and Eliseus had raised the dead to life. Hence Jesus, who had the same power, was a “great prophet.” It was on the side of this very hill that Eliseus had performed his great miracle, and his name had ever since been especially revered in that upland region. Now the name of Jesus began to outshine that of Eliseus.

57. JOHN'S EMBASSY TO JESUS.

Luke vii. 18-23; Matt. xi. 2-6.

Early in Summer, 31 A.D. And John's disciples told him of all these things. Now when John had heard in prison the works of Christ, he called to him two of his disciples, and sent them to Jesus, saying: art Thou He who is to come, or expect we another? And when the men were

John's disciples told him.—According to some interpreters John had now been about a year in prison; other writers maintain that his imprisonment had lasted a little over six months. Imprisonment as a mere punishment seems not to have been known to the ancient world. Persons were placed in prison to await sentence, or after they were condemned to death, to await execution. Solitary confinement was not usually inflicted on prisoners. The friends and relatives of the prisoners were in most cases allowed free access, as we see from the example of Jeremias (xxxii. 2, 8) and of Socrates. The prison of John has been described in no. 31; it was situated at Machærus, east of the Dead Sea.

He who is to come—had become a regular title of the Messias. The expression shows once more the general expectation of a Saviour.

Expect we another?—The different theories advanced to explain the embassy of John, and his questions, may be reduced to four: 1. John was temporarily in depression and doubt concerning the slow progress of Jesus' manifestation. 2. John's disciples doubted the Messiasship of Jesus, and John sent them to be instructed. 3. John was moved by impatient zeal and wished to obtain a definite declaration of Jesus' Messiasship. 4. John wished to know with certainty whether the person of whom he heard all the wonderful accounts was really the Jesus he had baptized in the Jordan.—The first opinion is hardly probable after the clear testimony John had already given to Jesus; the fourth does not agree with the fact that some of John's disciples had joined Jesus, as we see from the quarrel in Judea and Capharnaum; hence John could hardly doubt about the identity of Jesus' person. The third opinion hardly agrees with John's character; for it implies ignorance of the spirituality and universality of the Messianic kingdom. The preaching and baptizing of the Baptist sufficiently manifest his knowledge of this. Hence the second explanation remains, which is most probable both in itself and on account of the authority of the Fathers who hold it.

come to Him, they said: John the Baptist hath sent us to Thee, saying: art Thou He who is to come, or expect we another? And in that same hour He cured many of their diseases and sores, and of evil spirits; and to many that were blind He gave sight. And answering He said to them: go and relate to John what you have heard and seen: that the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached. And blessed is he whosoever shall not be scandalized in Me.

58. JESUS EULOGIZES JOHN.

Luke vii. 24-35; Matt. xi. 7-19.

Summer, 31 A. D. And when the messengers of John were departed, Jesus began to speak to the multitude concerning John: What went you out into the desert to see?

He cured many.—Jesus perceives the true end of the Baptist's embassy. He does not, therefore, answer immediately by explaining the nature of His Kingdom, or by declaring Himself to be the Messiah, or by explaining the reason why John was allowed to remain so long in the power of his enemies; but He works a number of miracles, the most impressive actions He could perform in the presence of John's disciples, and then appeals to a prophecy, which showed the nature of Him who performed all these miraculous deeds.

Diseases, and sores, and evil spirits.—St. Luke expressly distinguishes possessions from sicknesses; the latter he classes under two headings: diseases and sores; some writers explain the diseases as painless but disabling disorders, and sores as painful forms of sickness.

Relate to John what you have seen.—Jesus now quotes two Messianic prophecies of Isaiah (xxxv. 5, lxi. 1), which he shows to have been fulfilled in him. Thus Jesus proves to the disciples of John, in the strongest way, His own Messiahship, the prophecy and its evident fulfilment being set side by side in His argument as major and minor premises.

Scandalized in Me.—The Jews were scandalized in Jesus on account of His humble and lowly appearance, His crucifixion and death; the disciples of John were scandalized, because He did not make His disciples fast as the Baptist did.

A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are in soft apparel and live delicately are in the houses of kings. But what went you out to see? A prophet? Yea, I say to you, and more than a prophet. This is He of whom it is written: Behold, I send My angel before Thy face, who shall prepare Thy way before Thee. Amen, I say to you, there has not risen among them that are born of women a greater prophet than John the Baptist; yet he that is lesser in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the

A reed.—The reed of Egypt and Palestine is described as a very tall cane, growing twelve feet high, with a magnificent panicle of blossoms at the top, and so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position. It grows in great canebrakes, in many parts of Palestine, especially on the west side of the Dead Sea. On the banks of the Jordan it occurs in large patches, but is not so lofty. Here the firmness of John's character is described.

Soft garments.—is an allusion to the coarseness of John's clothing, as the "houses of (the) kings" alludes to the prison of Antipas, in which John was detained.

Behold, I send my angel—is the prophecy of Malach. iii. 1. The text reads: "Behold, I send my angel, and he shall prepare the way before *My* face." Jesus here puts the words in the mouth of God the Father, addressing the Son. But by applying them to Himself, He appropriates the pronoun "*My*," which in the text refers to God Himself.

A greater prophet.—How John excels the prophets of the Old Law, is explained immediately: they foretold what was to come after centuries of waiting; John points with his finger to what they had prophesied.

Lesser in the kingdom of heaven.—Explanations. **1.** The least saint in heaven is greater than John on earth (St. Jerome). **2.** Jesus Himself, though less in age and less in the esteem of men, is greater than John (St. Chrysost.). **3.** He who is of less dignity and holds a lower office than John, but is a member of the kingdom of Jesus, of the Church, through the Messianic graces, is greater in his *capability* of sanctity than John, who has not entered the Church, though on the threshold of it. **Actual merits are, according to this opinion, not compared.**

kingdom of heaven suffereth violence; and the violent bear it away. For all the prophets and the law prophesied until John; and if you will receive it, he is the Elias that is to come. He that hath ears to hear, let him hear.

And all the people hearing and the publicans justified God, being baptized with the baptism of John. But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him. And the Lord said: whereunto, then, shall I liken the men of this generation? and to what are they like? They are like to children sitting in the market place, and speaking one to

The kingdom of heaven suffereth violence—is usually understood in a good sense, of the zeal for the kingdom of God, excited by the preaching of John. This opinion is founded on what immediately follows, where John is compared to Elias, the prophet.

Elias that is to come.—*Conf. Mal. iv. 5-6*, where the coming of Elias is predicted before the day of the Lord. The character of Elias is described in *Ecclus. xlviii. 1 ff.* Before a Jewish audience, no praise could be greater than that of being compared to Elias.

He that hath ears to hear—is a form of speech which indicates a deep meaning in the spoken discourse, which may be understood only by those having understanding. Here Jesus intimates that He Himself is the Messiah, John being the predicted precursor.

And all the people hearing.—This clause is more commonly considered as a remark of the Evangelist. Those who maintain that Jesus pronounced these words also, generally omit the following words: "And the Lord said."

Children,—in the empty market place, play at marriage feasts and mournings, some making music on the flute for the first, some acting like mourners for the second; but neither the cheerful piping nor the sad weeping pleases the audience. *Explanations.* 1. John the Baptist came mourning, i. e., fasting and upholding the ancient traditions, but you said that he was too strict and had a devil; I came piping, i. e., eating and drinking and ignoring legal traditions, and you called Me a gluttonous man and a wine-bibber, and classed Me among sinners and publicans. 2. Those who will not play, represent the two preachers; this explanation seems improbable. 3. The whole company of children represent the

another, and saying: We have piped to you, and you have not danced; we have mourned, and you have not wept. For John the Baptist came, neither eating bread, nor drinking wine, and you say: He hath a devil. The Son of Man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. And wisdom is justified by all her children (Conf. Mal. iii. 1, iv. 5-6).

59. JESUS REMITS THE SINS OF A SINFUL WOMAN.

Luke vii. 36-50.

Summer, 31 A. D. And one of the Pharisees desired Him to eat with him. And being entered into the house of the Pharisee, He sat down to meat. And behold a

Jews, engaged in childish amusement, and showing disagreement and petulancy. The children of wisdom are contrasted with these.

And wisdom is justified.—The divine wisdom manifesting to you a picture of severity in John, a picture of mildness in Me, is acknowledged by all who really seek to be wise; the folly of men appears in their fancied wisdom. Others apply the words to the Jews, either in solemn irony, or implying that their contradictory judgments confuted each other, and thus vindicated divine "wisdom."

One of the Pharisees.—His name was Simon, as we see from the address of Jesus. But for this reason the Pharisee is not necessarily identical with Simon the leper, in whose house Jesus was eating on the eve of His solemn entrance into Jerusalem. This event is supposed, by some writers, to have occurred at Nain, others think of Capharnaum, others of Magdala, others of Jerusalem, others of Bethany, others of an unknown city of Galilee.

Sat down,—properly, "reclined." The table was a hollow square, surrounded on three sides by couches, the fourth being left open to allow the servants to enter and wait on the guests. Three persons usually reclined on each side of the table, but sometimes as many as four or five were admitted. The couch was provided with cushions, on which the left elbow rested, while the head was turned towards the table, and the feet were extended outward from the table. The feet were bare, all shoes and sandals being taken off at the threshold, just as we remove the hat

woman in the city, who was a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment. And, standing behind at His feet,

when entering a house. The host seems to have occupied the upper end of the right side. Next to him was probably the place of honor, and the person occupying it might easily rest his head on the host's breast, thus reclining in his bosom.

A Woman.—Who was this woman? 1. She was identical with Mary Magdalene, and Mary, the sister of Martha. After the time of Gregory the Great this opinion has practically become the recognized one in the Church, as we see from the Office and Mass of St. Mary Magdalene for July 22d. 2. Origen, Theophylactus, Euthymius, and others hold that the three Marys are distinct persons; the Greek Church celebrates three distinct feasts of them; the Gospel narrative seems to favor this opinion, since St. Luke (vii. 37, viii. 3, x. 39) speaks of the Marys as if they were three distinct persons; and St. John, speaking of the sister of Martha, calls her merely Mary (chapters xi., xii.), while in chapters xix. and xx. he constantly speaks of Mary with the surname Magdalene. The Sorbonne agreed with this opinion in the famous dispute during the sixteenth and seventeenth centuries. 3. St. Chrysostom identifies the sinful woman with Mary Magdalene, but distinguishes her from Mary of Bethany. St. Ambrose hesitates; St. Jerome favors now one, now another opinion. 4. The opinions of the Rabbis on this point need hardly be mentioned; they are as senseless as they are impious; some of them carry their frenzy so far as to identify Mary Magdalene with Mary, the Mother of God.

A Sinner.—Some interpreters hold that she merely led a life of show and vanity; but the traditional meaning agrees with the classical use of the word employed for "sinner" in the Greek text, signifying a person who leads a life of lewdness.

Brought.—That she should enter the guest chamber cannot astonish us; even now strangers pass in and out of private houses at their pleasure, to see the guests and join in conversation with them. It is looked upon as a sign of great hospitality, if access to the house is freely granted when an entertainment is given.

An alabaster box.—Alabaster is similar to marble in whiteness, but translucent and brittle. According to Pliny, ointments keep best in alabaster. The bottles usually had a long neck and were sealed at the top.

Ointment.—was probably a mixture of olive oil and various aromatics,

she began to wash His feet, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee who had invited Him, seeing it, spoke within himself, saying: This man, if He were a prophet, would know surely, who and what kind of a woman this is that toucheth Him: for she is a sinner. And Jesus answering, said to him: Simon, I have something to say to thee. But he said: Master, say it. A certain creditor had two debtors; the one owed five hundred pence and the other fifty, and whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him the most? Simon an-

especially myrrh. The practice of anointing the head and the face was common in the east, a shining skin being considered a mark of beauty.

To wash his feet with tears.—When a guest entered, after his sandals were removed, the master of the house kissed him with the greeting "The Lord be with you." Then a servant brought water and washed his feet, after he had taken his place on the couch; from the narrative of the gospel we see that Simon the Pharisee, had omitted these common signs of civility, perhaps because he did not wish to appear too friendly to Jesus, whom he thought highly honored by being invited to his house. The same patronizing spirit appears in the fact that the disciples of Jesus were not invited. We infer from the gospel that the woman must have been unveiled; otherwise her tears could not have fallen on the feet of Jesus; this was an additional reason for the Pharisee's anger. But that her hair should have been loose, so as to enable her to wipe Jesus's feet with it, must have fully exasperated him; for the hair of a woman was unloosed by the priest, when, accused of adultery, she had to drink the bitter water, called "the water of jealousy" (Conf. Numb. v. 17 ff.).

That toucheth Him.—The objection of the Pharisee was against the *touch* of such a person; the moral stain which such persons may cause by their presence the Pharisee did not consider; it was the *legal* impurity, incurred by this touch, that horrified him. Some Pharisees prescribed a distance of four "cubits" from all persons of this kind.

Pence.—It is the ratio of the debt that we must consider here; five hundred pence or denarii are about eighty-five dollars.



CHRIST AND THE SINFUL WOMAN.

swering, said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said to Simon: Dost thou see this woman? I entered into thy house: thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with her hair. Thou gavest Me no kiss: but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but she with ointment hath anointed My feet. Wherefore, I say to thee, many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her, "thy sins are forgiven thee." And they that sat together at table began to say within themselves: Who is this that He forgiveth sins also? And He said to the woman: Thy faith hath made thee safe; go in peace.

I suppose He to whom.—The answer of the Pharisee is somewhat supercilious; not yet understanding the application of the parable, he is still criticising the annoying scene before him.

Because she hath loved much.—The "because" either refers to the forgiveness of sin, and assigns its cause; or to the "wherefore I say to thee," and then it indicates the reason which led Jesus to declare that many sins were forgiven her. In the former view we must be careful not to ascribe the remission of her many sins to her great love in such a manner as to suppose that a small degree of perfect love could not have procured her the remission of all her sins. On the other hand, we must not think love, especially incipient love, alone sufficient to wipe out our sins; the Council of Trent (Sess. vi., c. 6) enumerates faith, fear, hope, love, sorrow, and other pious dispositions as necessary to obtain forgiveness. Perfect love, however, pre-eminently includes the other dispositions, even the desire of confession and absolution (Conc. Trid., Sess. xiv., c. 4).

He loveth less.—Jesus does not apply these words directly to Simon; but Simon's conscience will supply the particular application.

Thy sins are forgiven thee—does not imply that a perfect act of love does not blot out our sins immediately, but merely gives the woman a formal assurance of the remission of her sins.

Thy faith hath made thee safe,—Faith is not the formal cause of

60. SECOND JOURNEY OF JESUS THROUGH GALILEE.

Luke viii. 1-3; Matt. iv. 23.

Summer, 31 A. D. And it came to pass, afterwards, that He travelled through the cities and towns and went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom of God and healing all diseases and infirmities among the people; and the twelve were with Him, and certain women, who had been healed of evil spirits and infirmities: Mary called Magdalene.

justification, nor is it dead faith that Jesus speaks of; He speaks of living faith, or faith accompanied by fear, hope, love, sorrow, and other pious dispositions.—Some interpreters place Matt. xi. 20-30 immediately before this event. According to this view, the sinful woman was induced to come to Jesus by His words "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Those who hold that the miraculous cure at Bethesda occurred on the feast of Pentecost, place nn. 46-48 after this conversion.

Went about all Galilee.—This shows that the journey of Jesus must have been of some length.

And the twelve with Him.—Jesus seems to have made three long missionary tours through Galilee. The first without His Apostles, the second with them, and the third, after He had sent them to teach.

Certain women—They were bound to Jesus by the ties of relationship or gratitude. St. Jerome thinks that the waiting of women on Rabbis was customary at that time. But we read nowhere that women actually attended rabbis, though they were encouraged to support them. Jesus in this particular point must have differed from all other teachers, especially if we consider the strict separation existing in the East between the sexes, not even a husband walking with his wife, nor a father with his daughter.

Mary called Magdalene.—St. Jerome translates Magdalene by "turrita," calling her Mary of the tower. We may safely maintain that Mary was a native of Magdala or Migdola, i. e., the tower, a village about three miles north of Tiberias, on the water's edge, at the southeast corner of the plain of Genesareth. It is now called El-Magdel, and consists of a few wretched huts of Mohammedans. Near by are the ruins of a con-

out of whom seven devils were gone forth, and Joanna the wife of Chusa, Herod's steward, Susanna, and many others who ministered unto Him of their substance.

61. RETURN TO CAPHARNAUM.

Mark iii. 20-30; Matt. ix. 32-34.

Autumn, 31 A. D. And they came to a house; and the multitude cometh together again, so that they could not so much as eat bread. And when they were gone out, behold, they brought to Him a dumb man possessed with a devil. And the devil being cast out, the dumb man spoke, and

siderable building and tower, which are supposed to have been parts of the castle of Mary. Others call her "Mary the Great," or "Mary the hair-dresser."

Out of whom seven devils were gone forth.—Explanations: 1. St. Ambrose and many other interpreters explain this of a real possession by many evil spirits; the great number of devils is expressed by the number seven. 2. St. Gregory, Venerable Bede, and many others see in the possession merely the figure of the lewd life of Mary, from which she had been recalled by Jesus.

Chusa, Herod's steward,—is identified by some commentators with the ruler or royal officer whose son had been healed by Jesus. Magdalene and Joanna we shall meet again at the tomb of Jesus.

Susanna,—i.e., "lily," is not mentioned again.

Many others,—probably Mary, the mother of James, and the mother of the sons of Zebedee among them. But these two are by many weighty interpreters said to be identical.

And they came to a house,—probably in Capharnaum. Commentators differ here with regard to the chronology; some harmonize Mark iii. 20-30 with Matt. xii. 22-45 and Luke xi. 14-54. Others harmonize Luke xi. 14-26 with Matt. xii. 22-45, but place the events therein narrated after the time when Jesus taught His Apostles how to pray (no. 103). In this hypothesis, the miraculous cure which is supposed by the events of Mark iii. 20-30, may be supplied from Matt. ix. 32-34, which in the first view follows the cure of the two blind men, narrated in Matt. ix. 27-31 (no. 128).

So much as eat bread.—Jesus and His Apostles had no time to take their meals.

the multitude wondered, saying: The like was never seen in Israel. But the Pharisees said: He casteth out devils by the prince of the devils. And when His friends had heard of it, they went out to lay hold of Him; for they said: He is become mad. And the Scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils He casteth out devils. And after He had called them together, He said to them in parables: How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan be risen up against himself, he is divided and cannot stand, but hath an end. No man can enter into the house of a strong man, and rob him of his goods, unless he first bind the strong man, and then shall he plunder the house. Amen I say to you that all sins shall be

By the prince of devils—supposes an organized kingdom of evil with a personal ruler.

His friends.—Those that lived in Capharnaum, and perhaps some from Nazareth, are meant.

Lay hold of Him,—most probably to save Him from the number and power of His enemies. They used the very charges of His enemies that He had a devil, only modifying them in such a manner as to save Jesus from all harm. Their intention may have been good, but their faith was weak.

From Jerusalem.—The scribes had come to act as spies on Jesus.

Beelzebub—was the name of a Philistine idol, meaning "lord of flies." The more correct form is Beelzebub, as it reads in the Arabic, Koptic, and Ethiopic versions; it means either "lord of dung," or "lord of the habitation." Satan is referred to, but with a special view to his dominion over the evil spirits dwelling in a possessed person.

Satan cast out Satan.—Satan means "enemy." Jesus shows that Satan would be no longer Satan, were he to act as a benefactor. This he illustrates by the very words they themselves had used. As "*prince*," he cannot counteract his own orders; as "lord of the house," he cannot disown his members; else he is no longer lord of the house. As "*exorcist*," he would have to bind his own subjects and disable them.

forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme. But he that shall blaspheme against the Holy Ghost shall never have forgiveness, but shall be guilty of an everlasting sin. Because they said: He hath an unclean spirit.

62. THE MOTHER AND THE BRETHREN OF JESUS.

Luke viii. 19-21; Mark iii. 31-35; Matt. xii. 46-50.

Autumn, 31 A. D. As He was yet speaking to the multitudes, behold His mother and His brethren came, seeking to speak to Him, and they could not come to Him for the crowd, and standing without, sent to Him, calling Him. And the multitude sat about Him: and one said to Him: Behold Thy mother and Thy brethren stand without, seeking Thee. But He, answering him that told Him, said: Who is My mother, and who are My brethren? And looking round on them who sat about Him, and

Blaspheme against the Holy Ghost.—Explanations. The expression signifies: 1. A special sin, namely, the attributing evidently divine works to the devil, and doing this persistently. 2. A determined, wilful, and persistent resistance to the light of the Holy Ghost. 3. Perseverance in evil and final impenitence. From the words of Jesus it seems plain that the sin against the Holy Ghost is a state rather than an act, for He calls it an "everlasting sin."

His mother and His brethren.—According to some writers, the mother and near relatives of Jesus had settled at Capharnaum after the rejection of Jesus in Nazareth; according to others, they had remained in Nazareth. Nothing but conjecture can be had on this point.

Behold, Thy mother and Thy brethren.—Some think that the opposition Jesus had met among the scribes and Pharisees had occasioned this visit; they connect it with the attempt of the friends of Jesus to make Him pass for a madman in order to save Him from harm. Whatever may have influenced Mary to come and visit her Son, it was not an unworthy motive or incredulous anxiety on her part.

Looking round . . . and stretching forth His hand.—There must have been an indescribable majesty in that look and gesture; for two Evangelists notice them especially.

stretching forth His hand towards His disciples, He said: Behold My mother and My brethren. For whosoever shall do the will of My Father, who is in heaven, he is My brother, and sister, and mother.

63. THE LAKE SERMON, OR THE SEVEN PARABLES.*

Luke viii. 4; Mark iv. 1-2; Matt. xiii. 1-2.

Autumn, 31 A. D. The same day Jesus going out of the house, sat by the sea-side, and He began again to teach. And when a very great multitude hastened out of the cities to Him, a great multitude was gathered together unto Him, so that He went up into a ship and sat in the sea: and

The seven parables.—1. They represent *the Church* in its foundation and propagation; the Gospel presupposes a naturally good disposition in the world (parable of the sower); it does not destroy all evil (the cockle), and develops slowly, as it were naturally (the growth), till it becomes the Holy (the leaven) Catholic Church (the mustard seed); in it we find the hidden treasure of holiness (the treasure-trove), and it, in turn, gives all for the conquest of souls, like the Divine Master Himself; but in the Church, too, bad members are and will be found, as there were good and bad fish in the net. 2. They represent the gospel as influencing the *individual*: a good natural disposition is a great external help to a holy life; in individuals, too, God permits smaller faults, to be expiated in purgatory; the growth in perfection requires patience and time, like the natural growth, till finally all principles and desires of the soul are supernaturalized by the leaven of the gospel, so that all the soul's actions and thoughts rest under the tree of Christian perfection. On the part of the soul, an entire *self-surrender* to Jesus is required, as Jesus has entirely surrendered Himself for its sake; it must even live with sinners, till the final day of the private judgment.

The same day.—Probably the day of Mary's visit is meant. He left the house in which the previous occurrences had happened.

Sat by the sea.—There are many small creeks and inlets near Tell Hum, the ancient Capharnaum, where the ship could ride with safety, and the multitudes, seated on both sides, hear very easily. Travellers tell us that in the clear lake air of Genesareth every word is heard very distinctly to a distance of three hundred yards.

all the multitude was upon the land by the sea-side. And He taught them many things in parables.

A. THE SOWER.

Luke viii. 5-8; Mark iv. 3-9; Matt. xiii. 3-9.

Autumn, 31 A. D. And He said unto them in His doctrine by a similitude: Hear ye: Behold, a sower went out to sow. And whilst sowing, some fell by the wayside, and it was trodden down, and the birds of the air came and ate it up. And other some fell upon stony ground, where it

The parable—is a serious narration, within the limits of probability, of a course of action pointing to some spiritual or moral truth. It differs from a mere simile and metaphor, because they are not narrations; from a fable, because it is within the limits of probability; from a myth, because it points to a moral or doctrinal truth; from a proverb, by its length; from an allegory, by its greater truth to nature. The reason why Jesus taught in parables seems to be manifold: 1. To render His instructions more concrete and striking; 2. To conceal His truths to a certain extent from those who did not wish to believe in Him, thus rendering them less culpable and evading their growing opposition more securely; 3. To show us that the realities and facts of our common daily life may be employed to elevate our minds to spiritual and divine things.

Behold, a sower.—The seed time in Palestine is November; it is not impossible that Jesus should have actually seen a man going out from a neighboring town or village, to sow his patch of ground on an unclosed hill-side. But even if the sower was not actually in the sight of Jesus and His hearers, the parable was most appropriate at that season, when most of His hearers were earnestly thinking of sowing their seed. The previous journey through Galilee must have occupied about five months.

Some fell by the wayside.—Paths and beaten tracks traverse the unfenced fields of Palestine in every direction. On account of the stony soil, rocks peep out of the scanty covering of earth on all sides, and the clumps of thorns one sees all around complete the picture of the sower which Jesus drew for His audience.

The birds of the air.—In Palestine even now one third of the seed sown is allowed to the birds of the air; larks and sparrows are busy gatherers, but the immense flocks of crows take the lion's share.

had not much earth; and it shot up immediately, because it had no depth of earth; and when the sun was risen, it was scorched, and because it had no root, it withered away. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit. And some fell upon good ground, and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred. Saying these things He cried out: he that hath ears to hear, let him hear.

B. THE COCKLE.

Matt. xiii. 24-30.

Autumn, 31. A. D. Another parable He proposed to them saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and over-sowed cockle among the

It shot up.—In the seed-time the cloudy and moist atmosphere makes the grain sprout immediately, but the returning sun soon over-powers those plants that have not healthy and wide-spread roots to nourish them.

Another a hundred.—This picture is not overdrawn. Near Sidon a hundred stalks are often seen springing from a single root, all well loaded with grain. The soil of Babylon yielded, according to Pliny, from two to three-hundredfold.

While men were asleep.—Perhaps reference is made to the sleep taken in the middle of the day, when no work can be done in Palestine on account of the heat.

Cockle.—Some think that Jesus refers here to "pandinella," or pig paddy, which springs up rapidly and spreads, before the good seed can come up. Others refer it to "perum-pirandi," still more destructive to vegetation than the former plant. Others, again, think of "zowan," a weed that much resembles wheat, so that the one cannot be distinguished from the other; its roots, too, intertwine with the roots of wheat. This manner of revenge is still well known in the East. It seems that, at times, the owner of the field has to work for years before he can get rid of this troublesome weed, sown in his field by his enemies.

wheat, and went his way. And when the blade was sprung up and brought forth fruit, then appeared also the cockle. Then the servants of the master of the house came and said to him: Master, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest, while ye gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but gather the wheat into my barn.

C. THE GROWTH.

Mark iv. 26-29.

Autumn, 31 A. D. And He said: So is the kingdom of God, as if a man should cast seed into the earth, and should sleep and rise, night and day. And the seed should spring, and grow up, whilst he knoweth not. For

Gather it up.—The eastern farmers weed their fields even in our days; but the weed "zowan" cannot be distinguished from the wheat, nor can it be removed without injury to the wheat, on account of the intertwining of the roots.

Let both grow until the harvest.—Jesus shows that in His Messianic kingdom there always will be bad members mixed with the good, not on account of the good seed, the truly Christian doctrine, sown by Himself and His Apostles, but on account of the bad seed, the evil principles spread by the enemy. Nor does it follow from this, that the Church has no power to punish the bad, since in many cases the bad can be punished without harm to the good.

Sleep and rise, night and day—i. e., sleep by night and rise by day, or lead the natural business-life of man.

Whilst he knoweth not.—The spiritual growth of God's kingdom is imperceptible in itself, both in individual persons and in the world at large. As in nature the forces work without our perceiving them sensibly, so in the supernatural order the grace of God is constantly at work, giving an increase to God's kingdom.

- the earth itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

D. THE MUSTARD SEED.

Matt. xiii. 31-32; Mark iv. 30-32; Luke xiii. 18-19.

Autumn, 31 A. D. Another parable He proposed to them, saying: 'To what shall we liken the kingdom of God? Or to what parable shall we compare it? The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field: which, indeed, is the least of all seeds that are in the earth: and when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air come and dwell in the branches *and* under the shadow thereof.

First the blade, etc.—As in nature we cannot overleap a step, so in the supernatural life we must proceed patiently from step to step, from virtue to virtue.

Mustard seed—was among the Jews proverbially the least significant seed, expressing something extremely minute. It may be employed here on account of its inherent qualities, which are shown most when it is bruised. St. Gregory the Great understands by the mustard seed Jesus Himself, sown in His burial, but grown up into a mighty and majestic tree, with numerous branches, i. e., apostolic preachers and writers.

Greater than all herbs.—The mustard-plant, which now grows wild in great abundance near the Sea of Galilee, seems to have then been cultivated; it is said to attain under favorable circumstances a height of about ten feet. Jesus may have actually pointed to a patch of such cultivated mustard-plants.

The birds of the air—represent holy souls, or the kings and princes of the earth, or the different Gentile nations to be converted. The parable foretells the rapid growth of the Church, and its *Catholicity*.

Les points

E. THE LEAVEN.

Matt. xiii. 33; Luke xiii. 20-21.

Autumn, 31 A. D. Another parable He spoke to them, and again He said: Whereunto shall I esteem the kingdom of God to be like? The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

F. THE TREASURE-TROVE.

Matt. xiii. 44.

Autumn, 31 A. D. The kingdom of heaven is like unto a treasure hidden in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field.

Leaven.—A piece of leavened loaf was then put into the new dough to cause fermentation.

Three measures.—Some interpret the three measures as referring to the three sons of Noe, but this is farfetched; others see in them the constituent parts of man, body, soul, and spirit, but neither to these is the similitude applicable; it probably indicates the quantity of meal usually taken for making bread.

The whole was leavened—indicates the ennobling moral effect of the Messianic kingdom on the world at large and on the individual soul, and in this moral effect the *sanctity* of the Church.

A treasure hidden in a field.—Hidden treasures are in Palestine more common than among us, on account of the feeling of insecurity prevalent among its inhabitants, by reason of the frequent hostile invasions.

Buyeth the field.—The treasure, according to Jewish law, belonged to the buyer, not to the seller of the field. The joy of the man is easily understood, because he does not seem to have sought very earnestly for the treasure. The parable points to the entire renunciation of self and of earthly possession, required in the pursuit of the kingdom of God. It signifies the total surrender of self to God's providence.

G. THE PEARL.

Matt. xiii. 45-46.

Autumn, 31 A. D. Again, the kingdom of heaven is like to a merchant seeking good pearls, who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

H. THE NET.

Matt. xiii. 47-50.

Autumn, 31 A. D. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which when it was filled, they drew out, and sitting by the shore, they chose out the good into

Merchant seeking.—This parable is often explained as if the kingdom of heaven were the precious pearl. Jesus says expressly, that the kingdom of heaven is like the merchant looking for pearls. Jesus Himself and His ministers are the merchant; the souls of men are the precious pearls sought for. The whole kingdom of heaven is for the good of souls, and Jesus sold, as it were, His heavenly possession, when He came down to earth in order to secure the possession of souls.

Good pearls.—The two largest pearls were in the possession of Cleopatra, Queen of Egypt. One of these she dissolved in vinegar and swallowed it at a supper given in honor of Marc Antony. The value of each of these two pearls is said to have been about 400,000 Dollars.

A net—refers to the great drag-net or seine. One end of it was fastened to the shore, while the net itself was cast into the water in a semi-circular form, one side touching the bottom and the other floating by corks on the top. Then the fishermen on shore dragged it to shore, so as to include all the fish that might be found in the enclosed space. The net represents the great missionary efforts of the Church; by these both individual persons and whole nations are sometimes brought into the Church without any self-sacrifice on their part. It is, therefore, not surprising that some unprofitable members should enter; they will be separated on the day of judgment. This parable must have been very striking to an audience among whom there were many fishermen.

vessels: but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth.

I. CONCLUSION.

Matt. xiii. 10-23, 34-43, 51-52; Mark iv. 10-25, 33-34; Luke viii. 9-18.

Autumn, 31 A. D. *a.* And with many such parables he spoke to them the word, according as they were able to hear. And without parable he did not speak unto them, that the word might be fulfilled which was spoken by the prophet, saying: I will open My mouth in parables; I will utter things hidden from the foundation of the world. But apart He explained all things to His disciples. Then having sent away the multitudes, He came into the house.

b. And when He was alone, the twelve that were with Him said to Him: Why speakest Thou to them in parables? *and they* asked Him the parable. He answered and said to them: Because to you it is given to know the myster-

Spoken by the prophet.—Conf. Ps. lxxvii. 2, and I. Cor. 10-11. Asaph the seer, is the author of Psalm lxxvii., in which he describes the mysteries of the New Testament, under the veil of the history of Israel; in a similar manner Jesus reveals here the mysteries of His kingdom under the veil of parables.

And when He was alone.—Some writers represent Jesus as alone with His disciples on the road; but if we consider the words of Jesus spoken to His disciples, two phrases seem to indicate that Jesus was alone with His disciples in the house. 1. He speaks of them "that are without." 2. He draws a special lesson for His disciples from the way in which a lighted candle is placed in the house.

Why speakest Thou.—The disciples asked Jesus two questions: 1. Why He made use of parables. 2. What the particular parables meant.

ies of the kingdom of heaven, but to them that are without it is not given, *but* all things are done in parables. For he that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath. Therefore I speak to them in parables, that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest any time they should be converted, and their sins should be forgiven them. And the prophecy of Isaias is fulfilled in them (vi. 9), who saith: By hearing you shall hear and shall not understand; and see-

The mysteries.—A mystery is not always inscrutable in its nature, but it may be that which is unknown to man; though, when once revealed as to its existence, its nature may be sufficiently understood.

Kingdom of heaven.—The seven parables relate to the kingdom of heaven; the first one refers especially to its propagation through preaching.

That are without,—according to some interpreters, refers to a technical distinction of the Jewish doctors between two classes of disciples; The “chitsunim” or externs (those without) are not yet admitted into all the mysteries of the traditional doctrines, while “chabarim” or “talmidim” are initiated into the esoteric mysteries. Afterwards it meant all the “non-Christians” (Compare I. Cor. v. 12).

For he that hath.—To him that makes good use of the first graces, more and greater ones shall be given; but he who does not co-operate with grace, loses it. Thus it is now with the Jews. They did not wish to believe My miracles and My teaching; hence the truths of the kingdom of God will henceforth be veiled for them in parables, so that they have no more occasion to blaspheme against them. Their blindness increases, but the words of Isaias (vi. 9) are verified in them.

Hearing you shall hear.—The words of Isaias are given in substance but not in the exact wording of the Prophet; in Isaias they form a part of his mission given in form of a command, while here they read as a strong prophecy. The “hearing you shall hear” and “seeing you shall see,” are Hebrew expressions for “you shall hear most distinctly and see most clearly.” The fault of Israel’s unbelief cannot be ascribed to God or His prophets and Apostles; they preached the word of God most impressively and convincingly, but the heart of the people was gross. The same holds in the case of modern unbelievers.

ing you shall see, and not perceive. For the heart of this people is growing gross. And with their ears they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, because they see, and your ears, because they hear. For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

And He said to them: Know ye not this parable? how then shall you know all parables? Hear you, therefore, the parable of the sower. The seed is the word of God. He that soweth, soweth the word. And they by the way-side are they that hear the word of the kingdom; and as soon as they have heard, immediately Satan cometh, and taketh away the word that was sown in their hearts, lest believing, they should be saved. And these likewise are they that are sown on the stony ground; who, when they have heard the word, immediately receive it with joy. And they have no root in themselves, but are only for a time; and then, when tribulation and persecution ariseth for the word's sake, they are presently scandalized and fall

The heart of this people is growing gross.—Fat was considered destitute of feeling; hence a gross heart denotes stupidity and want of feeling. Still, as St. Jerome remarks, they might have believed, if they had been willing; to show their bad will, it is added, "their eyes they have shut."

Know ye not this parable?—Here the answer to the second question of the disciples begins. If they did not understand this parable, which is the basis of the others, containing the fundamental truths concerning the propagation and growth of the kingdom of God, both in the heart of individuals and in the world at large, they could not understand the following parables, which refer to particular phases of that kingdom.

away. And that which fell among thorns are they who hear the word; and the cares of the world, and the deceitfulness of riches and the lusts after other things entering in, choke the word; and it is made fruitless. And these are they who are sown upon the good ground, who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience, the one thirty, another sixty, and another a hundred.

Now no man, that lighteth a candle, covereth it with a vessel or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. For there is not anything secret, that shall not be made manifest; nor hidden, that shall not be known and come abroad. If any man have ears to hear, let him hear. And He said to them: take heed what you hear. With what measure you shall mete, it shall be measured to you again: and more shall be given to you. For whosoever hath, to him shall be given: and whosoever hath not,

No man that lighteth a candle.—The manifestation of the mysteries of the Messianic kingdom was on the part of Jesus like the lighting of a candle, whose light was not to be concealed in the hearts and minds of the Apostles only, but was to enlighten every man that comes into this world.

Under a bed—does not mean a modern bed like ours. In the East, a part of the room, generally along two sides, is raised above the floor and serves as a divan or sofa; the raised part often serves the purpose of a bed. It appears to have been used by the ancients also as a common hiding-place or lumber-chest.

There is nothing secret.—Everything that Jesus taught his disciples apart, because the multitudes could not understand it, was to be the common teaching of the Church afterwards. There was to be no secret tradition in the Church, such as some learned men assert to have existed in the Synagogue, where some mysteries, e. g., that of the Holy Trinity, were kept from the knowledge of the common, uninitiated people.

With what measure.—Here the exhortation to be zealous and generous in the Apostleship of the kingdom is repeated.

that also which he thinketh he hath, shall be taken away from him.

c. And His disciples came to Him, saying: Explain to us the parable of the cockle of the field. He made answer and said to them: He that soweth good seed is the Son of Man. And the field is the world. And the good seed are the children of the kingdom, and the cockle are the children of the wicked one. And the enemy that sowed them is the devil. But the harvest is the end of the world. And the reapers are the angels. Even as cockle, therefore, is gathered up, and burned with fire, so shall it be at the end of the world. The Son of Man shall send his angels: and they shall gather out of His kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

d. Have ye understood all these things? They say to Him: Yea. He said to them: Therefore every scribe instructed in the kingdom of heaven is like to a master of the house, who bringeth forth out of his treasure new things and old.

Explain the parable of the cockle.—This the Apostles probably found hard to understand; their ideas of the Messianic kingdom were at variance with its teaching.

The field is the world,—because the seed is destined for the whole world.

The furnace of fire,—pictured by the fire that burned the cockle.

Scribe.—The scribes were the professional teachers of the law, and as such duly commissioned. Jesus speaks of His gospel-ministers. He calls them "scribes instructed in the kingdom of heaven."

New things and old.—The ministers of the gospel were not to preach new truths not taught by Jesus, but they must preach both the Old and New Testament, and propose old truth in new and attractive ways. Jesus

64. THE STORM AT SEA.

Luke viii. 22-25; Mark iv. 35-40; Matt. viii. 18, 23-27.

Autumn, 31 A. D. That day, when evening was come, Jesus seeing great multitudes about Him, He went into a little ship with His disciples, and He said to them: Let us go over to the other side of the lake. And sending away the multitude, they take Him even as He was in the ship, and they launched forth; and there were other ships with Him. And when they were sailing, He slept. And there arose a great storm of wind and came down on the lake, and a great tempest arose in the sea, so that the ship was covered with waves. And *they* were in danger. And He was in the hinder part of the ship, sleeping upon a pillow.

Himself is an admirable example of such a teacher. His sermons are always opportune, always to the point, and, what is more, they are always interesting and impressive.

That day.—On this same day Jesus had healed the possessed person, encountered the opposition of the scribes and Pharisees, overcome the vain solicitude of His relatives, pronounced the lengthy lake-sermon of parables, and explained the parables to His disciples apart; after this, he met, according to some interpreters, several half-hearted followers (Conf. Matt. viii. 19-22), which event we shall give later, according to the chronology of Luke. To rest from all this, Jesus desired to cross the lake.

Even as He was—denotes a sudden resolve to cross over to the other side.

Other ships with Him.—Since we do not find these in the company of Jesus the next day, they may have been dispersed by the storm.

A storm of wind.—The heated air resting upon the sea of Galilee, on account of its low position, induces sudden hurricanes, because the colder atmosphere of the hills around rushes in to fill the vacuum caused by the rarefaction. Thus the storm literally came down on the lake.

They were in danger.—The storm must have been of unusual fierceness, since it frightened even the experienced sailors and fishermen in the company of Jesus. That Jesus slept during it, shows great fatigue on His part.

The hinder part of the ship—was the place where the steersman



JESUS STILLS THE STORM AT SEA.

And His disciples came to Him and awakened Him, saying: Master, doth it not concern Thee, that we perish? Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, He rebuked the wind and the raging of the water, and saith to the sea: Peace, be still. And the wind ceased; and there was made a great calm. And He said to them: Where is your faith? have you not faith yet? But the men wondered, and they feared accordingly, and they said one to another: Who is this, thinkest thou, that He commandeth both the winds and the sea, and they obey Him?

65. JESUS CURES THE DEMONIAK IN THE LAND OF THE GERASENS.

Luke viii. 26-39; Mark v. 1-20; Matt. viii. 28-34.

Autumn, 31 A. D. And they sailed over the strait of the sea to the country of the Gerasens, which is over

sat. The pillow was probably one of the leather cushions in the stern of the ship.

Lord, save us.—The Fathers see in the ship a type of the Church, or of a God-fearing soul; the tempest indicates the persecutions raised by the devil, the world, and our own passions; the steersman is the Pope. In the catacombs the Christian life is represented by a boat sailing under the impulse of divine grace towards the harbor of eternity. Christ Himself sits at the rudder, holding a book; in the front stands a man looking towards the harbor, and the head of the mast bears the inscription: Christ gives the law to Valerius Severus.

Gerasens,—according to the gospel of St. Mark; but in the most correct Greek text of St. Matthew stands "Gadarenes," and in that of St. Luke "Gergesenes," though variations of the name occur in each gospel. Gerassa, now Gerash, was situated over 36 miles southeast of the sea of Genesareth, and was one of the principal cities east of the Jordan. Numerous and magnificent ruins show that the place once flourished exceedingly; the whole country round about was probably called the land of the Gerasens, though this may not have been the only name. For St. Mat-

against Galilee. And when He went out of the ship to the land, immediately there met Him two men possessed with devils, coming out of the sepulchres, exceeding fierce, so that no one could pass by that way. And one of them had a devil now for a long time, and he wore no clothes, neither did he abide in a house, but had his dwelling in the tombs; and no man now could bind him, not even with chains. For having been often bound with fetters and

they speak of the Gadarenes, probably named after Gadara, the modern "Um-keis," situated about 5 miles southeast of the lake. St. Luke's gospel refers to Gergesa, most probably the modern Chersa, a few rods from the sea-shore; an immense mountain rises immediately above it, in which are ancient tombs. At any rate, the place indicated by the three different names of the Evangelists is situated "over against Galilee," on the eastern shore of the lake.

Immediately.—The two demoniacs must have seen the landing of the boat, hence it was probably early in the morning, after the stormy night spent on the lake of Galilee.

Two men.—St. Matthew speaks of two, while St. Luke and Mark speak of one demoniac; probably one of them was the better known, and the more hopeless case of the two. One may also have depended on the other, being his son or servant. But he who speaks of two includes the one, while he who speaks of one does not deny the two.

Coming out of the sepulchres.—In the country where this miracle happened are found many natural caves and other recesses hewn out of the rock. Several of them are large enough to have regular columns as supports. Such sepulchres would be convenient habitations for the demoniacs on account of the legal uncleanness attaching to them, so that nobody would molest them. The present inhabitants of Um-keis are "troglodytes," or, cave-dwellers.

Wore no clothes.—Some writers pretend to find in certain nervous diseases or certain cases of insanity the precise symptoms here described. But nobody believing in the literal truth of the gospel narrative can maintain that in the present instance there is question of a bodily or mental disease. For, besides the foaming, and crying, and gnashing of teeth, and the unnatural strength of body, and the acts of self-cruelty, we read of adoration and of supplications not to be expelled, not to be sent to the abyss, but rather to be permitted to enter the swine.

chains, he had burst the chains, and broke the fetters in pieces, and no man could tame him. And he was always day and night in the tomb, and in the mountains, crying, and cutting himself with stones. And seeing Jesus afar off, he ran and adored Him: and crying with a loud voice he said: What have I to do with Thee, Jesus, Thou Son of the Most High God? Art Thou come hither to torment me before the time? I beseech Thee, do not torment me. For He commanded the unclean spirit and said to him: Go out of the man, thou unclean spirit. For many times it seized him; and he was bound with chains, and kept in fetters; and he broke the bonds and was driven by the devil into the deserts. And Jesus asked him, saying: What is thy name? But he said: My name is Legion, for we are many; because many devils were entered unto him. And they besought Him much, that He would not drive them away out of the country, *and* that He would not command them to go

What have I to do—implies protestation against an unauthorized interference, or deprecates the denial of a request, according as the context requires.

Before the time—during which God permitted us to live on earth and molest other men as well as the poor possessed victims.

What is thy name?—The demon had called Jesus the Son of the Most High God. Jesus, to humble the demon, asked him his own name. Instead of giving the name of his fallen nature, he tries to impress the audience, and perhaps Jesus Himself, with his greatness, calling himself "Legion," for he knew that name to be the terror and abomination of the Jews.

My name is Legion.—A Roman legion contained from 3,000 to 6,000 men; its thick and serried lines were a fearful sign of oppression and war. The conjecture of some commentators that several thousand demons were in that one possessed man is without solid foundation. Legion expressed merely a multitude of evil spirits.

And they besought Him much.—The demon addressed four distinct petitions to Jesus: 1. not to torment him by expelling him; 2. not to drive him out of the country; 3. not to force him into the deep; 4. to permit him to enter a herd of swine.

into the deep. And there was there a herd of many swine feeding on the mountain: and the spirits besought Him, saying: If Thou cast us out hence, send us into the herd of swine, that we may enter into them. And Jesus immediately gave them leave, and said to them: Go. And the unclean spirits went out of the man and entered into the swine: and behold, the whole herd, being about two thousand, ran violently down a steep place, into the sea, and were stifled in the sea, which, when they that fed them saw done, they fled away; and coming into the city and villages and fields told everything, and concerning them that had been possessed by the devils. And they went out to see what was done, and they came to Jesus; and they see

Into the deep—(Conf. Apoc. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1-3) means the abyss, the bottomless pit, "their own place."

The herd of swine.—The devils asked for this, 1. because it is their greatest delight to injure other creatures, especially men; 2. by destroying the herd of swine, they might succeed in exciting the inhabitants of that place against Jesus. The possession of the swine which followed, and their self-destruction, is the strongest evidence for the reality of possession by personal demons. For neither the impress of human feelings which beasts seem to catch at times, nor the fright struck into the swine-herds by the cries and last struggles of the poor demoniac, are sufficient to explain the sudden possession and self-destruction of the beasts which followed the permission Jesus gave the demon to enter them.

Down a steep place.—A little south of Chersa, the sea is so near the foot of the almost perpendicular mountain, that the swine rushing down the precipice would crowd one another headlong into the depths of the sea. Further south, the plain between lake and mountain broadens, so that the herd might have recovered self-control before reaching the water.

Were stifled in the sea.—Jesus acted here as supreme Lord over all earthly goods; as God can and does take away our life, when and how He pleases, so He has a right to take our property. His power includes, by its very nature, the right to use that power. If asked, why Jesus permitted such an event, we answer: 1. If the owners of the swine were Jews, they broke their law by the keeping of swine, for the Rabbinic teaching forbade it. 2. If the owners were Gentiles, they probably scandalized and seduced many Jews by keeping such herds of swine.

him that was troubled with the devil, sitting at His feet, clothed and of a sound mind: and they were afraid. And they also that had seen it told them in what manner he who had the devil had been dealt with; and concerning the swine. And behold, the whole city came out to meet Jesus; and when they saw Him, all the multitude of the country of the Gerasens began to pray Him to depart from their coasts, for they were taken with great fear. And He went up into the ship, and returned back again. And when He went up into the ship, he that had been troubled with the devil began to beseech Him, that he might be with Him. And He admitted him not, but sent him away, saying: Return to thy house, to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. And he went his way and began to publish through the whole city *and* in Decapolis how great things Jesus had done for him; and all men wondered.

66. THE DAUGHTER OF JAIRUS AND THE WOMAN HAVING AN ISSUE OF BLOOD.

Luke viii. 40-56; Mark v. 21-43; Matt. ix. 1, 14-26.

Autumn, 31 A. D. And entering into a ship, He passed over the water. And it came to pass, that when Jesus returned, the multitude received Him; for they were all waiting for Him. And He was nigh unto the sea. Then

Pray Him to depart from their country.—Most of the inhabitants seem to have been Gentiles. They did not ask Him to depart, out of a feeling of their own unworthiness, as Peter asked Him; but they feared greater losses of their temporal goods, and did not appreciate the benefit Jesus had bestowed on him from whom He had expelled the demon.

Return to thy house.—Jesus Himself left the inhospitable country of the eastern shore, but He left a herald of His power and greatness, to prepare the hearts of the inhabitants little by little for the reception of the Messianic kingdom. He Himself will return about a year later.

came to Him the disciples of John, saying: why do we and the Pharisees fast often, but Thy disciples do not fast? And Jesus saith to them: Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. And no man putteth a piece of new cloth to an old garment, for it taketh away what was whole from the garment, and the rent is made worse. Neither do they put new wine in old bottles: otherwise the bottles break, and the wine runneth out, and the bottles are lost. But new wine they put into new bottles: and both are preserved.

While He was speaking these things to them, behold there came a man whose name was Jairus, and he was a ruler of the synagogue, and seeing Him, falleth down at His feet, and adored Him, beseeching Him that He would come into his house. For he had an only daughter,

Then came to Him the disciples of John.—Compare number 45, where the same opposition of the Baptist's disciples to Jesus is mentioned. We repeat it here because several interpreters maintain that both Levi's feast and the coming of John's disciples happened after the return of Jesus from Gadara. We think that both events are more naturally placed in number 45, though at this time Jesus must have again taught the multitudes, as we see from the words of St. Matthew "while he was speaking these things." A third hypothesis is, that both feast and opposition belong to number 45, but that the opposition was repeated at this time.

Jairus -- probably means "the enlightened one," or "God-enlightened."

Ruler of the synagogue.—See number 34, 2. The ruler of the synagogue or archisynagogus belonged to the highest rank of society, as Matthew and the other Apostles belonged to the lower classes. The ruler presided over the assembly and invited the readers and speakers. Probably Jesus Himself had often taught in this ruler's synagogue; but Jesus generally offered Himself to teach, without waiting to be called upon. Persons who were from their superior erudition capable of teaching in the synagogue were generally called pastors or shepherds.

almost twelve years old, and she was dying. And he besought Him much, saying: Lord, my daughter is at the point of death; but come, lay Thy hand upon her, that she may be safe and live. And Jesus rising up went with him, and followed him with His disciples, and a great multitude followed Him, and they thronged Him. And behold a woman, who was troubled with an issue of blood twelve years, and had suffered many things from many physicians, and had spent all that she had, and was nothing the better, but rather worse, and could not be healed by any. When she had heard of Jesus, *she* came in the crowd behind Him, and touched the hem of His garment. For

Almost twelve years old.—This was the age of discretion, i. e., then the law began to oblige. Maimonides says: "A daughter is a child from the day of her birth till she has finished her twelfth year; but when she numbers twelve years and one day, she is a virgin." Other Jewish doctors agree with this.

A great multitude followed Him.—Jesus must have proceeded at a slow pace, since the multitude kept on thronging Him. Travellers tell us that any crowd collected in our cities would appear very respectable in comparison with the poorly clad, dirty, and afflicted eastern rabble.

Issue of blood—was a legally unclean and an incurable disease; this was perhaps the reason why she did not dare to approach Jesus openly, but touched Him secretly in the crowd.

Suffered many things from many physicians.—The Talmud prescribes a long series of the most unlikely remedies for this disease. One of them, about the twelfth in order, reads thus: "Let them dig seven ditches, in which let them burn seven cuttings of vines not yet four years old. Let her take in her hand a cup of wine, and let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another, saying to her at each remove, 'arise from thy flux.'" Ashes of wolves' skulls, stags' horns, the heads of mice, the eyes of crabs, owls' brains, the livers of frogs, viper's fat, grasshoppers, bats, the fat of bears, the urine of cows, the dung of swine and hares, etc., were some of the ingredients of the medicines then in use. It is natural that the poor woman must have suffered many things from the physicians under such circumstances.

The hem of His garment.—The edge of the outer garment which He

she said within herself: If I shall but touch His garment, I shall be healed. And forthwith the fountain of her blood was dried up; and she felt in her body that she was healed of the evil. And immediately Jesus, knowing in Himself the virtue that had proceeded from Him, turning to the multitude, said: Who hath touched My garments? And when all denied, Peter and they that were with Him said: Master, the multitudes throng Thee and press Thee, and dost Thou say: Who touched Me? And Jesus said: Somebody hath touched Me, for I know that virtue is gone out from Me. And He looked about to see her who had done this. And the woman, seeing that she was not hid, *and* knowing what was done in her, fearing and trembling came and fell down before His feet, and declared before all the people

wore; it was the slightest contact possible. Possibly it was the fringe of the distinctively Jewish cloak that is mentioned here; this cloak was a square piece of cloth, surrounded by a fringe, and at the corners adorned with tassels of threads or strings, and was worn over the shoulders to distinguish the Jew from the Gentile (Conf. Numb. xv. 38-39; Deut. xxii. 11-12). It was a mark of profound respect to touch either of the lower tassels.

The fountain of her blood was dried up.—It was, therefore, through the instrumentality of His garment that Jesus worked this miracle; not as if the fringe had physically produced health in the poor sufferer, but it concurred as a moral cause. Calvin maintained that the woman had acted through a forward, superstitious zeal; Jesus Himself praises the action of the woman.

Who hath touched My garments?—Jesus knew who it was that had touched Him; but He wished to show that, if the touch had healed, it was because of His own power. The faith and confidence of the woman was thus strengthened, her cure made permanent and publicly manifested. Eusebius (vii. 17) tells us that the woman was a Gentile of Paneas, at the uppermost part of the Jordan; her name was Veronica (Berenice). Through gratitude she erected in front of her house a statue representing Jesus and a supplicating woman before Him. Julian the apostate destroyed the statue and placed his own in its stead; Julian's statue was struck by lightning.

for what cause she had touched Him, and how she was immediately healed. And He said: Daughter, thy faith hath made thee whole; go in peace; and be whole of thy disease. And the woman was made whole from that hour.

While He was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead; why dost thou trouble the master any farther? But Jesus, having heard the word that was spoken, saith to the ruler of the synagogue, the father of the maid: Fear not, believe only, and she shall be safe. And He admitted not any man to follow Him, but Peter, and James, and John, the brother of James. And when He was come to the house of the ruler of the synagogue, and saw the minstrels and the crowd making a rout, weeping and wailing much, going in, He saith to them: Why make you this ado and

Peter, James, and John—are now for the first time preferred to the other Apostles; but even here Peter's name occurs first.

The minstrels,—or public mourners, called *sappedans*, among the Jews were either men or women. Some are specially mentioned in the Talmud for the beauty of their lamentations. The uneducated ones among them expressed their grief by moans and sighs and common-place repetitions of tenderness and regret; but the more gifted ones spoke beautiful elegies and sang heart-rending songs. Bar Abbiu began his lament thus: "Weep in your sorrow, but not for the dead, for he has departed into peace; weep for us who remain in tears and sadness." Even a poor Israelite was obliged to have not fewer than two flute-players and one mourning woman at the death of his wife; but for the rich, all things were to be done according to their quality. As soon as a person dies, the mourning begins, consisting, at first, in a loud and doleful cry, continued as long as the breath permits, and dying away in a low sob. The virtues of the deceased are sung, his acts recounted, his beauty and strength commemorated, the comfort of his house and family is proclaimed, and finally the deceased is asked why he has left all this. The mourning continues commonly eight days; in the case of a king it lasts a month. We may compare the lamentation of David over Jonathan. The custom continues even now among the Christians of the East.

184 JESUS RESTORES THEIR SIGHT TO TWO BLIND MEN.

weep? Give place; for the girl is not dead, but sleepeth. And they laughed at Him, knowing that she was dead. But He having put them all out, taketh the father and the mother of the damsel and them that were with Him, and entereth in where the damsel was lying. And taking the damsel by the hand, He cried out, saying: Talitha cumi, which is, being interpreted: Damsel (I say to thee), arise. And her spirit returned, and she rose immediately and walked. And He bade them give her to eat. And her parents were astonished with a great astonishment. And He charged them strictly not to tell any one what had been done. And the fame thereof went abroad into all that country.

67. JESUS RESTORES THEIR SIGHT TO TWO BLIND MEN.

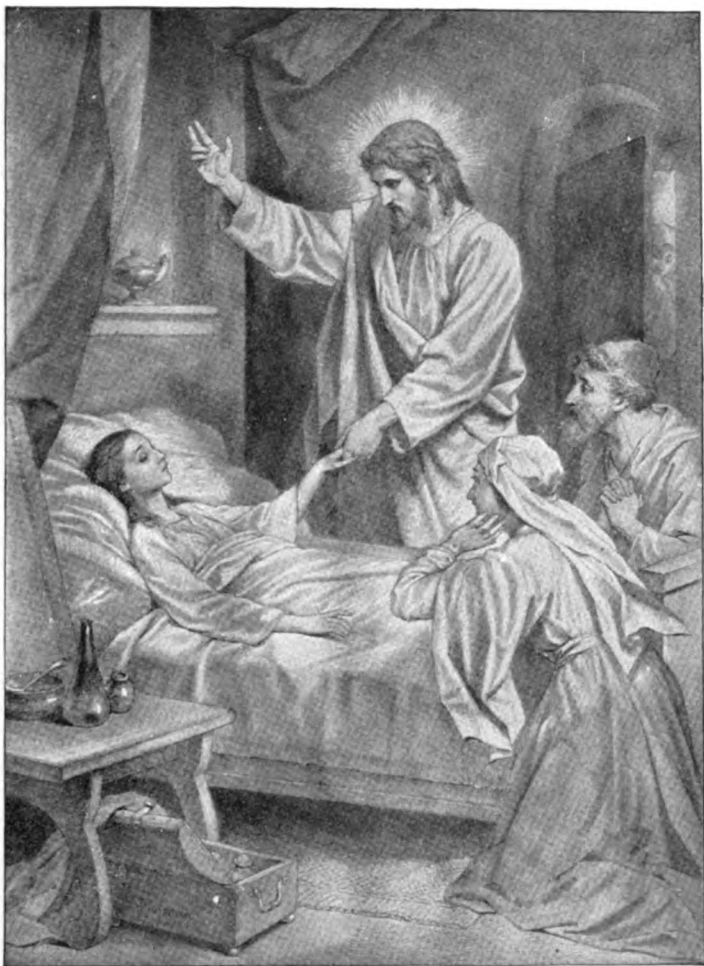
Matt. ix. 27-31.

Autumn, 31 A. D. And as Jesus was departing from thence, there followed Him two blind men, crying out and

Sleepeth.—In the Talmud death is very frequently called sleep. Here Jesus wished to intimate that the girl was not dead in the sense of the bystanders. The girl was to wake up as one wakes up from sleep; Jesus finds it easier to raise the dead, than we to awaken the sleeping. Death is by Christians often spoken of under the figure of sleep; the word "cemetery" means sleeping-place.

Damsel I say unto thee.—The Jewish physicians, too, in administering their medicines, made use of similar expressions, e. g., "Arise from thy flux." Jesus does not rely on any remedy, but His own power, "I say to thee."

Charged them strictly,—possibly in order not to stir up anew the opposition of the Pharisees and scribes which He had encountered shortly before. At the same time, He gives us an example of unselfish charity. The great crowd that had followed Jesus to the house, and had known of the death of the girl, must have seen her alive afterwards; hence the report of the miracle spread far and wide.



CHRIST RAISING THE DAUGHTER OF JAIRUS.

saying: Son of David, have mercy on us. And when He was come to the house, the blind men came to Him. And Jesus saith to them: Do you believe that I can do this unto you? They say to Him: Yea, Lord. Then He touched their eyes, saying: According to your faith, be it done unto you. And their eyes were opened; and Jesus strictly charged them, saying: See that no man know it. But they going out, spread His fame abroad in all that country.

Son of David.—Here for the first time we hear this title given to Jesus. He must have been known and publicly acknowledged as a descendant of David; in the mouth of the blind men it seems to have been a title equivalent to *Messias*, since the *Messias* was predicted to be an offspring of David's royal house.

Come to the house.—Jesus did not cure the men on the way: 1. To strengthen their faith by their prolonged supplications; 2. To avoid a public response to the title they gave Him, "Son of David." He had manifested Himself sufficiently in Capharnaum, and found only opposition and unbelief; for this reason He had begun to teach in parables, as we saw above.

According to your faith.—The graces of God are in themselves unbounded; they are communicated to man according to his disposition. Not as if our disposition could ever merit efficacious grace, but it is the necessary condition without which God does not bestow it. We have a very tangible example of this in the sacraments, which produce grace according to the disposition of the subject, even as fire kindles according to the disposition of the wood. Jesus says here, as He usually did, "according to thy faith be it done unto thee."

But they going out.—It was more from gratitude for the favor received than from any ill-will that the blind men disobeyed the command of Jesus. But they may have harmed the cause of Jesus for all that, through their untimely zeal; prudence must enter into all our virtues, and for prudence sake we are at times obliged to omit an action otherwise good. In the supernatural order we may not without a special inspiration of the Holy Ghost act against the common dictates of prudence.

68. JESUS VISITS NAZARETH FOR THE LAST TIME.

Mark vi. 1-6; Matt. xiii. 53-58.

Autumn, 31 A. D. And going from thence, He went into His own country, and His disciples followed Him. And when the Sabbath-day was come, He began to teach in the synagogue: and many hearing Him were in admiration of His doctrine, saying: How came this man by all these things? And what wisdom is this that is given to Him? and such mighty works as are wrought by His hands? Is not this the carpenter, the carpenter's son? Is

Into His own country.—Interpreters agree that Nazareth is meant, but they disagree with regard to the chronology of this visit. Explanations: 1. Jesus visited Nazareth only once, during the early part of His ministry, so that Luke iv. 16-30 (Conf. n. 34), Mark vi. 1-6, and Matt. xiii. 53-58 speak of the same visit. 2. Jesus visited Nazareth only once, after the sermon on the lake and the miracles at Capharnaum. 3. Jesus visited Nazareth twice: the first time about December of the first year of His public life, the second time probably a year later. The third explanation avoids nearly all the difficulties brought against the first and second view.

How came this man by all these things?—This question of the Jews showed a very bad disposition on their part. In spite of the evidence of well-known facts within the limits of their experience, they attempt to explain them away by a mere *a priori* reasoning. The wonderful facts were there; but they could not be explained naturally. Therefore, the facts being unpleasant to them, they were scandalized. They sinned against the light, by deliberately placing feeling over reason, passion over insight.

The carpenter—means any tradesman working in wood. Some think that Jesus was called thus, because St. Joseph had been a carpenter. But it seems more probable that Jesus Himself had practised the trade before He began His apostolic life. To learn a trade was recommended by Rabban Gamaliel III. even to the scribes. "For exertion in both, the law and the trade, keep from sin. The study of the law without employment in business must at last be interrupted, and brings transgression after it." St. Paul, too, had practised a trade, and we are told the like of many Rabbis.

not His mother called Mary? and His brethren, James and Joseph, and Simon, and Jude? And His sisters, are they not all with us? Whence then hath He all these things? And they were scandalized in His regard. But Jesus said to them: A prophet is not without honor, save in his own country, and in his own house and among his own kindred. And He could not do any mighty work there because of their unbelief; only that He healed a few that were sick, laying His hands upon them. And He wondered because of their unbelief.

69. THIRD JOURNEY OF JESUS THROUGH GALILEE.

Mark vi. 6; Matt. ix. 35-38.

December, 31 A. D. And Jesus went about all the

And His brethren and His sisters.—Explanations: 1. To say that the persons mentioned were the natural brothers and sisters of Jesus, is heresy; the perpetual virginity of Mary is an article of faith. 2. Some of the early Fathers, especially of the Greek Church, thought that these were the children of St. Joseph by a former marriage; but this opinion contradicts the common tradition of the Church as well as the pious belief of her faithful. 3. They were children of Mary, the wife of Alphæus (Clopas), and sister or cousin of the Blessed Virgin. St. Jerome developed this view, and the Church generally accepts it; the older Protestant commentators and a few modern ones agree with it. 4. Some writers add to the third explanation the opinion that the children of Alphæus are meant, but that they had been adopted by St. Joseph on account of the early death of their father. This is a mere conjecture.

Jesus said to them.—The reasons which Jesus gives for His audience's bad disposition are the same which He gave at His former visit to Nazareth. It is especially pride that prevents the inhabitants of Nazareth from acknowledging their former equal as their superior and teacher.

Because of their unbelief.—Jesus could not do any mighty work there, because no sick or afflicted person had faith enough to ask His assistance, and in the case of rational beings, God does not act without their willing co-operation. Besides this instance of wonder on the part of Jesus we read of only one other example, where He wondered at the belief of the centurion.

cities and towns round about teaching in their synagogues, and preaching the Gospel of the kingdom, and healing

Went about all the cities.—This is, according to the gospel history, the third time that Jesus makes a general missionary tour through Galilee. The first is related in no. 33, the second in no. 60; a partial one is spoken of in no. 41. The first time we find Jesus in the company of a few disciples, the second time He is with His Apostles and a few pious women; the third time He starts out with his Apostles, but sends them to preach independently. At what precise point of time the Apostles were sent, or how long the journey of Jesus lasted, cannot be determined. Matthew connects the sending with the journey after the miracles following the excursion to Gadara; Mark places it after the departure from Nazareth; and Luke, who omits this visit to Nazareth, narrates the sending of the twelve after the raising of Jairus' daughter (See Matt. ix. 35 ff.; Mark vi. 7; Luke ix. 1-6).

The Gospel of the kingdom.—The expectation of the Messiah had at the time of Jesus developed among the Jews into the idea of a mighty and holy king. Since the scribes had confounded the prophecies referring to the second coming of the Messiah with those speaking of His first advent, the common Messianic hope seems to have contained the following elements: 1. The last tribulation and perplexity (Conf. Os. xiii. 13; Dan. xii. 1). 2. Elias as the forerunner (Conf. Mal. iii. 2-3, iv. 5-6; Eccles. xlviii. 10-11). 3. The appearing of the Messiah, or the Anointed, the Christ. Whether and how early the national hope expected a suffering Messiah cannot be determined. 4. The last attack of the hostile powers (See Ezech. xxxviii. and xxxix.). 5. The destruction of the hostile powers by means of a severe judgment of the Gentiles and the apostate Israelites. (Conf. Is. xi. 9; Pseudo-Jonathan in Gen. xlix. 11). 6. The renovation of Jerusalem (See Ezech. xl.—xlviii.; Is. liv. 11 ff., lx.; Agg. ii. 7-9; Zach. ii. 6-13). 7. The gathering of the dispersed (See Is. xlix. 22, lx. 4-9, lxvi. 20). 8. The kingdom of glory in Palestine with the Messianic King at its head; the supreme ruler is God Himself; hence it is "the kingdom of God;" the "kingdom of heaven." The holy land forms its central point; hence, "to inherit the land" is equivalent to having part in the Messianic kingdom. 9. The renovation of the world (See Is. lxx. 17, lxvi. 22). 10. The resurrection of the dead, and the Last Judgment. The Sadducees did not admit this (See Dan. xii. 2-3). With regard to the chronological position of the Last Judgment there seems to have been a great difference of opinion, whether it would precede or follow the Messianic kingdom.

every sickness, and every disease. And seeing the multitude, He had compassion on them; because they were distressed, and lying as sheep having no shepherd. Then He saith to His disciples: The harvest, indeed, is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest.

70. JESUS SENDS OUT HIS APOSTLES.

Luke ix. 1-6; Mark vi. 7-13; Matt. x. 1, 5-14.

December, 31 A. D. And when He had called His twelve disciples together, He gave them power and authority over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of sicknesses. And He began to send them two by two to preach the kingdom of God, and to heal the sick, and commanded them saying:

Seeing the multitude.—Two features of the multitude struck Jesus :
 1. Their misery and dereliction; they were sheep without a shepherd, He Himself being the good shepherd (Conf. Ezech. xxxiv.; Zach. x. 2, xi, 4 ff.).
 2. Their readiness to be instructed; they were the ripe harvest, and He Himself was the Master of the harvest.

Pray ye, therefore.—Jesus shows here, that the mission of good shepherds and missionaries depends, to a certain extent, on the prayers of the faithful. The Church is mindful of this monition, and the days on which her priests are ordained, the ember-days, are times of fasting and prayer.

To send them two by two.—It is a most instructive lesson to observe the manner in which Jesus formed and sent His Apostles. They have seen Him in His private and public life, applauded and opposed, received and rejected; the blind had been made to see, the dumb to speak, the paralyzed to move about freely; lepers have been cleansed, tempests stilled, the dead have come to life. Now they receive the same power, and two by two, for a mutual safe-guard and consolation, they are sent out; not yet, however, into heathen countries, not into deadly struggles, but to the children of Israel, where they will have to endure, as yet, only evil words.

Commanded them saying.—The following words of Jesus indicate:

Go not into the way of the Gentiles, and into the cities of the Samaritans enter not: but go rather to the lost sheep of the house of Israel. And going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; gratis you have received, gratis give. Take nothing for your journey, neither gold nor silver, nor money in your purses, nor scrip for your journey, nor bread, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you enter, inquire who in it is worthy; and whatsoever house you shall enter into,

1. Where the Apostles had to work; 2. what they had to do: to preach and to heal; 3. how they should be fitted out; 4. how they must behave towards those who receive and those who reject them. 1. *Where*.—Not among the Gentiles, nor among the Samaritans; such a course of action would have rendered the mission to the Jews useless from the start; nor were the Apostles prepared for labors presupposing the right idea of the Messianic kingdom. 2. *What to do*.—*a*. To preach the kingdom of God, as John the Baptist had done, in order to prepare the hearts of the people for its reception. *b*. To work miracles in order to confirm their testimony and to make the people more willing to listen; for Apostles who do not alleviate the bodily suffering of men do not generally succeed in their mission. But these cures must be performed gratis, as the gift of miracles had been given them gratis. 3. *How they were fitted out*.—They must go as they are, without any further provisions. No travelling expenses must they carry in their fob-pocket, or purse, in the duplicate of their cincture; no scrip or food-wallet must hang about their necks; no special travelling shoes must be procured besides the sandals they usually wear, nor must an extra staff be carried to serve in case the usual staff should break. They are going to do the Lord's work, and the Lord will give them their meat. 4. *How to behave*.—*a*. When arriving in a new place, inquire who are hospitable, pious, and God-fearing. *b*. Enter their house and remain there as long as you stay in the city or village. Salute them, as people are wont to salute, "peace be to this house." Even this common form of salutation will have its effect, if you are received into the house. *c*. If you are not received, they will not profit by your ministry; you must break off your intercourse with them, and as a sign thereof, shake the dust off your feet.

abide there till you depart from that place. And when you come into a house, salute it saying: Peace be to this house; and if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet for a testimony to them. And going out they went about through the towns, preaching the Gospel that they should do penance. And they cast out many devils and anointed with oil many that were sick and healed them everywhere.

71. THE DEATH OF THE BAPTIST. HEROD HEARS OF JESUS.

Luke ix. 7-9; Mark vi. 14-29; Matt. xiv. 1-12.

December, 31 A. D. Herod himself had sent and apprehended John, and bound him and put him in prison, because of Herodias, the wife of Philip, his brother. For

Anointed with oil many.—To anoint with oil was a practice among Jewish physicians; thus they anointed the head for the headache; in the East an ointment is still employed for the healing of boils. Some Rabbis even permitted the mingling of wine and oil and the anointing on the Sabbath. The Sacrament of Extreme Unction was not as yet instituted, but it was prefigured in the anointing practised by the Apostles to heal the sick (Conc. Trid., s. xiv., c. 1).

Herodias the wife of Philip.—Herodias was the daughter of Aristobulus, a son of Herod the Great by the first Mariamne. Herodias was married to her uncle Herod Boethos, or Philip, son of Herod the Great by the second Mariamne. Philip had been disinherited by Herod the Great and lived as a private citizen at Rome; he was now a man approaching fifty, and had married Herodias to mitigate the misfortunes of her family, because her father Aristobulus had been cruelly murdered by his own father, Herod the Great. Herodias was a woman of about thirty-five, or perhaps older: by Philip she had a daughter, named Salome.

In the year 26 or 27, a little before John the Baptist began his ministry,

John said to Herod: It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him and was desirous to put him to death, and could not. For Herod, when he would have put him to death, feared the people, because they esteemed him as a prophet; and he feared John, knowing him to be a just and holy man; and kept him, and having heard him, did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birth-day for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced before them, and pleased Herod and them

the Herods held a family-reunion at Jerusalem. When Herod Antipas, the ruler of Galilee and Perea, came to the feast, Herod Boethos, or Philip, the husband of Herodias, made him his guest, being his half-brother. Antipas was married to a daughter of Aretas, king of the Nabateans, whose capital was Petra. But he was soon entangled in an intrigue with his niece, the wife of his brother and host. They determined to unite in an adulterous marriage, after Antipas should have returned from Rome, whither he must repair. Meanwhile, the lawful wife of Antipas had heard of these arrangements, and she induced her father to take her back to Petra.

John said to Herod.—The prisoners in those days were often made the sport of their detainers; thus we read of Samson playing before the Philistines, of St. Paul brought into the presence of Agrippa II., Bernice, and Drusilla; in the same manner may John the Baptist have been led before Herod to fill an idle afternoon, or to serve as show at a feast in the palace. The sleeping conscience of Antipas must have quailed under the thunders of the Baptist, and if John spoke thus before the court, perhaps in the presence of Herodias, we understand her fury and unrelenting hatred.

The daughter of Herodias,—i.e., Salome, the daughter of Philip. The dance was a pantomime, and was performed in the midst of the intoxicated party. Such conduct was deemed immodest by the Greeks and the Romans. That Herodias should sacrifice her own daughter for such a purpose shows her utter worthlessness. The ballet—for it was a kind of ballet—proved, however, successful.

that were at table with him, the king said to the damsel: Ask of me what thou wilt; and I will give it thee. And he promised with an oath: Whatsoever thou shalt ask, I will give thee, though *it be* the half of my kingdom. And when she was gone out, she said to her mother: What shall I ask? But she said: The head of John the Baptist. And she came immediately with haste to the king and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet, because of his oath, and because of them that were with him at table, he would not displease her. But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in prison. And he brought his head in a dish, and gave it to the damsel; and the damsel gave it to her mother.

The half of my kingdom.—Antipas knew well that he could not give away a single city without the consent of the Roman emperor. But he disregards his own weakness before his noble guests.

Gone out.—Women were not present at such feasts; hence Herodias was not among the company.

Because of his oath.—Herod either was ashamed to break his solemn word under these circumstances, or his guests were enemies of the Baptist and urged Antipas on to the black deed. His oath was, of course, of no value; the keeping of it was a new enormous crime.

Gave it to her mother.—According to tradition, Herodias pierced the tongue of John with needles, then wrapped the head in rags, and had it buried in a secret place; the body was simply thrown on the hill-side. At the time of St. Jerome, the grave of the Baptist was shown near the grave of Eliseus and Abdias, in Samaria (Sebaste). The heathen population of Samaria opened the grave under Julian the Apostate, burned the body, and strewed the ashes on the fields. Monks of Jerusalem who, at the risk of their lives, mingled with the rabble, saved a few relics, which their Abbot presented to St. Athanasius of Alexandria. The emperor Theodosius built a magnificent church over them. The head of the Baptist was discovered by a revelation of the saint, and brought to Jerusalem; afterwards, a part of it came to Rome, and another to Amiens. At Genoa may be seen the dish on which the head rested, at Venice the stone with

Which his disciples hearing, came and took his body, and laid it in a tomb and came and told Jesus.

At that time, Herod the Tetrarch heard of the fame of Jesus *and* of all that was done by Him; for His name was made manifest. And he was in doubt, because it was said by some, that John was risen from the dead; but by some *others*, that one of the ancient prophets was risen. Which Herod hearing, said to his servants: this is John the Baptist; John, whom I beheaded, he is risen again from the dead, and therefore mighty works show forth themselves in him. And he sought to see him.

which the decapitation was effected, at Aix-la-Chappelle the winding sheet of the Baptist. Antipas was afterwards banished to Lyons, whither Herodias followed him; he died in Spain. Salome, the dancer, was first married to Philip the Tetrarch, and after his death, to her cousin Aristobulus. On a pleasure trip across a frozen lake, the ice broke, she sank in, and the closing ice-cakes separated her head from the body (Conf. Nicephorus, Hist. Eccl., i. 20).

Came and told Jesus.—The teaching of the Baptist thus produced its effect at the last; though some of the Baptist's disciples do not seem to have joined Jesus at all.

At that time.—After the beheading of the Baptist, Herod had spent part of the time in a visit to Rome, part of it had been abandoned to a life of luxury with Herodias. The crime committed against John drove him away from Machærus, the Baptist's prison and his own palace east of the Dead Sea, to Galilee, where he chose Dio Cæsareu, or Sapphoris, west of Nazareth, for his residence. This whole region was filled with the accounts of the miracles of Jesus.

And he was in doubt.—The superstitious fear of Herod shown in these words completes the picture of this ungodly monarch. We find at his court arbitrary imprisonment, dread of the multitude, adultery and incest, illegal divorce, feasting and intoxication, voluptuous and immodest dancing, lavish promises and rash oaths, weak fear of the court flatterers and judicial murder of the innocent and upright. Well might Herod doubt and fear.

And therefore.—John the Baptist had worked no miracles during his lifetime. Herod imagines that this power is given him now, because of his rising from the dead. His seeking to see him is no sign of repentance, but indicates only an overpowering pride and self-righteousness.

72. RETURN OF THE APOSTLES.

John vi. 1; Luke ix. 10; Mark vi. 30-32; Matt. xiv. 13.

Spring, 32 A. D. Which when Jesus had heard, the Apostles being returned and coming together unto Jesus, related to Him all things that they had done and taught. And He said to them: Come ye apart into a desert place, and rest a little. For there were many coming and going, and they had not so much as time to eat. And going up into a ship, they went into a desert place apart, which belonged to Bethsaida, over the Sea of Galilee, which is that of Tiberias.

Being returned,—most probably to Capharnaum, and at the time when Jesus had told them to return. It is not likely that John's death had determined their return.

Come ye apart.—Some writers say that Jesus wished to evade the reach of Herod. But neither the gospel shows signs of any such intentions, nor do the following actions of Jesus warrant such a belief. For Jesus returned to Capharnaum almost immediately and preached in the synagogue. It was most likely a short rest that Jesus sought for Himself and the Apostles. Where they were, they had not so much as time to eat.

Into a desert place apart, which belongeth to Bethsaida.—According to Brokard, 1280, and perhaps according to St. Jerome (ep. xlvi., alias 17 Paul. et Eustoch. ad Marcell., n. 12), this place was on the western side of the lake, east of the Mount of Beatitudes; some connect it with the modern Miniyeh, a few miles south of Capharnaum. But it is now generally acknowledged that Bethsaida on the eastern shore is referred to. The Tetrarch Philip had beautified and enlarged this town, and named it Bethsaida Julius in honor of Julia, the daughter of Augustus. It was located in Gaulonitis, about three miles northeast of the Jordan's entrance into the sea of Galilee. Others locate it at the entrance of the Jordan into the lake, upon both banks of the river. On its eastern side lies a level plain, forming a triangle bounded by the northern lake shore, the river bank, and the eastern mountain range; the name of this plain is Butaiha. At its southeastern corner the mountain comes close to the lake, and is barren and unfit for cultivation. Here the ships were anchored, and the people were seated at the base of the rocky hill.

73. THE FIRST MULTIPLICATION OF LOAVES.

John vi. 2-15; Luke ix. 11-17; Mark vi. 33-46; Matt. xiv. 13-23.

Spring, 32 A. D. And they (the multitudes) saw them (Jesus and the Apostles) going away, and many knew: and they ran flocking thither on foot from all the cities, because they saw the miracles which He did on them that were infirm, and (the multitudes) were there before them. And Jesus going out went up into a mountain; and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus, therefore,

They were there before them.—The distance between Capharnaum, the modern Tell-Hum, and the entrance of the Jordan into the sea of Galilee, is a little over an hour's walk; from the Jordan's inflow to the southeastern corner of the plain is again an hour's walk. If we consider that Jesus took His Apostles over the lake, for the express purpose of resting, we cannot suppose that they made a great effort to cross the lake rapidly. Hence the people might easily arrive at the place of landing before the boat in which Jesus crossed.

Up into a mountain.—Either an elevated place in the plain, or a hill of the eastern mountain-range, which here approaches the shore very closely.

The pasch, the festival day of the Jews.—Some think that St. John mentions this fact to explain the presence of the great multitudes, as if they had been a caravan of Galilean pilgrims going to celebrate the Pass-over in Jerusalem; but this is not likely, since pilgrims usually carried their provisions with them. Other interpreters believe that St. John notices this pasch for the sake of chronology. He had mentioned the first Pass-over; and this, they maintain, is the second; but it is more commonly held that this is the third Passover of Our Lord's public life. Others, again, maintain that the reason why St. John mentions the Passover is contained in the phrase "of the Jews," which intimates that, since the Jews had not received Jesus, the feast was no longer the pasch of God, but of the Jews, His enemies. St. John contrasts with it the true pasch, whose type he describes in the whole narrative. Jesus had shown Himself Lord of the Temple at the first pasch of His public life, He showed Him-

had lifted up His eyes, and seen that a very great multitude came to Him, He had compassion on them, because they were as sheep not having a shepherd; and He received them and began to teach them many things, and spoke to them of the kingdom of God and healed them who had need of healing. And when the day was now far spent, and began to decline, His disciples came to Him, saying: This is a desert place, and the hour is now past. Send away the multitude, that, going into the towns and villages round about, they may lodge and get victuals to eat. But Jesus said to them: They have no need to go; give them to eat. He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him; for He Himself knew what He would do. Philip answered Him: Let us go and buy bread for two hundred pence; and we will give them to eat. Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. And He saith to them: How many loaves have you? go

self Lord of the Sabbath at the second, and now we see Him as Lord of the Passover, i. e., the Passover finds in Him its antitype and fulfilment.

Began to decline.—According to St. Matthew, "when it was evening." The Jews spoke of two evenings; the first began at three, the second at six o'clock. At nine o'clock darkness began. The present scene is enacted between three and six o'clock.

The hour is past.—Probably the hour for the principal meal.

Said to Philip.—Some think that Philip was addressed, because he best knew the condition of things there, being a native of Bethsaida; but he is more commonly represented as a native of the western Bethsaida. Others think that Philip was tried, because he was naturally too cautious and calculating; others, again, place Philip nearest to Jesus at this particular time, or make him address Jesus concerning the multitudes. Some interpreters imagine that Philip had general charge of strangers, as Judas, for instance, had charge of the purse.

Two hundred penny-worth,—properly two hundred denaries, nearly thirty-three dollars. But the value of money was then about ten times greater than it is now, a denarius being a day's wages. Perhaps they had that much in the purse.

and see. And when they knew, one of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here, that hath five barley loaves and two fishes; but what are these among so many? He said to them: Bring them hither to Me. And He commanded them to make them all sit down by companies upon the green grass. Now there was much grass in the place. And they did so, and made them all sit down in ranks by hundreds and by fifties. And when He had taken the five loaves and the two fishes, Jesus looked up to heaven, and when He had given thanks, blessed them, and broke the loaves and gave to His disciples, and the disciples to the multitude. In like manner He divided also the two fishes

Barley loaves—were of much less value than wheat loaves. They were very little, and, therefore, broken, not cut. Andrew seems to have had more confidence in the power of Jesus than Philip had.

Green Grass.—This phrase shows the minute local coloring of the gospel; it being spring time, the grass must have been luxuriant.

In ranks by hundreds and by fifties,—i. e., in fifty files of a hundred each; some interpreters think that the arrangement was of the form usually observed at table, namely, that of a hollow square, with one side open; the two longer sides consisting of files of a hundred each, and the shorter one of files of fifty. A third arrangement is suggested, in which the ranks would be double files of fifty persons each.

When He had given thanks, blessed them and broke.—(Conf. I. Cor. xi. 24; Luke xxii. 19; Mark xiv. 22; Matt. xxvi. 26). By comparing the giving of thanks and the blessing spoken of here, with the account of the last supper, we are struck by the great similarity of the phraseology. Even here the connection between this miracle and the last supper is, at least, hinted at. Besides the resurrection, this is the only miracle related by all the Evangelists. How the miracle happened, and where,—whether in the hands of Jesus, or of the Apostles, or of the multitude,—cannot now be determined.

Two fishes.—In some of the symbolic representations found in the catacombs a fish carries a basket of loaves on its back; in others, bread and fish lie on an altar, and baskets stand on either side of it. In St. Augustine's city of God (l. xviii., c. xxiii., n. 1) an acrostic is given,



MIRACLE OF THE LOAVES AND FISHES.

among them all as much as they would. And they all did eat and had their fill. And the number of them that had eaten was five thousand, besides women and children. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. So they gathered up the leavings, twelve baskets full of fragments of the five barley loaves and of the fishes which remained over and above to them that had eaten. Then those men, when they had seen what a miracle Jesus had done, said: This is the prophet indeed, that is to come into the world. When Jesus, therefore, perceived that they would come to take Him by force and make Him king, *He* immediately obliged His disciples to go up into the ship, that they might go before Him over the water to Bethsaida, whilst He dismissed the people. And when He had dismissed them, He fled again into the mountain to pray, Himself alone.

whose initial letters read "ichthys," meaning fish, the acrostic itself being a Sibylline prophecy of the Messias.

Gather up the fragments.—It was not only economy which induced Jesus to give this command, but also the wish to show the value of God's gifts and to make the miracle more apparent. It shows also that almsgiving does not impoverish him who practises it.

Twelve baskets.—Whether these baskets belonged to the twelve Apostles, as some interpreters think, or to some of the multitude, cannot be determined with certainty.

The prophet.—i. e., the Messias, the great prophet that was then generally expected. According to their idea of the Messianic kingdom, the multitudes attempted to take Jesus to Jerusalem and to proclaim Him there as their Messianic king. The Apostles had perhaps been, to a certain extent, imbued with the enthusiasm of the people; hence, Jesus had "to oblige" them to go up into the ship. Since the night was now approaching, the Apostles did not like to leave their Master alone in the mountain, whence he would have to go on foot to join them at Bethsaida.

Into the mountain to pray.—This is the second time we are told of Jesus spending the night in prayer; the former occasion was before the call of the Twelve, now it is the night before the promise of the

74. JESUS WALKS ON THE WATERS.

John vi. 16-21; Mark vi. 47-53; Matt. xiv. 23-33.

Spring, 32 A. D. And when evening was come, He *was* alone on the land; His disciples went down to the sea. And when they had entered a ship, they went over the sea to Capharnaum. And it was now dark, and Jesus was not come to them. And the sea arose, by reason of a great wind that blew. But the ship in the midst of the sea was tossed with the waves; for the wind was contrary. So when they had rowed about five and twenty or thirty furlongs, seeing them laboring in rowing, about the fourth watch of the night, *Jesus* cometh to them walking upon the sea, and He would have passed by them. But they seeing Him walking upon the sea and drawing near to the ship, were troubled, saying: It is an apparition. And they cried out for fear. For they all saw Him. And immedi-

Eucharistic food.—Before the first Passover of His public life, Jesus changed water into wine at the wedding feast in Cana; about the time of the second Passover, He preached the Sermon on the Mount; before the third Passover He multiplied the loaves and promised the Eucharist; on the fourth Passover He instituted the Holy Eucharist, and became Himself the food of souls, the true paschal lamb.

When evening was come.—The second evening, reaching from 6 o'clock to 9 p. m., is meant here

To Capharnaum.—Their immediate landing place was to be at Bethsaida, where Jesus was expected to join them. But the wind beating from the north must have thrown them out of their course, so that Jesus had not reached them when the darkness set in.

About five and twenty or thirty furlongs.—The width of the lake is about 6 miles at its broadest; the Apostles had rowed about 4 miles, but taking into account that the storm beat them south, they must have been about the middle of the lake at the fourth watch of the morning. Each watch of the night lasted 3 hours, the first beginning at 6 o'clock in the evening. Hence it was then about 4 o'clock in the morning, and the Apostles had rowed about 8 or 10 hours.

... not afraid. They were willing, therefore, to take Him into the ship. And Peter making answer, said: Lord, if it be Thou, bid me come to Thee upon the waters. And He said: Come. And Peter going down out of the ship, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying: Lord, save me. And immediately Jesus stretching forth His hand, took hold of him and said to him: O thou of little faith, why didst thou doubt? And when they were come to them into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying: Thou art truly the Son of God. And presently the ship was at the land of Genesareth, to which they were going. And they were far more astonished within themselves. For they understood not concerning the loaves; for their heart was blinded.

Lord, if it be Thou.—Peter distinguishes himself by his lively faith at times and ardent love. But his too great self-confidence made him waver. The walking of Jesus on the waters is, according to the opinion of some, a figure of His resurrection and the qualities of His glorified body.

When they were come to them.—As soon as Jesus had been taken into the boat, 1. The wind ceased; 2. acts of worship followed; 3. presently the ship was at the land. Venerable Bede applies this to the reception of Jesus into the boat of our life; there, too, the storm ceases at His approach, the peace of God follows, and the boat makes rapid way toward a blissful eternity.

The land of Genesareth.—Genesareth means "garden of the prince." Of an average breadth of two miles, it extended for about six miles along the western shore of the lake, south of the modern Khan-Minyeh, probably the ancient western Bethsaida. The plain was extremely fertile and populous; its soil rejects no kind of plant, its climate suits the most different wants of nature. Palm trees, fig and olive-trees, as well as nut-trees, flourish there in abundance. For ten months of the year grapes and figs are supplied without ceasing.

Astonished within themselves.—The miracle of the loaves had

75. JESUS PROMISES THE EUCHARISTIC BREAD.

John vi. 22-72.

Spring, 32 A. D. I. The next day, the multitude that

probably not impressed the Apostles so much, because they had been themselves busily engaged in ministering to the multitude. But here their full attention was concentrated on the miracle. Before the wonderful promise which would follow on the morrow, Jesus wished to strengthen the faith of the Apostles, as He had strengthened that of the multitude.

The next day.—This section may be divided into the following parts:

I. Historical introduction. After the multitudes have satisfied themselves by a diligent search that Jesus is no longer on the eastern shore of the lake, they together with the new-comers from Tiberias cross the lake for Capharnaum. There they express their astonishment at the presence of Jesus, by proposing the question: Rabbi, when camest Thou hither? Instead of answering directly, Jesus begins His discourse on the Eucharistic food.

II. Jesus promises the bread of life: 1. Address to the multitudes. 2. Address to the Jews. 3. Address to the disciples. 4. Address to the Apostles.

1. To the multitudes. a. Jesus tells them to work not for perishable food, such as they had eaten the day before, but for the bread that endureth unto everlasting life, which the Son of man will give them. For God has made Him His plenipotentiary, having sealed Him with His own nature. The multitudes desire to know how to work for it.

b. Jesus indicates faith in Him as an indispensable condition for obtaining this bread. They ask for a sign, at least as great as the bread from heaven, given to their fathers by Moses in the desert.

c. Jesus shows that: A. the Manna was not given by Moses; B. was not the true bread of heaven, not giving immortality; C. that the true bread from heaven will give life to the world. The people wish to have this bread.

d. Jesus proposes Himself as the bread of life. He promises to give it infallibly to all that believe in Him; but belief does not follow the mere sight of signs. Every one given to Jesus by His Father will believe and therefore be admitted to this bread of life, because (He says) I came from heaven to do the will of My Father; now it is the will of My Father that all whom He has given Me should be raised on the last day; and that all who believe in Me should have everlasting life.

stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with His disciples, but that His disciples only had gone away; but other ships came in from Tiberias,

Therefore I shall give everlasting life to all the Father has given Me, and all that believe in Me, and raise them up on the last day.

2. *The Jews*, the leaders of the people, take exception that Jesus called Himself the bread from heaven, because they know His father and mother.

e. Jesus bids them be silent and continues His interrupted discourse, which at the same time is an indirect answer to the Jews. No one not drawn by the Father, can believe in Jesus, because "all shall be taught by God;" but every one following the Father's illumination and inspiration (though he does not see the Father face to face) will believe in Jesus and have life everlasting, because Jesus will give him the bread of life, which is His flesh, for the life of the world. The *Jews* now contend among themselves *how* this man can give them His flesh to eat.

f. Jesus answers: A. Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. B. Every one that eateth My flesh and drinketh My blood hath everlasting life. C. My flesh is meat indeed, and My blood is drink indeed. D. He that eateth the flesh of Jesus, and drinketh His blood, shall remain in Him and live by Him, even as Jesus lives by His Father, in life everlasting. E. This is the true bread from heaven, giving life everlasting.

3. Next, *the disciples* find this a hard word, impossible to hear.

g. Jesus answers, that if they find it now hard to believe this, how will they believe it, when they shall see the Son of man ascend up to heaven. At the same time He shows them that, though the eating of His body must be real, it is not to be eaten in the carnal manner in which they imagine, i. e., not under the external appearance of flesh. The external appearance is of little avail; it is the substance of the flesh assumed by the Word of God that gives life eternal. Some of the disciples believed not, and many of them walked no more with Him, proving by their conduct that without grace from the Father faith in Jesus is impossible.

4. Then Jesus tries the faith of *His Apostles*. Simon Peter answers in the name of all. A. Thou hast words of eternal life. B. We have believed. C. We know, Thou art the Holy One of God. Jesus receives the confession for eleven, but rejects it for the twelfth, for he is a devil. Thus the multitude, the Jews, many disciples, and one Apostle are scandalized in Jesus promising the Eucharistic food.

near to the place where they had eaten the bread, the Lord giving thanks. When the people, therefore, saw that Jesus was not there, nor His disciples, they took shipping, and came to Capharnaum, seeking for Jesus. And when they found Him on the other side of the sea, they said to Him: Rabbi, when camest Thou hither? Jesus answered them and said:—

II. 1. Amen, amen I say to you: you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto everlasting life, which

Meat which endureth into everlasting life.—Explanations: 1. Cardinal Wiseman thinks that the meat is the *doctrine of Jesus as believed* by His followers. Conf. Is. lv. 1–3; Deut. viii. 3; Jer. xv. 16; Am. viii. 11; Prov. ix. 5; Ecclus. xv. 3, xxiv. 29. But Jesus would hardly say: “I am My doctrine,” while He said, “I am the bread of life;” nor would He propose faith in His doctrine as a necessary condition to obtain His doctrine; besides, His doctrine He had given to a great extent before this period, while this meat “the Son of man *will* give you.”

2. Cardinal Patrizi thinks that the meat is *faith in Jesus* as the Messiah and as God. But in this opinion Jesus would have said, “I am the faith in Myself,” and again, “Believe in Me, that you may obtain faith in Me, which I shall give you.” Patrizi defends his opinion because Jesus, in opening His discourse, tells the multitude, “You follow Me, not because you have faith in Me, on account of My miracles, but, etc.,” and afterwards He points to faith as to the special work that God wished them to do.

3. The meat of life is *Christ Himself as united to the soul by faith*; this is held by several Catholics and most Protestants. The Catholics maintain that this discourse consists of two parts; the first treats of the eating of the bread of life by faith; the second refers to the sacramental eating. But Christ promises this food in future, while faith could then be had; He insists on faith, because His audience had interrupted Him with a question concerning the condition under which they would be allowed to partake of the promised food.

4. Many other Catholic commentators maintain that the “meat which endureth unto everlasting life” is the body of Jesus as placed under the Eucharistic species. For all Catholic interpreters admit that Jesus promises the Eucharistic food in the second part of His discourse; hence He

the Son of Man will give you. For Him hath God the Father sealed.

They said, therefore, to Him: What shall we do, that we may work the works of God?

Jesus answered and said to them: This is the work of God, that you believe in Him whom He hath sent.

They said therefore to Him: What sign, then, dost Thou show, that we may see, and may believe Thee? What dost Thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.

Then Jesus said to them: Amen, amen I say to you: Moses gave you not bread from heaven. But my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world.

Then they said to Him: Lord, give us always this bread. And Jesus said to them: I am the bread of life; he that

probably thought of it from the beginning (Cf. Conc. Trid., sess. xxi., c. 1). Besides, Jesus promises both this food and the food of His flesh for the future; He distinguishes clearly between the food which the Father gives in the present, and the food which He Himself is going to give in the future; the former is the Word incarnate, the latter is the incarnate Word placed under the Eucharistic species.

What shall we do?—They ask not about the promised food, but about the way to obtain it. Had they not interrupted Jesus, He would have continued to speak of the meat which endureth unto everlasting life. Jesus points out faith as the way to obtain it.

It is written.—Conf. Exod. xvi. 4; Ps. lxxvii. 24.

The true bread from heaven?—Jesus does not give the sign they had asked for, but by answering their argument He shows that they had no right to ask a sign. The true bread has two properties: *a.* it comes down from heaven; *b.* it gives life to the world.

I am the bread of life.—In Jesus, as the bread, we may distinguish two things: 1. Him who is the bread of life; 2. That by which He is the bread of life (as in Jesus, the Word incarnate, we distinguish Him who is incarnate from the human nature in which He is incarnate). Jesus Himself is the bread of life; but it is by means of His flesh and blood

cometh to Me shall not hunger; and he that believeth in Me shall never thirst. But I said to you, that you also have seen Me, and you believe not. All that the Father giveth Me, shall come to Me; and him that cometh to Me,

that He is the bread. God the Father gives us Him who is the bread of life, the Word incarnate; Jesus gives us that by means of which He is the bread of life, His flesh and blood.

He that cometh to me—means, he that *believeth* in Me, as we see from the parallel passage immediately following. Hence he that believeth in Jesus, the bread of life, shall not hunger. But hunger is stilled by eating; hence he that believeth in Me shall infallibly eat. Interpreters ask whether *eating* and *believing* are identical in this passage, or whether belief is rather a condition which infallibly leads to eating.

Answers: 1. *They are identical* according to St. Aug., Maldon, Wiseman, Patrizi. *Reasons*: a. The wording of the passage. b. The common Hebrew metaphor in which the reception of a doctrine is represented by the eating of bread. c. If eating and faith were not identical, the passage would refer to the Eucharistic food, which was to be given a full year later. d. The bread here in question is given by the Father, the Eucharistic bread will be given by the Son. e. Because Jesus says afterwards: He that believeth in Me hath everlasting life.

2. Faith is not identical with the eating of the bread of life, but leads to it. St. Cyrill. Alex., Tolet., Luc. Brug., a Lap., Maier, Olshausen, etc. *Reasons*: a. In the words "this is the work of God, that you believe in Him whom He hath sent," Jesus distinguishes between faith (as a condition) and the eating of the bread of life.

b. When Jesus says later, "I am the bread of life," "the bread is My flesh for the life of the world," and when He speaks about "eating His flesh," He does not identify eating with faith.

c. Not by the mere coming to Jesus have we life, but because Jesus will cast out no one that cometh to Him.

d. The fact that in Hebrew certain words may form a certain metaphor, does not show that these words may never be used in their proper sense; the stilling of hunger is not necessarily ascribed by Jesus to faith as to its cause, but as to cause or infallible condition. Jesus commonly speaks of all that belongs to the supernatural order as present, though much of it was to be instituted only later (Conf. John iv. 21-23; x. 15; vi. 55, 58-59). The bread which the Father gives us is, as to the subject, identical with the bread which the Son will give.

I will not cast out. Because I am come down from heaven, not to do My own will, but the will of Him that sent Me. Now this is the will of Him that sent Me, the Father: that all that He hath given Me I lose not thereof, but raise it up again at the last day. And this is the will of My Father who sent Me, that every one who seeth the Son, and believeth in Him, may have everlasting life; and I will raise him up at the last day.

2. The Jews then murmured at Him, because He had said, I am the living bread which came down from heaven. And they said: Is not this Jesus, the Son of Joseph, whose father and mother we know? How then saith He, I came down from heaven.

Jesus, therefore, answered, and said to them: Murmur not among yourselves. No man can come to Me, except the Father, who hath sent Me, draw him; and I will raise him up at the last day. It is written in the prophets: and they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but He who is of God, He hath seen the Father. Amen, amen I say unto you: He that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and they died. This is the bread descending down from heaven; that, if any one eat of it, he may not die. I am the living bread, which came down from heaven. If any one eat of this bread, he shall live forever; and the bread

In the prophets.—(Conf. Ia. liv. 13.) In the prophets, i. e., in the book of prophets.

I am the bread of life.—According to many interpreters it is only here that Jesus begins to speak of the Eucharistic bread, or of the *real* eating of the bread of life. According to others He begins even later, in the words "I am the living bread," to make both these transitions, i. e., from the metaphorical bread to the real, and from the metaphorical eating to the real.

which I will give, is My flesh for the life of the world.

The Jews, therefore, debated among themselves, saying: How can this Man give us His flesh to eat?

Then Jesus said to them: Amen, amen I say unto you: Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My

My flesh—denotes the whole human nature of Jesus (Conf. John i. 14; Matt. xvi. 17; Heb. ii. 14; Gal. i. 16). The bread which I will give; *a.* for your food (Conf. John vi. 33-39; 40, 50, 54-55); *b.* to be immolated for the life of the world. This is the more common explanation; *c.* the bread which I will give you to eat, is My flesh given to you as food and immolated for you in its very eating, for the life of the world. Thus both the Eucharistic sacrament and sacrifice are foretold.

To eat.—Explanations: *a.* Mental eating—or mere believing. *b.* Equivalent eating, or acquiring all the redeeming merits of Jesus, with His supernatural gifts, and making them our own. *c.* Real eating, by receiving really and truly the body and blood of Jesus. The Jews evidently did not understand Jesus in the first or second sense; else they would not have been scandalized at the words of Jesus. They understood Him in the last sense.

Unless you eat the flesh of the Son of man.—Jesus Himself speaks in the third sense of eating His flesh. For He did not correct the Jews, though a word of explanation would have dissipated all their difficulties. Besides, the only metaphorical meaning which the phrase "to eat one's flesh" had at that time, was to pursue him with reproach and insult; now this cannot be the meaning of Jesus in our passage, because Jesus promises life to him that eats his flesh (Conf. Ps. xxvi. 2; Job. xix. 22; Mich. iii. 3; Gal. v. 15). Nor can the explanations given by Protestants be admitted; Jesus is not speaking of faith in His humanity, with or without reference to His death of expiation, or of the appropriation of His merits and His supernatural gifts by faith in Him; for He speaks of meat indeed and drink indeed, and does not correct the Jews who are scandalized at the real eating of His flesh, but confirms their interpretation; the disciples He allows to go to eternal perdition, because they too are scandalized at the real eating of His flesh; even His Apostles He is willing to send away, should they not believe His words as spoken in their literal sense. Besides, Jesus actually gave His flesh as real food and His blood as real drink; hence the promise of this gift must be understood of a real eating.

flesh, and drinketh My blood, hath everlasting life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and died. He that eateth this bread shall live forever. These things He said teaching in the synagogue, in Capharnaum.

3. Many, therefore, of His disciples hearing it, said: This saying is hard, and who can hear it?

But Jesus knowing in Himself that His disciples murmured at this, said to them: Doth this scandalize you? If then you shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth

If then you shall see—the Son of man ascend up to heaven where He was before, how will you believe then in the real eating of His flesh and drinking of His blood, both being withdrawn from the earth? Others interpret: if you shall see the Son of Man ascend into heaven, then you shall believe in the eating of His flesh, seeing that He is all-powerful. Others, again, explain, that then they will believe in the real eating of the flesh of Jesus, since then it is spiritualized.

It is the spirit that quickeneth.—*Explanations:* 1. It is not the carnal eating of My flesh under the carnal appearance of flesh that gives life, but its real eating in a *spiritual* sense. 2. It is not the flesh of the body of Jesus as separated from His divinity that gives life, but His humanity united to His divinity.

Dogmatic Corollary.—1. The flesh of Jesus is real food, and His blood real drink in the Holy Eucharist. For Jesus promises Himself, His own flesh and blood, as food unto life everlasting. But He gave the promised food, His own flesh and blood, at the last supper, to be really eaten and drunk in the Holy Eucharist. Hence Jesus promises His flesh as real food, and His blood as real drink, in the Eucharist.

2. **The Holy Communion.**—The divinity of Jesus is united to the soul after the manner of real food. Hence, the Divinity being immutable, it

nothing; the words that I have spoken to you are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said: Therefore did I say to you, that no man can come to Me, unless it be given him by My Father. After this, many of His disciples went back, and walked no more with Him.

4. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that Thou art the Christ, the Son of God. Jesus answered them: Have not I chosen you twelve; and of you one is a devil? Now he meant Judas Iscariot, the son of Simon; for this same was about to betray Him, whereas he was one of the twelve.

produces in the soul something divine, i. e., sanctifying grace; for the assimilation of food implies a substantial change.

3. Many Fathers (Ignat., Iren., Tert., Cyprian, Greg. Nyss., Cyrill. Alex.) hold that resurrection is due to our bodies by reason of our eating the flesh of Jesus, this giving us the seed of immortality. This seed, physically considered, is nothing but sanctifying grace; in its moral aspect it is merely the union and contact of our flesh with the incorruptible flesh of Jesus.

4. *Nobody can believe in Jesus but he who is moved efficaciously by God's preventive grace*, and every one so moved by it will believe in Jesus, because He will freely consent to it.

5. *Jesus is God*, since He alone sees the Father; He alone is the searcher of hearts, the master of life and death, the spring of life eternal, and lives in the life of the Father. We do not consider the exact inferences which may be drawn from the promises of Jesus, taken apart from their fulfilment.

CHAPTER V.

FROM THE THIRD PASCH TO THE FEAST OF TABERNACLES.

76. JESUS REPROVES THE PHARISEES.

John vii. 1; Mark vi. 53-56, vii. 1-23; Matt. xiv. 34-36,
xv. 1-20.

Spring, 32 A. D. After these things Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill Him. And they came into the country of Genesar. And when the men of that place had knowledge of Him, they sent out into all that country, and began to carry about in beds all those that were sick, where they heard He was. And whithersoever He entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought Him, that they might touch but the hem of His garment; and as many as touched Him were made whole. And there assembled unto Him the Pharisees, and some of the Scribes, coming from Jerusalem. And when

Walked in Galilee.—Jesus did not go to Jerusalem for the feast of the Passover, finding a legitimate excuse in the hatred of the Jews, the priests, scribes, Pharisees, etc.; for His hour had not yet come.

Touch the hem of His garment.—In this way Jesus could heal many more than if He had addressed each one singly; He showed, however, that each one was healed only by coming into contact with Himself, thus manifesting His own power and goodness.

The Pharisees and some of the Scribes.—These may have been a delegation sent by the authorities in Jerusalem. Some think that it was in Jerusalem at the feast, that they had seen the disciples of Jesus eat with unwashed hands; but the words of the gospels indicate rather that this infraction of the law was observed in Galilee.

they had seen some of His disciples eat bread with common, that is with unwashed hands, they found fault. For the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the ancients; and when they come from the market, unless they be washed, they eat not; and many other things there are that have been delivered to them to observe, the washing of cups, and of pots, and of brazen vessels, and of beds. And the

Eat not without often washing.—The minute laws regarding cleanliness and uncleanness, and the removal of the latter, exercised a deep influence upon the daily life of the Israelites. The Old Testament laws may be read in Lev. xi.-xv; Num. v. 1-4, and xix. But these divine ordinances were developed into a real code of casuistry.

1. In the question of legal uncleanness two points must be considered: the material of which a utensil is made and its form. *a. Earthen vessels*, if *hollow*, are capable of uncleanness on their inside only, and are purified only by being broken. *If they are perfectly flat*, they do not contract defilement. *b. Wooden, leather, bone, and glass vessels*, whether deep or flat, are capable of uncleanness; the deep ones both inside and outside. They are clean if they break. We have no space here to treat the difficult question, when they are accounted as broken.

2. Defilement was removed by breaking, by sacrifices, and lustrations or washings. The enactments concerning the ceremonial ablutions are specially in place here. Six grades of water were distinguished: *a.* The water in ponds, ditches, pits, spring water no longer flowing, collected water to the amount of less than forty seah's, may serve for the washing of hands. *b.* Spring-water still running is fit for the head and the washing of hands. *c.* Collected water amounting to forty seah's, is fit for a bath and the purification of utensils. *d.* A little spring water into which more drawn water has been poured, serves as a plunge-bath and as a purifier of utensils. *e.* Running water in which a change has taken place, i. e., mineral waters and water of hot springs, purifies in running. *f.* Clean spring water serves as a plunging bath for running sores, for the sprinkling of lepers, and for the sanctifying with ashes of purification. But these are only a few general principles. Their applications to particular cases are interminable. *After washing*—other readings: 1. Diligent washing. 2. Washing with the fists. 3. Washing up to the elbow.

Of beds,—i. e., the couches on which they reclined when eating. These

Pharisees and Scribes asked Him saying: Why do Thy disciples transgress the tradition of the ancients? For they wash not their hands, when they eat bread. But He answering said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honor thy father and thy mother; and he that shall curse his father or mother, let him die the death. But you say: whoever shall say to his father or mother, whatsoever gift proceedeth from me shall profit thee, he shall not do

observances contained, according to the teaching of the Pharisees, the whole Law. The Pharisees cared little or nothing for the inner disposition which accompanied their fulfilment. It is quite different with the ceremonies of the Church, which suppose the inward disposition, and are always calculated to excite and strengthen faith, hope, charity, contrition, etc.

The tradition of the ancients.—The Pharisees and scribes well knew that the disciples had not transgressed a written law, but only a tradition of the ancients, which means either an interpretation and extension of the written law, made by ancient teachers, or, according to others, a traditional law given privately to Moses on Mount Sinai, and handed down orally from generation to generation. For, besides the Pentateuch Laws, such oral and traditional laws existed; they were put in writing afterwards by R. Judas the Holy, in the Mishna, or the second law. The Mishna itself is explained in the two Talmuds, the one of Jerusalem (300 A. D.), and the other of Babylon (500 A. D.) The Christian traditions are of a nature quite distinct from the Jewish. We know from the Holy Scripture itself, that Jesus did and taught many things that are not written. We also know that He instituted a teaching body, and entrusted to it His doctrine, commanding it to teach, (not to write), and promised it His infallible assistance in matters of faith and morals. Hence, the Christian tradition, whether it delivers to us the teaching of Jesus or that of the Apostles as divinely inspired, is of *divine* authority.

Why do you also transgress?—Jesus does not deny the facts stated by His accusers; He justifies Himself by denying the principle which they held to be beyond all doubt, namely the binding power of their traditions. Jesus shows them that their traditions, far from being divine, were opposed to the written Law of God.

The gift whatsoever proceedeth from me.—Some interpreters

anything farther for his father or mother, making void the word of God by your tradition. Ye hypocrites, well hath Isaias prophesied of you, saying: This people honoreth Me with their lips: but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men. For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups; and many other things you do like to these. And calling again the multitude unto Him, He said to them: Hear Me all and understand: There is nothing from without a man entering into the mouth, that can defile him; but the things which come out of the mouth, those are they that defile a man. If any man have ears to hear, let him hear. And when He was come into the house from the multitude, His disciples

translate: "It is a gift to God by whatsoever thou mightest be profited by me." Explanations. 1. The son says to his parents: "Whatsoever was mine, and by which I might have assisted you, I have given, or promised to give to the Temple, and cannot, therefore, assist you." Still, the Rabbis taught that such a promise, namely the saying "Corban" of one's property, did not oblige one to devote it actually to religious uses, though it freed one from the obligation to one's parents. 2. The son said to his parents: "Whatsoever gift I have made to God will be profitable to you as well as to me, and therefore, I am no longer bound to assist you."

You suffer him not to do.—"You free him from doing;" some interpreters explain, "You forbid him to do."

Isaias.—(Compare xxix. 13.) The whole portion of Isaias from which these words are quoted (chapters xxv.-xxxv.) sets forth in alternate threats and promises the punishments of the merely *nominal*, and the reward of the *true* Israel.

Nothing from without a man.—To teach the grandeur of moral purity, the Mosaic law kept up the distinction between legally pure and impure. The Pharisees had made the external, legal purity the main matter, so that legal uncleanness was considered as worse than moral uncleanness. Jesus begins to ring the death-knell of Pharisaism by the principle He now announces. He addresses the multitude, not the Pharisees; for they are blind.

came and said to Him: Dost Thou know that the Pharisees, when they heard this word, were scandalized? But He answering, said: Every plant which My heavenly Father hath not planted, shall be rooted up. Let them alone, they are blind and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering, said to Him: Explain to us this parable. But He said: Are you also yet without understanding? Do you not understand, that whatsoever thing from without entereth into a man cannot defile him? Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from with-

But He answering, said.—Jesus's answer comprises three points: 1. The merely human doctrine and the merely human teachers shall cease, though both claim divine authority. 2. Do not attempt to argue the point with them. Controversy for controversy's sake is practically fruitless. 3. Since they have false principles, and are blind to the truth, both they and their followers will fall into the pit, error being always self-destructive.

Explain to us this parable.—Peter, as well as the rest of the Apostles, had been brought up in strict Judaism. Hence the principle that merely legal, or ceremonial, uncleanness amounted to nothing, seemed to him a hard saying, a mere parable.

But He said.—1. He mildly rebukes the Apostles for their blindness. 2. Only what affects the heart of man, i. e., his will, can make him unclean. 3. No food enters the heart, i. e., the will of man; hence nothing that enters his mouth can as such render a man morally unclean. 4. But what proceeds from the mouth, i. e., all external free actions, can make a man unclean, because they proceed from the will. Remark here: 1. The answer of Jesus does not abolish the law of fasting any more than it destroys the law of not intoxicating one's self or of not taking poison, because these laws affect the will, though the food or the drink or the poison may affect the body only. 2. The law of fasting does not consider food as such, as the laws of the Old Testament did; but it has direct reference to the subjection of the will.

216 JESUS HEALS THE PHENICIAN WOMAN'S DAUGHTER.

in, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come forth from within and defile a man. But to eat with unwashed hands doth not defile a man.

77. JESUS HEALS THE DAUGHTER OF THE SYROPHENICIAN WOMAN.

Mark vii. 24-30; Matt. xv. 21-28.

Spring, 32 A. D. And He arose from thence, and went into the borders of Tyre and Sidon; and behold, a woman of Chanaan, a Gentile, a Syrophenician born, whose daughter had an unclean spirit, heard of Him and came out of those parts, *and* crying out, said to Him: Have mercy on me, O Lord, Thou Son of David; my daughter is grievously troubled by a devil. But He answered her not a word. And His disciples came and

The borders of Tyre and Sidon.—Phœnicia is here named by its two principal cities. It extended along the shore of the Mediterranean from Carmel to Arad on the northern side of Lebanon, its width varying from about 2 to 10 miles. Jesus probably did not enter either city, for He sought concealment. But tradition points out near Tyre a rock from which Jesus is said to have taught. Before the east gate of Sidon still stands a chapel, called "La Cananæa," in commemoration of the miracle wrought in favor of the Syrophenician woman. According to a Turkish tradition, the woman's name was Zulusa; for so they call this same chapel, which they have changed into a mosque.

Of Chanaan.—Her race, not her country, is thus indicated. St. Mark says a Gentile, i. e., a heathen by religion, a Syrophenician by nation.

He answered her not a word,—partly to try her faith and partly to remain as much as possible concealed; for she addressed Him publicly "Son of David." His disciples became thus aware of the faith of the Gentiles, and went so far as to intercede for her, which was a great result obtained in a circle of Jews.

besought Him, saying: Send her away, for she crieth after us. And He answering, said: I am not sent but to the lost sheep of the house of Israel. And entering into a house, He would have no one know it; but He could not be hid. She came and adored Him, saying: Lord, help me. Who replied: Let the children first be filled; for it is not good to take the bread of the children, and cast it to the dogs. But she answered, and said to Him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children, that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith; be it done to thee as thou wilt. For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the girl lying upon the bed, and the devil was gone out. And her daughter was cured from that hour.

78. JESUS HEALS THE DEAF-MUTE.

Mark vii. 31-37.

Spring, 32 A. D. And again going out of the borders

I am not sent, but.—The immediate and personal mission of Jesus was to the Jews, but His mediate and complete mission comprehended all.

To the dogs.—To the woman these words were harder than they sound to us, "dogs" being the name by which the Jews spoke of the Gentiles. Thus God humbles and afflicts good souls to advance them in virtue.

The whelps also.—The humility and faith of the woman lead her to see immediately in the words of Jesus their favorable aspect. She accepts the name, but entreats Jesus to deal with her accordingly. We have here a touching instance of confiding and persevering prayer. The woman obeys in the same spirit of faith and obtains her request.

And again going out.—The road which Jesus traversed led first towards the north, then towards the east, then southeastward through the northern part of Decapolis, probably at the foot of Mount Lebanon, till He came to the eastern shore of Galilee. The whole of this sixth

of Tyre, He came by Sidon to the sea of Galilee through the midst of the territories of Decapolis. And they brought Him one that was deaf and dumb: and they besought Him to lay His hand upon him. And taking him aside from the multitude, He put His fingers into his ears; and spitting, He touched his tongue; and looking up to heaven, He groaned, and said to Him *Ephpheta*, that is, be opened. And immediately his ears were opened; and the string of his tongue was loosed; and he spoke right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well: He hath made both the deaf to hear and the dumb to speak.

79. SECOND MIRACLE OF LOAVES.

Mark viii. 1-10; Matt. xv. 29-39.

Spring, 32 A. D. And going up into a mountain,

journey was contained in the following route: From Capharnaum to Tyre and Sidon, eastward through Decapolis, towards Magedan and Dalmanutha, Bethsaida Julias, Cæsarea Philippi, Thabor, Capharnaum.

Taking him aside.—Jesus, by employing these external ceremonies, made a greater impression on His rude audience; He also gave us a figure of the sacraments in thus symbolizing the miraculous effect He was about to procure.

Ears—string of his tongue.—The Fathers see in the cure of the deaf-mute a symbol of the grace of baptism; there also our ears are opened to supernatural truth, and our tongue is loosed to confess supernatural faith. Others see in it also a symbol of the sacrament of penance. The sinner is brought to Jesus, who by His grace looses his tongue to confess his sins and opens his ears to listen to the saving truth of penance.

So much the more did they wonder.—This shows that they had not seen any miracles of Jesus before, though they had heard of them.

Done all things well—probably alludes to Gen. i. 31.

And going up into a mountain.—The place where Jesus worked these miracles is not specified by either Matthew or Mark. The time

Jesus sat there. And there came to Him great multitudes having with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at His feet, and He healed them; so that the multitude wondered, seeing the dumb speak, the lame walk, the blind see; and they glorified the God of Israel. Then Jesus again, when there was a great multitude and had nothing to eat, calling His disciples together, saith to them: I have compassion on the multitude; for behold, they have now been with Me three days and have nothing to eat; and if I send them away fasting to their own houses, they will faint on the way, for some of them came from afar off. And His disciples answered Him: whence then should we have so many loaves in the desert, as to fill so great a multitude? And Jesus asked them: How many loaves have you? But they said: Seven and a few little fishes. And

must have been between May and September of the third year of the public teaching of Jesus.

Maimed,—wounded or diseased in hand or foot; the original might be rendered "deformed."

Cast them down—shows the rudeness, haste, and confidence of the mountaineers among whom Jesus dwelt.

The God of Israel.—In these regions, probably several false gods were worshipped, since many Gentiles had settled there. Now they give glory to the true God, the God of Israel.

Jesus calling His disciples.—Here Jesus Himself takes the initiative in procuring food for the multitudes. During the warm summer months they might easily stay three days with Jesus, since the nights could be spent outside.

Nothing to eat.—If the multitudes had brought any provisions with them, they had been consumed before this time. It is not likely, however, that many had provided themselves with any considerable amount of food.

In the desert.—The disciples here emphasize their being in the desert, where not enough food could be procured at any cost; before the first miracle, they insist on the great sum of money needed to buy sufficient food.

Seven and a few little fishes.—At the first miracle, they had only five loaves, here they have seven; the first time a boy carried the loaves,

He commanded the multitude to sit down on the ground. And taking the seven loaves and the fishes, and giving thanks, He broke and gave to His disciples to set before them; and they set before the people. And He blessed the fishes and commanded them to be set before them. And they did all eat, and had their fill. And they took up seven baskets full of what remained of the fragments. And they that had eaten were about four thousand men, besides children and women. And having sent away the multitude, He took ship immediately with His disciples *and came into the parts of Dalmanutha and Magedan.*

80. THE PHARISEES ASK FOR A SIGN.

Mark viii. 11-13; Matt. xvi. 1-4.

Early in Summer, 32 A. D. And there came to Him the Pharisees and Sadducees and began to question with

here they seem to be in the possession of the disciples. At the first miracle there were two fishes, here there are a few fishes, no definite number being given.

Giving thanks.—The prayer said by the Jews before and after meals according to the Talmud reads as follows: "Blessed be Thou, O Lord, our God, the King of the world, who hast produced this food (or this drink) from the earth (or the vine)."

Seven baskets.—The Greek word used in this place for baskets is different from that used in the account of the first multiplication of loaves. These baskets may have been larger than the former.

Magedan and Dalmanutha.—Magedan, or, as some readings have it, Magdala, is probably the modern el-Mejdel, a wretched little village, south of the plain of Gencsareth, near the lake. Dalmanutha is supposed to have been a little village a mile south of Magedan. Jesus must have landed between these two places, in a solitary spot, seeking retirement. The opinion that His landing place was on the southeastern shore of the lake is now generally abandoned.

Pharisees and Sadducees—were not naturally opposed to each other, the Sadducees being mainly a political party and degenerated into religious scepticism, the Pharisees, on the contrary, professing strict tra-

Him, seeking from Him a sign from heaven, tempting Him. But He answered and said to them: When it is evening you say: It will be fair weather, for the sky is red. And in the morning: To-day there will be a storm, for the sky is red and lowering. You know, then, how to discern the face of the sky; and can you not know the sign of the times? And sighing deeply in spirit, he saith: Why doth this wicked and adulterous generation seek a sign? Amen I say to you, a sign shall not be given to this generation but the sign of Jonas the prophet. And leaving them He went into the ship, and passed to the other side of the water.

ditional legalism. Up to this point the Sadducees had not been found among the enemies of Jesus; but His spreading fame must have seemed to bring danger even into the camp of the wealthy and influential Sadducees. Their apparent common foe united the two divergent parties.

A sign from heaven.—It should be from heaven, or something visible in the heavens, perhaps a change in the sun or moon, a meteor of fire, or thunder and lightning. The signs which Jesus had wrought up to this time were earthly, and might be effected by the powers of evil according to the Pharisees' views. Such heavenly signs had been shown by Moses, Samuel, Elias, and Isaias, and they could be the effects of divine power alone.

You know how to discern the face of the sky.—The signs indicated by Jesus, really foretold fair or foul weather. Jesus tells His opponents, that the signs of the times were equally clear, the sceptre having passed from Juda, the seventy weeks of Daniel being fulfilled, and all the other Messianic prophecies realized.

The sign of Jonas.—The Pharisees and Sadducees remembered this saying, as we shall see afterwards in the history of the passion. The sign of Jonas is the resting of Jesus for three days in the grave, and His glorious resurrection.

And leaving them.—Jesus visits Galilee only once more, but as secretly as possible.

81. THE LEAVEN OF THE PHARISEES.

Mark viii. 14-21; Matt. xvi. 5-12.

Early in Summer, 32 A. D. And when His disciples had come over the water, they had forgotten to take bread. And they had but one loaf with them in the ship. And He charged them saying: Take heed and beware of the leaven of the Pharisees, and of the Sadducees, and of the leaven of Herod. And they reasoned among themselves, saying: Because we have taken no bread. And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, because you have no bread. Do you not yet know nor understand? Have you still your heart blinded? Having eyes you see not? and having ears you hear not? neither do you remember? When I broke the five loaves for five thousand, how many baskets full of fragments took you up. They say to Him, twelve. And when the seven loaves for four thousand, how many baskets of fragments took you up? And they say to Him, seven. And He said to them: How do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? Then they understood that he said not that they should beware of the leaven

They had forgotten to take bread.—On journeys the Jews commonly carried provisions with them; on a short journey, such as the Apostles were about to undertake with Jesus, such provisions were not indispensable.

Because we have taken no bread.—The Apostles imagined that Jesus forbade them to buy bread from either Pharisees, Sadducees, or Herodians; because the party spirit in Palestine ran so high, at times, that members of different parties did not eat or transact any business one with another.

Ye of little faith.—After the two multiplications of loaves, the Apostles should have understood that Jesus did not allude to the want of bodily food among them.

THE PHARISEES.

Matt. xvi. 5-12.

9. And when His disciples had forgotten to take bread, with them in the ship. And He heeded and beware of the Pharisees, and of the Sadducees, and of the leaven which reasoned among themselves, in no bread. And Jesus said, Think within yourselves, O ye men, have ye no bread. Do you not yet have you still your heart hardened? and having ears you hear not? When I broke the many baskets full of fragments, twelve. And when He said, how many baskets of fragments they say to Him, seven. Do you not understand that I said to you: Beware of the leaven of the Pharisees? Then they understood and beware of the leaven

On journeys the Jews carried a short journey, such as the Passover, such provisions were not

The Apostles imagined that the Pharisees, Sadducees, or the leaven ran so high, at times, that they could not transact any business one

Multiplications of loaves, the Jews did not allude to the want of

of bread, but of the doctrine of the Pharisees and of the Sadducees.

82. THE BLIND MAN AT BETHSAIDA.

Mark viii. 22-26.

Early in Summer, 32 A. D. And they came to Bethsaida; and they bring to Him a blind man, and they besought Him to touch him. And taking the blind man by the hand, He led him out of the town; and spitting upon his eyes, laying His hands on him, He asked him if he saw anything. And looking up, he said: I see men as trees, walking. After that He laid His hands again upon his eyes; and he began to see, and was restored, so that he saw all things clearly. And He sent him to his house, say-

Of the doctrine.—Not as if the doctrine of the Pharisees or Sadducees had been the same; but both parties were wrong in their tenets, and in their manner of teaching. The Pharisees exceeded in their esteem of mere outward observances, the Sadducees exceeded in their contempt for anything but high position and wealth. Both were "hypocritical," both merely played at religion, without caring for real interior purity and sanctity. Jesus compares their doctrine rightly to leaven; for, like leaven, speculative and practical principles permeate the individual and the nation, and change the intellectual and moral life accordingly.

Bethsaida—is most probably Bethsaida Julias, situated according to some at the entrance of the Jordan into the lake of Galilee; according to others, its location was several miles to the northeast. Many now deny that there existed any western Bethsaida at all. The Apostles may have entered Bethsaida to buy bread.

Taking the blind man.—Jesus here employed divers external signs: He removed the man from the multitude, applied spittle to his eyes, laid hands on him, cured him first imperfectly, then perfectly,—all this in order to strengthen the faith of the blind man, which seems to have been very weak at the start. He also shows the utility of religious ceremonies calculated to represent sensibly spiritual graces and favors.

Men as trees.—These words imply that the man had not been blind from his birth, but knew the real appearance of both men and trees.

ing: Go into thy house; and if thou enter into the town, tell nobody.

83. PROMISE OF THE PRIMACY.

Luke ix. 18-20; Mark viii. 27-29; Matt. xvi. 13-19.

Summer, 32 A. D. And Jesus went out, and His disciples, and came into the confines of Cæsarea Philippi. And it came to pass, as He was alone praying in the way, His disciples also were with Him, and He asked them saying: Whom do men say the Son of Man is? And they said: Some say that Thou art John the Baptist, and others

Tell nobody.—Jesus probably did not wish His miracle to become known in the town, because He intended to remain alone with His Apostles on His northward journey, in order to instruct them more fully.

Cæsarea Philippi—was situated at the foot of Mount Hermon, and had formerly been called Paneas, because it contained a famous sanctuary of the god Pan. Philip the Tetrach beautified it, and called it Cæsarea in honor of the Roman Cæsar or emperor. The name Philippi (from Philip) was generally added to distinguish it from Cæsarea on the sea-coast. Agrippa II. changed the name to Neronias, but the village which now marks its site is called Baniaa, a corruption of the original Paneas. Jesus did not enter the city itself, but visited its neighboring villages. The smaller hamlets and villages used to depend, in their municipal government, on the larger towns, which they surrounded; they were, therefore, called "the confines," "the parts," "the daughters" of the larger towns.

Praying in the way—does not necessarily imply that this happened on His direct way to Cæsarea; it may have been on the way from one village to another.

The Son of man.—In proposing this question Jesus implicitly confesses His Messiasship, by calling Himself "Son of man." Hence "Who am I, the Messias."

John the Baptist.—It appears from this answer that the people generally did not take Jesus to be the Messias, but one of His forerunners. John the Baptist had been slain five or six months before, but was still vividly living in the memory of the people. The second coming of Elias was predicted in Mal. iv. 6, Ecclus. xlvi. 10 ff. Jeremias was expected to return, because he had concealed the Ark of the Covenant in Mount

Elias, and others Jeremias, and others, that one of the former prophets is risen again. Then Jesus saith to them: But whom do you say I am? Simon Peter answering said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar Jona; because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build My Church,

Nebo and predicted its recovery, real or spiritual, in the days of the Messiah.

Simon Peter said.—1. Thou art Christ, i. e., the Messiah. But this had been implied in the question of Jesus, who asked not whether He was the Messiah, but who, or of what nature He, the Messiah, was held to be. 2. The Son of the living God. These words must be taken in their true and proper sense, not merely in the sense in which common just men, or prophets, were called the sons of God. Proof of this we find: a. In the presence of the article. b. In the context; for the title Messiah stood higher than the appellation "Son of God," in its improper sense; c. In the word "living," since it shows that God is the source of all life, and that His Son is the fountain of life for men. d. In the declaration of Jesus that God has revealed this truth to Peter; if "Son of God" were not used in its proper sense, such a revelation would not be needed. Here we have, therefore, the germ of the revelation concerning the divinity of Jesus; the particulars of this truth were revealed to the Apostles as time went on. Jesus Himself used the words "Son of God" in its proper sense, whenever He applied them to Himself. But when other men called Him thus, Nathanael for instance, or even the Apostles, before this period, they hardly had a clear and definite idea of His divinity, their conception of the Holy Trinity being probably very incomplete.

Flesh and blood,—a phrase meaning, man, as man. Neither Peter's own reason, nor the teaching of any man, had fathomed this truth. Men might, indeed, set up theories concerning the sacred person of Jesus; but certainty they could not acquire on this matter except by Divine Faith.

And I say to thee.—Peter had confessed his faith concerning the person of Jesus; now Jesus confesses concerning Peter.

Thou art Peter, and upon this rock I will build My Church.—Jesus promises four distinct things. 1. Upon this rock I will build My Church. 2. The gates of hell shall not prevail against it. 3. To thee I

and the gates of hell will not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall also be bound in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

will give the keys of the kingdom of heaven. 4. Whatsoever thou shalt bind upon earth, etc.

I. a. The name Peter had been given to Simon on his first meeting Jesus (Conf. John i. 42), but now Jesus explains why it was given. Peter means rock. In the Greek original, "Petros" is of the masculine gender, while "Petra" is feminine; both words mean the same thing; the masculine is used, because it is used as the name of a man. In the dialect in which Jesus spoke, there was no such distinction of gender. (Conf. the French, "Vous êtes Pierre, et sur cette Pierre."); *Explanations*.—1. Peter is referred to in his *official capacity* as head of the Apostolic college and as head of the Church.

Reasons.

a. Here we have the promise of a power which Jesus after His resurrection conferred on Peter.

b. The text, taken in its natural sense, demands it. Peter is the foundation of the Church, i. e., of the society of true believers; therefore he does for this society what a foundation stone does for a building, gives it firmness and unity. But a society receives firmness and unity from its head and ruler; Jesus, therefore, implies that Peter will be the head and ruler of His Church.

c. The context requires it; for the promise of the keys of the heavenly kingdom cannot refer to Peter as a private member of the Church, nor to Peter as an Apostle, because this power was never given to all the Apostles, while the power of binding and loosing was given to them in common with Peter and in subordination to him.

d. If tradition represents Jesus Himself as the true foundation stone of the Church, it also represents Peter as His visible representative upon earth; if the other Apostles are called foundation stones of the Church (Conf. Ephes. ii. 20; Apoc. xxi. 14), they are so in union with Peter; for Jesus here promises to Peter alone what elsewhere is given to the Apostolic College including Peter (Conf. Conc. Vat., Sess. III., *Pastor Aetern.*).

e. Peter's successors are also referred to, because the Church of Peter was to last, while Peter died in due time.

2. Peter is referred to as *confessing* Jesus, and as representing the other Apostles. *Reasons against this interpretation*:—*a.* On this theory the name Peter has no value whatever. Why should Simon be called Peter because eleven besides Simon are the rock on which the Church is built?

b. The distinction between Petros and Petra is puerile. Most Protestant commentators admit that in the spoken words there was no such distinction; if, in rendering the words of Jesus into Greek, the writer had not used the masculine Petros for Simon, he would be blamed for bad grammar.

c. It is inconsistent with the context, where Simon alone receives the promise of the keys, which was never given to all Apostles.

d. If Peter represented the Twelve, he represented Judas too, a truly admirable foundation stone of the Church.

e. How can Jesus promise that the gates of hell shall not prevail against His Church, because it was built on the faith and representative confession of the Twelve? Are the Twelve to last forever, either physically or morally, in their successors, so that we are to have twelve popes instead of one? or is the confessing of the faith on the part of the Apostles of such efficacy as to obtain from God the indefectibility of His Church?

f. This whole interpretation is new and forced, the result of the Protestant system of theology and church-government, with which they must make the Scriptures accord, at any cost.

3. Peter's *confession* is referred to. The text and context and tradition are against this view; it is abandoned by most Protestants of our day.

4. Jesus points to His own person when He says "and upon this rock." This explanation renders the words of Jesus arbitrary; it forces the text and context, and does not impair the Catholic interpretation in the end.

b. My Church.—Jesus intimates here for the first time that He was about to found a Church distinct from the Jewish; the expression occurs only twice, here and in Matt. xviii. 17. The Jews had two names by which they called their theocratic institution: Keneseth and Kahal. The former is translated into Greek by "Synagogue," the latter by "Ecclesia;" the former may refer to any gathering whether of beasts or of men, driven together; the latter refers only to a gathering of reasonable beings, called together. The latter name, "Ecclesia," was used of the Church of Jesus from the earliest ages, so that soon "Ecclesia" and "Synagogue" became the technical terms for the Christian and Jewish religious communities respectively. Metaphorically they were applied to the buildings also in which the religious assemblies were held. The English word church is derived from the Greek "Kyriake," i. e., the Lord's

house and congregation, or from the Germanic "Kueren" (not probable), or from the Celtic "Cyrch," "cyleh" (less probable). Jesus speaks of only one church belonging to Him; hence, there is only *one* true Church.

c. Build.—Jesus shows that His church will be a society, ordered and organized, even as a building rests orderly on its foundation. But this order and organization of a society cannot be had without unity in government and doctrine.

II. The gates of hell.—The gates of ancient cities were the principal places, where courts were held, and public matters were deliberated on. "The gates of hell" means therefore the powers of hell, i. e., the powers of the opposition to the kingdom of God. The principal powers opposed to this kingdom are, heresy, schism, immorality, and sin in general. Hence the second promise establishes the perpetuity and the indefectibility of the Church.

III. The keys of the kingdom of heaven.—Power to open and shut. Promotion among the Jews was denoted and accompanied by the delivery of a key, so that conferring a key and bestowing an office became equivalent. Jesus here promises the bestowal of the keys of the kingdom of God, therefore the full authority over the kingdom of heaven on earth. This power of the kingdom belonged to Jesus Himself, as its rightful holder; for *Isaias* says (xxii. 22): "And the key of the house of David will I lay upon His shoulder, so He shall open, and none shall shut; and He shall shut, and none shall open." Jesus delegated it to His Apostle and Vicar upon earth, so that the latter now possesses the plenitude of power.

IV. And whatsoever thou shalt bind upon earth.—This is a consequence of the power of the keys. "Bind and loose," in Jewish phraseology, was equivalent to "forbid" and "permit." This power is, therefore, primarily legislative and judicial. Whatever Peter or his successor determines in matters of faith or of morals, in common ecclesiastical discipline, and the administration of the sacraments, is binding on all Christians. In like manner, he can retain or remit sins and their punishment, apply the graces of the treasury of the Church or keep them; and these enactments, too, are valid laws in heaven. Summary of promises contained in the above words:

1. Jesus will institute a Church distinct from the Synagogue. ("*I will build My Church*").

2. Only one Church is the Church of Jesus ("*My Church*").

3. The Church of Jesus will be one in doctrine and government ("*Upon this rock*," see I. b.).

4. The Church of Jesus will be perpetual and indefectible ("*The gates of hell shall not prevail*").

84. JESUS PREDICTS HIS PASSION FOR THE FIRST TIME.

Luke ix. 21-27; Mark viii. 30-39; Matt. xvi. 20-28,
x. 38-39.

Summer, 32 A. D. But He, strictly charging them, commanded they should tell this no man that He was Jesus the Christ. From that time forth, Jesus began to show to His disciples, that He must go to Jerusalem, and suffer many things, and be rejected by the Ancients, and by the High-Priests and the Scribes, and be killed; and after

5. This Church will be an organic institution, a real society (*"Build"*).
6. Peter and his successors will be heads of the Church (*"Upon this rock"*).

7. They will hold supreme legislative and judicial power (*"Whatever thou shalt bind"*).

8. They will be infallible in matters of faith and of morals (*"Since the Church is infallible"*).

Tell this no man.—Jesus did not wish to proclaim His Divinity until men had been gradually prepared for it; besides, He did not wish to connect this revelation with the Jewish popular expectation of a glorious Messiah.

From that forth.—Since the Apostles believed now in the Messiaaship and Divinity of Jesus, and had been confirmed in this faith by Jesus Himself, they were prepared to be initiated in the Gospel of the suffering of Jesus and His followers.

Go to Jerusalem.—The description of the predicted passion of Jesus gives precisely those details that must have shocked the Apostles most.

1. He must suffer; they had expected an abolition of all suffering. 2. He was to suffer in Jerusalem, where they had expected His triumph. 3. He will be rejected by the Ancients, the High-Priests, and scribes; they had expected that the Messiah would be most gladly welcomed by these classes. 4. He will be killed; they had expected life eternal.

High-Priests.—Probably those at the head of the different courses of priests.

After three days.—Two Evangelists have "the third day." Mark computes the days according to the Jewish custom, according to which a part of a day is reckoned a whole day.

three days rise again. And He spoke the word openly. And Peter taking Him, began to rebuke Him, saying: Lord, be it far from Thee, this shall not be unto Thee. But He turning about and seeing His disciples, threatened Peter, saying: Go after Me, Satan; thou art a scandal unto Me; because thou dost not relish the things that are of God, but the things that are of men.

And calling together the multitude with His disciples, He said to all: If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life, shall lose it; and whoso-

Openly.—Not necessarily publicly, but plainly and directly.

Began to rebuke Him.—Peter was moved to his action by love for Jesus; but it was not love regulated by supernatural principles. Earthly consideration for others is often opposed to God's will.

Go after me, Satan.—Satan means "adversary" in general; but Peter acted here the part of the great adversary of God, because by his words he would have impeded the redemption of man. The words "go after Me" are explained by some Fathers as meaning "follow Me."

"Scandal to Me."—Some interpreters see in these words an allusion to Peter's own name; rock as thou art, thou art a stone of stumbling to Me.

The things that are of men.—The temporal exaltation of the Messias, and His human glory according to the national expectation.

The multitude.—His own suffering Jesus had manifested to the Apostles; but the suffering of His followers He manifests to all. We may notice, that this is the first time Jesus speaks of the cross to be carried by His disciples; it was not until they had before them the example of Jesus' suffering, that they themselves would be ready to lead a life of suffering for His sake.

Will come after Me.—Jesus proposes three conditions to His followers 1. Self-denial; 2. a willing and continuous spirit of sacrifice even unto the most shameful death; 3. all this for the love of Him. The taking up of the cross is a figure derived from condemned criminals, who must carry their own cross, or part of it, to the place of execution.

Save his life.—Life is here taken in a twofold sense: the one is the external and temporal life, the life of the natural man; the other is the

ever shall lose his life for My sake and for the Gospel, shall save it. For what shall it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For whosoever shall be ashamed of Me, and of My words, in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when He shall come in His majesty, and in the glory of His Father, with His angels, and then He will render to every man according to his works. Amen I say to you, there are some of them standing here, who shall not taste death till they see the kingdom of God coming in power, and the Son of Man coming in His kingdom.

85. THE TRANSFIGURATION.

Luke ix. 28-36; Mark ix. 1-12; Matt. xvii. 1-13.

August, 32. A. D. And six days after these words Je-

inward and eternal life, the life of supernatural faith, changing to the life of vision. The passage, therefore, applies to the excessive care or the neglect of the merely natural life, which will be followed by the loss or the gain of the supernatural life.

When He shall come in His Majesty.—At His second coming, to judge the living and the dead, the Son of man shall be ashamed of those who are ashamed of Him in His suffering.

Till they see the kingdom of God coming.—This coming is not the same as the former. Here the Son of man comes "in His kingdom," in the above coming He arrives "in the glory of His Father." Interpreters explain this coming either of the transfiguration, or of the descent of the Holy Ghost on Pentecost, or of the destruction of Jerusalem, or of the gradual establishment of the Church on earth. The meaning is: though this My kingdom of suffering may seem hard and impossible to nature, still it will spread so rapidly that it will be fully understood and practised before many of you are dead.

Six days after.—The gospel of St. Luke states "about eight days after," probably counting the day on which the words of the preceding chapter were spoken, and the day of the transfiguration itself; or perhaps it intends to give only a rough estimate of about a week.

sus taketh with Him Peter and James and John his brother, and bringeth them up into a high mountain apart to pray. And whilst He prayed, He was transfigured before them. And His face did shine as the sun; and His garments became shining, and exceeding white as snow, so as no fuller on earth can make white. And behold, two men, Moses and Elias, appeared to them in majesty, and they were talking with Jesus, and they spoke of His decease, which He

Peter, James, and John.—Peter was the prince of the Apostles; James was to die a martyr, first of the twelve; John, the apostle of love, survived all the rest.

A high mountain.—Some recent travellers maintain that Mount Hermon is the mountain of transfiguration. But, in the first place, on descending from the mountain, Jesus found the scribes questioning His disciples, which would not have happened near Mount Hermon. Again, the tradition of the earliest centuries of the Church points to Mount Thabor. This tradition is preserved in the writings of Origen, of Cyril of Jerusalem, and of St. Jerome. Thabor lies east of Nazareth a journey of about an hour and a half, in the north-eastern corner of the plain Esdraelon; it surpasses all the surrounding hills and mountains in height, towering about 650 feet above the plain. Antiochus the Great had built fortifications on its summit, about 218 B. C., but at the time of Jesus they had fallen into decay and were restored or entirely renewed only by Josephus, 67 A. D. At present it shows the ruins of two churches, a smaller one, probably built by St. Helena (see Nicephorus, *Hist. Eccl.*, viii., 30), and a larger one built by the Crusaders. But besides the Scripture context and tradition, the very location of Thabor seems to single it out as the mountain of transfiguration. From Cæsarea Philippi to Thabor is a journey of about twenty hours, which could be conveniently made in six days.

Moses and Elias,—the greatest legislator and the greatest prophet of the Old Testament, so that actually the Law and the Prophets were represented. Elias, who is not yet dead, appeared in his natural body; the soul of Moses appeared, probably in an assumed body. Both had fasted forty days, both had announced Jesus, either in type or in prophecy.

His decease,—literally, departure; thus the cross is the main figure even during the glory of the transfiguration. The glory in which the three Apostles saw Jesus now was to strengthen their faith when they should see Him in His humiliation.

was to accomplish in Jerusalem. But Peter and they that were with Him were heavy with sleep. And waking, they saw His majesty, and the two men that stood with Him. And it came to pass, that as they were departing from Him, Peter answering said to Jesus: Master, it is good for us to be here; if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. For he knew not what he said; for they were struck with fear. And as he was yet speaking, behold a bright cloud came and overshadowed them; and they were afraid when they entered into the cloud. And a voice came out of the cloud, saying: This is My most beloved Son in whom I am well pleased; hear ye Him. And whilst the voice was uttered, Jesus was found alone. And the disciples, hearing, fell upon their face, and they were very much afraid. And Jesus came and touched them, and said to them: Arise, and be not afraid. And when

Heavy with sleep.—This points to the night time; the fact, too, that Jesus had withdrawn to pray points to the evening or the night.

And waking.—The original means properly "yet having remained awake," in spite of their sleepiness.

Three tabernacles—were booths of branches of trees, such as travellers used to build when they came to an agreeable place.

Bright cloud—was most probably the Shekinah of the Old Testament, known as a visible sign of the presence of God. The three Apostles, therefore, really received a sign from heaven. On Sinai God had appeared in a dark cloud; in the desert, as a pillar of cloud by day, and of fire by night. The whole scene had impressed St. Peter so vividly that he alludes to it in his Second Epistle (i. 16 ff.), which by some is said to have been written about thirty-five years after this event. "For we have not, by following artificial fables, made known to you the power and presence of Our Lord Jesus Christ; but we were eye-witnesses of His greatness. For He received from God the Father honor and glory, this voice coming down to Him from the excellent glory: 'This is My beloved Son, in whom I am pleased; hear ye Him.'"

My beloved Son.—My Son, the beloved, the chosen one,

they lifted up their eyes immediately, looking about, they saw no man any more, but Jesus only with them. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead. And they held their peace, and told no man in those days any of these things which they had seen, questioning together what that should mean: When He shall be risen from the dead. And His disciples asked Him, saying: Why, then, do the Pharisees and Scribes say, that Elias must come first? And He answered and said to them: Elias indeed shall come, *and* when he shall come first, shall restore all things. But I say to you, that Elias is already come; and they knew him not, but have done to him whatsoever they had a mind, as it is written of him. So also shall the Son of Man suffer from them, as it is written of the Son of Man, that He must suffer many things and be despised. Then the disciples understood that He had spoken to them of John the Baptist.

86. JESUS EXORCISES THE MUTE DEVIL.

Luke ix. 37-44; Mark ix. 13-28; Matt. xvii. 14-20.

August, 32 A. D. And it came to pass that on the

Tell the Vision to no man.—"Vision" does not mean mere apparition; the audience of Jesus was not yet prepared to understand His death and resurrection.

Why, then, do the Pharisees and Scribes say?—The Apostles wondered, because the coming of Elias had been so short and so hidden, or they doubted whether this coming of Elias was that spoken of by the scribes and Pharisees. They did not distinguish between the first and second coming of the Messiah.

Elias is already come.—The prophecy of Malachy had been fulfilled in John the Baptist, who had come in the spirit of Elias; but they did not acknowledge him, and did to him whatsoever they had a mind, so that in his suffering and death also the Baptist became the forerunner of the Messiah.

day following, when they came down from the mountain, and when He came to His disciples, He saw a great multitude about them, and the Scribes questioning with them. And presently all the people seeing Jesus were astonished and struck with fear, and running to Him they saluted Him. And He asked them: What do you question about among you? And behold, a man among the crowd came to Him, falling down on his knees before Him, saying: Master, I beseech Thee, have pity on my son; for he is the only one I have, *and* he is a lunatic, and suffereth much. And wheresoever a spirit taketh him, he suddenly crieth out, and dasheth him, and teareth him, and bruising him, hardly departeth from him, so that he foameth and gnasheth with his teeth, and pineth away. And I brought him to Thy disciples, and I desired Thy disciples to cast him out, and they could not cure him. And Jesus answered, and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring thy son hither to Me. And they brought him.

The day following.—This seems to intimate again that the transfiguration happened during the night-time.

Scribes questioning with them.—They probably denied the miraculous power not only of the disciples, but even of the Master.

Were astonished,—partly on account of the sudden appearance of Jesus, partly because there were still traces of Our Lord's glory about Him. But the astonishment at Jesus, and the fear of Him, do not repel the people, but attract them to Him.

Lunatic.—The boy suffered probably not from insanity, but from epilepsy, which in olden times was thought to be caused by the moon; he was at the same time possessed by the devil. The description which the father gives is most minute and touching.

O unbelieving and perverse generation.—Jesus addresses this rebuke to the whole multitude to spare His disciples. But His disciples were meant in the first place. Their failure in the presence of the whole multitude, and the subsequent dispute with the Scribes, had probably rendered their faith weak and wavering.

And as he was coming near, and when he had seen Him, immediately the spirit troubled him *and* threw him down, and tore him. And he rolled about foaming. And He asked his father: How long time is it since this hath happened unto him? But he said: From his infancy. And oftentimes hath he cast him into the fire, and into waters, to destroy him. But if Thou canst do anything, have compassion on us, and help us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears said: I do believe; Lord, help Thou my unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him: Thou deaf and dumb spirit, I command thee, go out of him; and enter no more into him. And crying out, and greatly tearing him, the devil went out of him, and he became as one dead, inso-much that many said: He is dead. But Jesus taking him by the hand, lifted him up; and he arose, and the child was cured from that hour. And *He* restored him to his father. And all were astonished at the mighty power

How long time is it?—Such questions of Jesus were intended to awaken faith, to show sympathy, and to manifest the truth of the miracle which followed.

If Thou canst do anything.—These words express the weak faith of the father; he may have been scandalized at the failure of the disciples, to whom he had brought his son, not knowing of the absence of the Master.

If thou canst believe.—Some recent critics omit "believe," so that Jesus would have repeated the words of the father in the form of a question, "*If thou canst?*"

I do believe.—This prayer of the father becomes most earnest and touching; he begins now to pray for an increase of faith, because his faith has been made the condition of his son's cure.

Deaf and dumb spirit,—not as if the spirit himself were deaf or dumb, but because he produced these effects on the boy.

of God. And when he was come into the house, the disciples came to Jesus *and* asked Him privately: Why could not we cast him out? Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence to yonder place; and it shall remove, and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting.

87. JESUS AGAIN PREDICTS HIS DEATH.

Luke ix. 44-45; Mark ix. 29-31; Matt. xvii. 21-22.

August, 32 A. D. And departing from thence they passed through Galilee, and He would not that any man should know it. But while they all wondered at all the things He did, He taught His disciples and said to them: Lay up in your hearts these words: The Son of Man shall be delivered up into the hands of men; and they shall kill Him; and after that He is killed, He shall rise again the third day. But they understood not the word, and it was

Faith as a grain of mustard-seed.—Jesus does not speak of faith in revealed truths in general, but of faith excluding all doubt and diffidence, which expects to be heard in spite of all opposition and difficulties (Conf. Matt. xxi. 21 ff.; Mark xi. 23 ff.; Luke xvii. 5 ff.; James i. 6). St. Gregory Thaumaturgus actually moved a mountain by his faith and prayer, to make room for the erection of a church (about 240 A. D.).

By prayer and fasting.—Though some manuscripts omit these words, still the number of manuscripts in which they are found warrant us to look upon them as genuine.

Passed through Galilee,—perhaps in a circuitous journey from Mount Thabor to Capharnaum. Jesus is about to leave Galilee forever; this journey is made in secret, as far as He can be hidden; "He would not that any man should know it."

They understood not.—Calvary seemed to be incompatible with the glory of Thabor; though God did not give at this period light to the Apostles to understand the sufferings of Jesus, still the prediction of these

hid from them, so they perceived it not. And they were afraid to ask Him concerning this word. And they were troubled exceedingly.

88. JESUS PAYS THE TRIBUTE-MONEY.

Matt. xvii. 23-26.

August, 32 A. D. And when they were come to Capharnaum, they that received the didrachma came to Peter, and said to him: Doth not your Master pay the didrachma? He said: yes. And when he was come into

sufferings strengthened and sustained the faith of the disciples when the proper time came. For then they saw that Jesus suffered freely and willingly, having foreknown His whole passion, and thus been enabled to avoid it.

Capharnaum.—This is, as far as we know, the last visit of Jesus to His adopted home. We may easily imagine how He felt on entering the town after the opposition He had met there when announcing the institution of the Eucharistic food.

Didrachma—was a Tyrian coin, equal to a half-shekel, or about thirty-three cents of our money. This impost was directly intended to defray the expenses of the Temple, and payable by every Israelite of twenty years and upwards. We find the first mention of such a tribute in Exod. xxx. 11-16, where it was paid by each Israelite, as he was counted. Anterior to the exile, it does not seem to have been a permanent impost, the kings defraying the expenses of the public sacrifices (See Ezech. xlv. 17 ff., xlvi. 13-15). But it existed in the days of Nehemias (See II. Esd. x. 32-34) to the amount of one third of a shekel. The raising of it to a half-shekel is most probably due to the influence of the Pharisaic traditions, because the Sadducees always refused to acknowledge the obligation of such a personal tax, urging the divine institution of the free offerings for that purpose. After the Temple was destroyed, the Romans forced the Jews to pay the same amount for the support of the temple of Jupiter Capitolinus in Rome. It was only under Nerva, that its payment for this purpose ceased; whether the tax itself was repealed, seems very doubtful. — Since Jesus had refused to acknowledge the Pharisaic traditions in several other points, it was not certain whether He would acknowledge this obligation. Peter by his hasty promise bound Him, in a way, to pay the sum.

the house, Jesus prevented him, saying: What is thy opinion, Simon? Of whom do the kings of the earth take tribute or custom? Of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go thou to the sea, and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater; take that, and give it to them for Me and for thee.

89. THE GREATER IN THE KINGDOM OF HEAVEN.

Luke ix. 46-50; Mark ix. 32-49; Matt. xviii. 1-14.

August, 32 A. D. And there entered a thought into them, which of them should be greater. And when they were in the house, Jesus, seeing the thoughts of their heart, asked them, what did you treat of in the way? But they held their peace, for in the way they had disputed among themselves which of them should be the greatest in the kingdom of heaven. And sitting down, He called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant of all.

Of their own children.—Jesus represents Himself as the Son of God, who is not obliged to pay palace money to His Father. Peter appears in the light of God's Vicar over His kingdom on earth.

A stater—is about the equivalent of a shekel; hence it was the exact tribute for two persons.

Which should be greater.—This dispute had probably arisen on account of the preference Jesus had shown for the three disciples who witnessed His transfiguration. The question once mooted, would naturally rise up again at every sign of preferment shown to one of the twelve. Their idea of the kingdom of God was that of an earthly kingdom.

What did you treat of in the way,—from Thabor to Capharnaum? The disciples did not answer the question. It was probably shame that prevented them.

And calling unto Him, and taking a little child, He set him by Him in the midst of them. And when He had embraced him, He saith to them: Amen I say unto you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me, and whosoever shall receive Me, receiveth not Me, but Him that sent Me. For he that is the least among you all, he is the greatest.

And John answered Him, saying: Master, we saw one casting out devils in Thy name, who followeth not us; and we forbade him, because he followeth not with us.

Taking a little child.—Tradition says it was the martyr St. Ignatius who was thus honored by Jesus. The greatness of the child consists in his perfect contentment with his littleness and his entire dependence.

Embraced him.—Jesus loved children on account of their simplicity, humility, and innocence. And in this spirit of simplicity, humility, and innocence that childhood consists to which all members of the kingdom of heaven must be converted.

Receive one little child in My name.—Jesus speaks, in the first place, of the help given to little ones in need; but he includes in his blessing all who receive those that have become like little children, i. e., the true servants of God. The principle that Jesus Himself is either benefited or offended in our neighbor, is insisted on throughout.

The least is the greatest.—The least in his worldly aspirations and in his esteem of himself, is the greatest in the kingdom of heaven and the favor of God.

Casting out devils in Thy name.—John did not know that the gift of miracles might be granted to bad men, and much more to good men, even though they were not always in the company of Jesus and His Apostles. The motives of John's action were undoubtedly love and zeal for his Master. As to the connection of thought, either John supposed that Jesus had ended His discourse on our becoming like children, or he really began to doubt the advisability of this course of action, when Jesus spoke of the reward of those that received little ones for His sake.

And Jesus saith to him: Forbid *him* not; for there is no man, that doeth a miracle in My name, that can soon speak ill of Me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in My name, because you belong to Christ, Amen I say to you, he shall not lose his reward.

And whosoever shall scandalize one of these little ones, who believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe to the world because of scandals. For it must needs be that scandals come; nevertheless, woe to that man by whom the scandal cometh. And if thy hand scandalize thee, cut it off; it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that cannot be quenched, where their worm dieth not, and the fire is not extinguished. And if

He that is not against you, is for you.—At first sight, these words seem to contradict those other words of Jesus, that he who is not with Him, is against Him. But in these latter words Jesus merely insists on the truth that every man is either for or against Him, a child of God or of the devil. The present passage intimates or supposes the same truth, but shows, too, that not every child of God had been called to the Apostolic office.

A millstone.—The original has "a great millstone." Watermills were rare at the time of Jesus; windmills did not exist at all. Most mills were worked either by women and slaves, or by mules and asses. These latter had the "great millstones." Among the Greeks and Romans, criminals were killed in the way here alluded to. In Turkey this punishment still exists.

Hand—denotes government and power; *foot*, exertion and activity; *eye*, knowledge and wisdom.

Their worm dieth not.—(Conf. Is. lxvi. 24.) Isaias speaks in the words quoted of the carcasses of Israel's slain enemies, piled up near Jerusalem; the worm devouring them shall not die, and the fire burning the bodies of the slain enemies shall not be extinguished, till all are consumed. Jesus applies the same figure to the stricken down enemies of God, cast into the hell of fire, where the worm of conscience shall not die, and the fire of torment shall not cease.

thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire, where their worm dieth not, and the fire is not extinguished. And if thy eye scandalize thee, pluck it out; it is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire, where their worm dieth not, and the fire is not extinguished. For every one shall be salted with fire, and every victim shall be salted with salt. Salt is good; but if the salt become unsavory, wherewith will you season it? Have salt in you, and have peace among you. Take heed that you despise not one of these little ones; for I say to you, that

For every one shall be salted with fire.—Explanations. 1. "For" gives the reason of the eternity of fire, showing that the fire of hell shall preserve its victims for torment even as the salt of the sacrifice preserves the victim from corruption. Salt, the sign of God's covenant, is good; but when it loses its goodness, it becomes the sign of the everlasting enmity of God. 2. "For" gives the reason why we should make every sacrifice for God's sake, even to the cutting off of our hand or foot and the plucking out of our eye. Because *every one* will have to pass through God's purifying fire, and only those who have the salt of self-sacrifice about them will pass unhurt; while those who bear not the salt of sacrifice, i. e., those who do not offer willingly all that can withdraw them from the divine service, will find the fire of God eternal.

Have salt in you,—i. e., the salt of the covenant, by becoming willing holocausts unto God, sacrificing to Him your personal ambition to be the greater in my kingdom; have peace among you.

Despise not one of these little ones.—The disciples' ambition would naturally lead to a contempt of those who held outwardly positions of low rank. Jesus gives two reasons for a high regard for every one, even to the meanest: 1. Their guardian-angels are constantly in the presence of God, and will accuse you if you despise any one under their charge. Allusion is made to the fact that the ministers of oriental kings had access to their sovereigns, beheld their face. 2. If the Son of man is come to save what was lost, therefore will He most surely save the little ones in the world's sight.

their angels in heaven always see the face of My Father, who is in heaven.

For the Son of Man is come to save that which was lost.

What think you? If a man had a hundred sheep, and one of them should go astray, doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it be so that he find it, Amen I say to you, he rejoiceth more for that than for the ninety-nine that went not astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

90. JESUS REFUSES TO GO PUBLICLY TO THE FEAST OF
TABERNACLES.

John vii. 2-9.

September, 32 A. D. Now the feast of the Jews, called of the Tabernacles, was at hand. And His brethren said to

If a man had a hundred sheep.—Jesus, the Good Shephord, had the hundred sheep; the one going astray is said by some commentators to represent the human race, while the ninety-nine are the hosts of angels. But if we compare *Ezech. xxxiv. 5, 6, 11-15*, and analyze the application of the parable in this passage, it seems more probable that the straying sheep represents each individual soul, either turning from the paths of virtue, in spite of its better knowledge, or going astray through want of instruction. The indications of the scene of the lost sheep are indefinite; yet the mountain in which it was straying seems to point to Galilee, while the parallel parable, in *Luke xv. 4-7*, speaks of the desert, and would seem to point to the regions east of the Jordan.

The feast of the Jews, called of the Tabernacles,—was the last of the three annual feasts at which the men of Israel were required to present themselves before the Lord in Jerusalem. It occurred either late in September, or early in October, beginning on the 15th day of the month Tizri. Its significance was twofold, a feast of thanksgiving for safe gathering of the harvest, and a commemoration of the years spent by the nation in the desert (*Conf. Exod. xxiii. 16 and Lev. xxiii. 39-43*). The name "feast of the Tabernacles" is derived from the fact that the people

Him: Pass from hence, and go into Judea, that Thy disciples also may see Thy works which Thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly; if Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them: My time is not yet come, but your time is always ready.

for seven days dwelt in booths or huts erected of branches of trees in the broader streets, on the market place, and even in the Court of the Gentiles. This recalled the 40 years life of the nation in the desert. It was considered the greatest and holiest of all feasts, and was, in a special manner, a feast of national joy, representing in type the glory of the future Messianic days, when the Spirit of God should be poured out like floods upon the ground (Conf. Is. 35). There is even a proverb in Succah (V. 1): "He who has never seen the rejoicing at the pouring out of the water of Siloam, has never seen rejoicing in his life."

His brethren.—The relatives of Jesus did not believe, as it seems, in His Messiahship; they looked upon Him as a man, perhaps a prophet, gifted with extraordinary graces and favors (Conf. John vii. 5).

That Thy disciples also may see Thy works.—Explanations: 1. Reference is here made to the disciples who were in Judea, and before whom Jesus had wrought few or no signs. 2. All the disciples are meant who were expected to be gathered at the feast of Tabernacles. Jesus had performed many of His miracles in comparative seclusion; some of the most astonishing had been witnessed by the Apostles only, or by a few favored ones of them.

To be known openly.—The original text reads "to be in boldness." The relatives of Jesus intimate that His course of action is too cautious and reserved; they press Him to take a bold position.

My time is not yet come.—Explanations: 1. The time fixed by My heavenly Father for My death; were I to follow the course of action you trace out for Me, the princes of the Jews would put Me to death. 2. The time to go up to the feast. Before the feast, large caravans went up to Jerusalem. If Jesus had gone, He would have inevitably fallen in with one of the caravans, and the enthusiasm of the Galilean pilgrims would have roused the opposition of the Jews in such a manner as to render the next six months of His public ministry useless. Jesus states explicitly, that He cannot as yet go up, because the world hates Him.

The world cannot hate you; but Me it hateth, because I give testimony of it, that the works thereof are evil. Go you up to this festival day; but I go not up to this festival day, because My time is not yet fulfilled. When He had said these things, He Himself staid in Galilee.

CHAPTER VI.

FROM THE LAST FEAST OF TABERNACLES TO THE LAST FEAST OF DEDICATION.

91. THE SAMARITANS REFUSE JESUS HOSPITALITY.

John vii. 10; Luke ix. 51-56; Mark x. 1; Matt. xix. 1.

September, 32 A. D. And it came to pass, when the days of His assumption were accomplishing, that He steadfastly set His face to go to Jerusalem. But after His brethren were gone up, then He also went up to the feast, not publicly, but as it were in private. And rising up He departed from Galilee, and He sent messengers before His face; and going they entered into a city of the Samaritans

The days of His assumption,—of His ascension or His death; some think of His being received by Galilee as the Messiah. But the Evangelist most likely looks upon all that intervenes between now and Passover as a preparation of the death of Jesus.

Set His face to go to Jerusalem.—He firmly determined to go to the city of the Jews and meet His death, and He showed this determination outwardly. The words hint at an internal combat.

Not publicly,—in one of the Galilean pilgrim caravans, but in the company of His Apostles, “as it were in private.”

Departed from Galilee.—After this Jesus may have visited Galilee again, but we have no certain record of it in the Gospels; if He touched it again, it was certainly but on its borders and in passing.

Sent messengers.—Most likely these messengers were to prepare food and lodging for Jesus and His company, but they also announced Jesus as the Messiah, since He had manifested His Messiasship to the Samaritans. The village is supposed to be the modern Engadine, on the border of Samaria. Its inhabitants are still rude.

to prepare for Him. And they received Him not, because His face was of one going into Jerusalem. And when His disciples, James and John, had seen this, they said: Lord, wilt Thou that we command fire to come down from heaven and consume them? And turning, He rebuked them, saying: You know not of what spirit you are. The Son of Man came not to destroy souls, but to save. And they went into another town.

92. HALF-HEARTED FOLLOWERS OF JESUS.

Luke ix. 57-62; Matt. viii. 19-22.

September, 32 A. D. And it came to pass, as they walked in the way, that a certain Scribe came and said to

The face of one going into Jerusalem.—The Samaritan villagers did not reject Jesus because they did not acknowledge His Messianic claims; but they did not receive Him, because Jesus did not acknowledge their Mount Gerizim as the proper place of adoration. To refuse hospitality to pilgrims on their way to Jerusalem seems to have happened often in Samaria. Josephus relates that at times the Galilean caravans were attacked by the Samaritans, and several of the pilgrims were killed (*Ant.* xx. 6, 1). Whether Jesus passed through Samaria after this rejection, is doubtful; probably He crossed the Jordan and passed along its eastern side, recrossing it near Jericho. For this seems to have been the route more commonly followed by the pilgrims.

Lord, wilt Thou that we command fire to come down from heaven?—James and John, acknowledging the Messiahship and divinity of Jesus, perceived the enormity of the outrage committed by the Samaritans. They probably thought of what Elias had done, under similar circumstances, as we read in IV. Kings i. 10-12. Jesus shows them that the spirit of the New Law is different from that of the Old. The natural temperament of the two brothers is too ardent; they had been called Boanerges (boaneregesh, b'ne regesh, or b'ne ra'am), sons of thunder (Mark iii. 17).

As they walked in the way.—Some interpreters place these events before no. 64, i. e., between the sermon of parables and the storm on the lake. We prefer the chronology of the gospel of St. Luke, though it is hard to give any convincing reason on this point, where all is conjecture.

Him: Master, I will follow Thee whithersoever Thou shalt go. And Jesus saith to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay His head.

He said to another of His disciples: Follow Me. And he said: Lord, suffer me first to go and bury my father. And Jesus said to Him: Let the dead bury their dead; but thou follow Me; go and preach the kingdom of God.

And another said: I will follow Thee, Lord; but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

The foxes have holes.—Jesus shows by His answer that the motives of the scribe were not pure; he expected honors and riches; Jesus cannot promise him anything but poverty. Jesus states the exact conditions under which we must serve Him.

Let the dead bury their dead.—Explanations: 1. Dead is taken both times in the same sense; the meaning is, "let the dead bury themselves." When the grace of God calls us to something else, as Jesus called this disciple, even such an important work as burying the dead must be neglected. 2. The dead are taken for the spiritually dead the first time, and for the bodily dead the second. Then it means, let those who are spiritually dead, for whom the grave means the last end of man, attend to the burial of the dead bodies. Or it implies that the relatives of the man were spiritually dead; they would attend to the burial, but prove dangerous for the soul of the disciple.

No man putting his hand to the plough.—The Eastern ploughs are much more easily upset and overturned than ours; he who looks back is almost sure to fail in ploughing. The following of Jesus is represented here by ploughing, not by harvesting, to show its laboriousness. Some interpreters find in these three persons representatives of the sanguine, the melancholic, and the phlegmatic temperaments, while the two Apostles of the preceding paragraph illustrate the choleric temperament. Others, again, find in the three half-hearted followers the three great obstacles represented, namely, earthly desire and ambition, earthly sorrow, and carnal affection.

93. MISSION OF THE SEVENTY-TWO.

Luke x. 1-16; Matt. x. 15-16, 40-42, xi. 20-24.

September, 32 A. D. And after these things the Lord appointed also other seventy-two: and He sent them two by two before His face into every city and place whither He Himself was to come. And He said to them: The

After these things.—The exact point of time when Jesus sent out His seventy-two disciples is hard to settle definitely. Different views:

1. It happened in Galilee before the journey of Jesus to Jerusalem; they returned to Jesus near Jerusalem, after the feast of the Tabernacles. But the chronology of the gospel of Luke is against this view; besides, it is not probable that the seventy labored in Galilee after the opposition Jesus had encountered there, nor that they were absent so long a time.
2. The disciples were sent after the rejection of Jesus on the part of the Samaritans; they were to preach the kingdom of God in Samaria, which Jesus Himself did not enter. But the Gospel says expressly that they were sent into every city and place whither Jesus Himself was to come.
3. Jesus returned to Galilee after the feast of Tabernacles and sent out His disciples then and there. But such a return is purely conjectural; the gospel-history rather implies that Jesus left Galilee for good when He entered on that journey; Galilee would be now an unfruitful field of labor.
4. The most probable view is that Jesus sent His seventy-two disciples after the Samaritans had refused Him hospitality, when He was still on the southern borders of Galilee; they went before Him along His route to Jerusalem, preparing the way for Him, and returned probably before He entered Jerusalem.

Other seventy-two.—Besides the Apostles and the messengers sent to the Samaritan village, these seventy-two were sent; some editions say "other seventy." The number alludes to the seventy Ancients appointed to assist Moses (Conf. Exod. xxiv. 1; Num. xi. 16), or to the number of the seventy-two Ancients that composed the Sanhedrim. They are looked upon as foreshadowing the ministry of the Christian priests, while the Apostles were the original bishops. Who were among these disciples is uncertain; some interpreters think that Luke and Mark and Matthias were of the number.

Whither He Himself was to come.—That on this journey Jesus should have entered as many as thirty-five or thirty-six towns and ham-

lets, cannot surprise us. The country was then thickly populated, and the activity of Jesus was untiring. Now, too, Jesus follows the preaching of His ministers by infusing grace into the hearts of all that listen with a good will. The special mission of the seventy seems to have been to announce the approach of Jesus, the Messiah. Up to this period Jesus had not proclaimed His Messiahship very distinctly; before His death the nation must know His real claims, so that the rejection of the Messiah may really be a national act.

And He said to them.—The discourse of Jesus to the disciples contains the following points: I. Necessity of their mission. II. Whither they were sent. III. How to behave. 1. On the way; 2. On entering a house; 3. On entering a city. IV. Punishment of their rejection. V. Reward of their reception. VI. Brief repetition of IV. and V.

I. *Necessity*:—*The harvest is great.*—A similar statement of Jesus we have seen in no. 69 as preceding the mission of the Twelve. Here, again, Jesus insists on the importance of prayer for worthy ministers in the harvest of God.

II. *Whither*:—*Among wolves.*—The rudeness which the whole company had met with in the Samaritan village gave a special point to this saying. Jesus shows that from a natural point of view they would be defenceless, even as lambs are among the wolves. But prudence and simplicity would go a long way to protect them against unnecessary dangers and to sustain them in actual hardships. The wisdom of the *serpent*, especially in avoiding danger, was proverbial; in the Egyptian hieroglyphics the serpent is the symbol of wisdom. The *dove*, on the contrary, is simple, almost to stupidity (Conf. Os. vii. 11). Thus the excess of cunning is connected with an excess of simplicity. Their respective localities had probably been assigned to each band before their departure.

III. *Behavior*:—1. *On the way.*—The disciples must not be anxious about their livelihood; neither carrying money in their girdle, nor provisions in their baskets, nor *shoes* besides the sandals they wore on their feet. To avoid unnecessary loss of time, they must not *salute* any one on the way. The customary eastern salutations consume much time; an endless number of questions are asked and answered. The salutations among Arabs of equal rank are said to last from one to two hours. They clasp hands, elevate them as if to kiss them, draw them back and kiss, each his own hand, after which they place it upon their forehead. Then they kiss each other's beard, thank God for the pleasure of seeing their friend, and beg blessings upon his head. These ceremonies are often repeated up to ten times. 2. *On entering a house.* a. Greet the inhabitant in the common way "*Peace be to this house.*" This form of greeting is still in use in the

East: it strongly expresses the good will of him who pronounces it. The peace of the disciples meant peace with God and men. *The son of peace* means a subject fit to receive the blessings you pronounce upon him. *b.* Remain in the house and enjoy its hospitality without any hesitation; for you are doing God's work, and He provides for you through your hosts. *c.* Remove not from house to house either to better your hospitality or for gossip's sake. It will result in a loss of time, at least. 3. *On entering a city.* *a.* If they receive you, heal the sick, preach the kingdom of God, and make use of the offered hospitality. *b.* If they receive you not, wipe off against them the dust that cleaveth to you and announce the coming of the kingdom of God as a warning, since they reject it as a grace.

IV. *Punishment of the rejection:*—*a.* In general, Sodom and Gomorrah will have a less severe judgment, since they had less grace. *b.* *Corozain, Bethsaida, and Capharnaum.* Corozain is probably identical with the ruins of Kerazeh, one hour northwest of Tell-Hum; others place it between Tell-Hum and Western Bethsaida. Bethsaida is the name given by some commentators to two cities, Bethsaida Julias and Bethsaida of Galilee, the former on the eastern shore of the lake, the latter on the western shore, an hour southwest of Tell-Hum, on the site of the present Khan Minyeh. Others assume only one Bethsaida, identical, according to the ancient view, with Khan Minyeh on the western shore; but according to the modern view, it is identical with the ruins situated north of the lake of Galilee, at the entrance of the Jordan, on both shores of the latter river. In Corozain, Bethsaida, and Capharnaum Jesus had performed most of His miracles, only a few of which are related in the Gospels. In stating definitely what would have been done by the Tyrians and Sidonians, if the miracles had been wrought in their cities, Jesus shows that He has certain knowledge of future contingent things. Capharnaum was said to be exalted up to heaven, because it was built on a bluff, as some think; but it is more probable that Jesus referred to the many graces the city had received, and to its flourishing material condition as well.—It went down even into hell, because the graces offered had been rejected. But if we see a material destruction predicted in these words, they are fully verified also. For the city is so thoroughly destroyed, that even its site cannot be identified with certainty. This is the farewell address of Jesus to His beloved cities of Galilee.

V. *Reward:*—The disciples are identified with Jesus Himself, so that their reception merits the same reward as the reception of Jesus. In like manner the benefit we bestow upon a prophet, or a just man, or any one at all, provided we do it for the love of Jesus, shall have that reward which would be due to prophet, just man, or disciple. A drink of water

harvest, indeed, is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send laborers into His harvest.

Go, behold, I send you as lambs among wolves. Be ye, therefore, wise as serpents, and simple as doves.

Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have; for the laborer is worthy of his hire. Remove not from house to house.

And into what city soever you enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city, that cleaveth to us, we wipe off against you; yet know this, that the kingdom of God is at hand.

Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city. Then He began to upbraid the cities, wherein were done the most of His mighty works, because they had not done penance. Woe to thee, Corozain; woe to thee, Bethsaida; for if in Tyre and Sidon the mighty works had been done, that have been done in you, they would long ago have done penance in sack-cloth and ashes.

is a great boon in hot climates, but it is readily given by almost any woman carrying a water jar.

VI.—The final words resume all that Jesus had told His disciples, since they state the general principle that Jesus and His disciples are identical; hence the same reward and the same punishment will follow the reception and rejection of the disciples that follow the rejection or reception of Jesus.

But I say unto you, it shall be more tolerable for Tyre and Sidon, in the day of judgment, than for you. And thou, Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For, if the mighty works had been done in Sodom, that have been done in thee, perhaps it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, Amen I say to you, he shall not lose his reward.

He that heareth you, heareth Me; and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me.

94. THE RETURN OF THE DISCIPLES.

Luke x. 17-24; Matt. xi. 25-30.

End of September, 32 A. D. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in Thy name. And He said to them: I saw

Returned with joy.—The exact point of time when the seventy-two returned cannot be fixed. Some think that it happened as late as the feast of dedication, but this is highly improbable. Nor can we determine whether the bands of disciples returned singly, or whether all returned at the same time and place.

The devils are subject to us in Thy name.—Jesus had not expressly mentioned the power of exorcising in His address to His departing disciples. That they had successfully driven out devils, shows their advancement in faith.

Satan as lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy; and nothing shall hurt you. But yet, rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven. In that same hour He rejoiced in the Holy Ghost, and said: I give thanks to Thee, O Father, Lord

Satan as lightning from heaven.—Probably Jesus refers to the original fall of Lucifer, when overcome by the Archangel Michael, as a sign of his future fall through the incarnation of the Word. Others prefer to apply it to the vision Jesus had of the devils as they were cast out by the disciples; but if thus explained, the passage loses its point in the context.

To tread upon serpents and scorpions.—This alludes to Gen. iii. 15, where it is predicted that the serpent's head shall be bruised. The disciples were to have power not only over the enemy himself, but also over all the instruments he employs. The dominion of the devil will be completely overcome by the kingdom of Jesus.

Rejoice not in this.—Jesus warns the disciples against the danger of taking pride in a power which, after all, was compatible with the possibility of their personal subjection to the power of the enemy; He points out their real glory, namely, the citizenship of heaven. According to ancient custom all the names of the citizens were enrolled in a book, so that to be enlisted on this book was equivalent to being a citizen. The Old Testament, too, represents God as noting down the names and deeds of His faithful servants (Conf. Exod. xxxii. 32-33, Mal. iii. 16). Both facts must have been known to the disciples.

He rejoiced.—The original text uses a more forcible word, "he exulted." The only joy of Jesus mentioned in the Gospels is in sympathy with the successful work of His disciples. By the result, He recognized their personal advancement in faith and the interior life, and, consequently, the advancement of the kingdom of God in general.

In the Holy Ghost.—Here the three persons of the Holy Trinity appear in visible unity: the Son rejoices in the Holy Ghost, of whom His Sacred humanity is filled, and gives thanks to the Father. Jesus thanks the Father, because through Him His Father has revealed these things to the little ones (His disciples), having given Him all knowledge, so that He *alone* knows all. This passage shows, that in the first three gospels may be found the same doctrine concerning the Son of God which we find in the fourth.

of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; because so it hath pleased Thee. All things are delivered to Me by My Father, and no one knoweth who the Son is, but the Father; and who the Father is, but the Son and to whom the Son will reveal *Him*. And turning to His disciples, He said: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen *them*; and to hear the things that you hear, and have not heard them. Come to Me, all you that labor and are heavy laden, and I will refresh you. Take up My yoke upon you, and learn of Me because I am meek and humble of heart, and you shall find rest to your souls. For My yoke is sweet, and My burden light.

The wise and the prudent—of this world cannot understand these things because they are not attainable by any merely intellectual process, however good in itself. The disciples are thus taught the true source of their gifts. Only the humble and little ones can learn them, because they are willing to learn from Jesus, who alone can teach them.

All things are delivered to Me by the Father.—The Divine nature was communicated by the Father to the Son, and in it all good and power and truth. But all these rest on the personality of the Son, whom no one knows but the Father. The Father, in His turn, is not known but by the Son, and those little ones to whom the Son will reveal Him.

Many prophets and kings.—Probably David and Ezechias were referred to.

All ye that labor and are heavy laden.—The Law of the Old Testament was very commonly conceived of as a yoke, and was also spoken of as such by the Rabbis. The Pharisees and scribes had made this yoke unbearable. The people were, therefore, rightly called heavy laden. Jesus invites all to take up *His* yoke, *His* law, which they would find sweet, and *His* burden, which would appear light to them. The reason is His meekness and humility of heart, in contrast with the Rabbinic pride and harshness.

95. THE GOOD SAMARITAN.

Luke x. 25-37.

End of September, 32 A. D. And, behold, a certain lawyer stood up tempting Him, and saying: Master, what shall I do to possess eternal life? But He said to him: What is written in the Law? How readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said to him: Thou hast answered right: This do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor?

A certain lawyer.—A scribe; for the special study of the scribes was the law, so that they were nothing but jurists (See no. 16). It is hard to determine whether in this case the scribe wished to catch Jesus in His answer, or whether he asked out of mere curiosity, or whether he really wished to learn something of Jesus.

How readest thou?—These words were the usual formula for eliciting a quotation of the Old Testament. Jesus points to the Law, contrary to the scribe's expectation.

He answering, said.—The answer of the scribe shows a great deal of intelligence. The first words quoted, concerning the love of God, are taken from Deut. vi. 5; the second command, concerning the love of the neighbor, is taken from Lev. xix. 18. Jesus Himself approves of the answer.

Willing to justify himself.—Explanations: 1. The simple answer makes the question appear useless. The Scribe wishes to show that the real difficulty is not yet answered. 2. The Scribe saw in the words of Jesus, "this do, and thou shalt live," an implied rebuke, as if up to then he had not observed these commandments. Hence he justifies himself by asking for the interpretation of Jesus, implying that he had acted rightly according to the Jewish interpretation. 3. At that time the question "who is my neighbor?" was warmly discussed between the schools of Hillel and Shammai. Hillel interpreted the words in a wider sense, being kind to all men; Shammai restricted them to the Jews alone.

And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it happened that a certain priest went down the same way; and seeing him, he passed by. In like manner, also, a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him on

Went down from Jerusalem to Jericho.—The journey is actually downwards; Jericho being, though only about twenty miles distant, 3,200 feet lower than Jerusalem. The road leads through the wilderness of Jericho, which is dangerous even in our days. St. Jerome relates that the road was called the red or bloody way, no doubt on account of the many excesses committed on it by the highwaymen, by whom Judea was overrun, according to the testimony of Josephus. About midway, stands the Khan Chadrur, the traditional site of the inn to which the wounded man was taken. Near by, the road leads through a narrow pass, on both sides of which the rocks tower to a dangerous height. Here it was, tradition says, that the man was wounded and robbed.

Half dead.—These words show the state of destitution and need in which the man had been left.

A priest.—Jericho was a priestly city; the priest in question may have been on his way home from the temple-service in Jerusalem. The Levite was probably on the same errand. The relation of priest to Levite has been explained in no. 23. The Levite held a subordinate office, comparable to that of our sexton. Both priest and Levite were too much concerned about their personal safety. But pride, and want of sympathy, too, had their share in their behavior. The charity of the Samaritan is so much the more striking, because: 1. He neglects his own danger. 2. He exerts himself in behalf of a stranger and of a man who considers him his enemy and his inferior. 3. He sacrifices his own comfort, placing the wounded Jew on his own beast. 4. He sacrifices his property and promises to do so in future.

Oil and wine—were commonly used in the East in case of wounding. Oil was supposed to alleviate the pain; wine was to stop bleeding and prevent putrefaction. The inn in question must not have been a common

his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave them to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, do thou in like manner.

96. HOSPITALITY OF MARY AND MARTHA.

Luke x. 38-42.

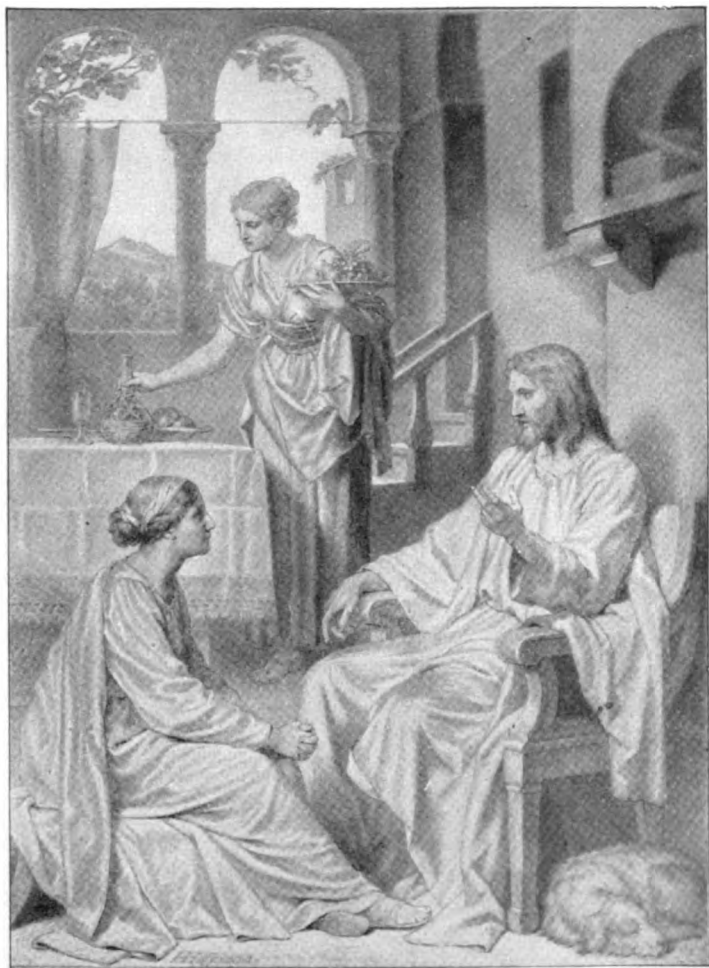
Feast of Tabernacles, 32 A. D. Now it came to pass as they went, that He entered into a certain town;

caravanserais affording mere shelter to travellers; for such places had no hosts.

Two pence.—Only 33 or 35 cents in our money, but then two full days' wages, and sufficient to provide several days for the stranger. The Samaritan may have been a travelling merchant, who expected to return soon.

He that showed mercy.—The scribe did not wish to name the Samaritan. The parable showed that in the love of our neighbor Samaritans and Gentiles should be included. The parable is also often applied in a mystical sense: The traveller is the race of Adam going from the heavenly Jerusalem to the accursed Jericho; the robbers are the devil and his agents; the state of destitution is the state of helplessness in which the human race has been left with regard to everything supernatural. Neither priest nor Levite of the law can help us, until Jesus Himself, called "the Samaritan who has a devil," comes and rescues us, placing us in the inn of the Church, where care is taken of us on His account. The parable may have been spoken near the scene, either between Jerusalem and Jericho, or in Perea, across the Jordan. The place must have been well known to every Jew, since most of them would have to pass the place three times a year on their way to Jerusalem.

As they went.—Some interpreters place this event immediately after the return of the seventy-two disciples, and before the feast of the Dedication, between nos. 109 and 110. We prefer to follow the chronology of St. Luke's Gospel.



MARY AT THE LORD'S FEET.

and a certain woman, named Martha, received Him into her house; and she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving; who stood, and said: Lord, hast Thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. And the Lord

A certain town,—not named here, because it would have been unknown to Theophilus, for whom St. Luke wrote his Gospel. We know that the home of Mary and Martha was in Bethany (Conf. John xi. 1 ff.). Bethany is variously interpreted as "house of sorrow," "house of obedience," "house of the low-land," "house of the unripe dates." Its Arabic name is "El-Azarieh" (for el-Lazarieh, derived from the Latin Lazarium). Bethany is located on the eastern slope of the Mount of Olives, about two miles east of Jerusalem. It has a lovely site, overshadowed on the north and west by the Mount of Olives, and presenting toward the southeast a view of the Jordan-plain and the Dead Sea. Its seclusion is, however, perfect, and probably for this reason Jesus retired so often to its silent homes. Twenty huts of Arabic families, and a mass of ruins, constitute the present village. The sites of the grave of Lazarus, of the house of Mary and Martha, and of Simon the leper, are still shown to pilgrims; formerly, churches marked all these localities.

Martha—means "lady," being the feminine form of the Syriac *Mar*, Master. Interpreters have been busy in making conjectures concerning the state of Martha, whether she was a widow, or merely the elder sister of Mary, or even the wife of Simon, the leper. The old traditional view is that she was living at home with her sister and brother. *As to Mary*, all we know with certainty is that she afterwards anointed the feet of Jesus in the house of Simon the leper. Whether she is identical with the sinful woman and with Mary Magdalene, see no. 59.

At the Lord's feet,—not as He reclined at table, but as the disciples sat at the feet of their master. In Mary, the Church sees the contemplative life typified, while Martha represents the active. Those who follow the latter, may be inclined to imagine that they are doing all the work of importance. Jesus does not reprehend Martha for her many cares and her much serving. For it was for love of Him that she underwent both. But the lot of Mary, the contemplative life, is preferable; because the active life will cease with death, the contemplative will last for eternity. The part of Mary shall not be taken from her.

answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

97. THE FEAST OF TABERNACLES.

John vii. 11-36.

Early in October, 32 A. D. The Jews therefore sought Him on the festival day, and said: Where is He? And there was much murmuring among the multitude concerning Him. For some said: He is a good man. And others said: No; but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

Now, about the midst of the feast, Jesus went up into the Temple, and taught. And the Jews wondered, saying:

Where is He?—The Jews were led to expect Jesus either because of the feast, or because they had heard the evasive answer "not yet," which He had given His brethren who urged Him to go to the feast.

The Jews.—Since it seems to be the special purport of St. John to state clearly the relations of Jesus to the various parties in Jerusalem, it is necessary to know them. 1. *The Jews*, here as elsewhere in St. John, are the leaders of the people, including the majority of the Sanhedrim, the leading Rabbis and priests, of both Pharisaic and Sadducean side. 2. The Jerusalemites, a party of the *multitude*; they knew the designs of *the Jews* to kill Jesus, and echoed the views of the leading faction. 3. The multitudes of strangers, who were divided in their opinions concerning Jesus. Though the Sanhedrim had not yet condemned Jesus, still it was well known that the Jews were opposed to Him; hence the murmuring or underground whispering and canvassing of opinions. Till Jesus Himself appeared, His enemies seem to have been in the ascendancy, calling Him a seducer of the people, while His friends had only to say for Him that He was "a good man."

The Jews wondered.—The gospel does not give us the teaching itself; but it must have surpassed all our conceptions in grandeur and beauty, since even the enemies of Jesus were carried away by it, in spite of their prejudices and extensive learning.

How doth this man know letters, having never learned? Jesus answered them, and said: My doctrine is not Mine, but of Him that sent Me. If any man will do the will of Him, he shall know of the doctrine, whether it be from God, or whether I speak from Myself. He that speaketh from himself, seeketh his own glory; but he that seeketh

How knoweth this man letters.—The skill and insight with which Jesus explained obscure passages of the Old Testament must have forced these words of admiration from His enemies. Still, those same words express displeasure, too; for they are an implicit protest against His teaching, because He had never passed through the schools.

Jesus answered them:—1. Whence He had His doctrine, namely from His Father. 2. He states the principles of spiritual discernment of the doctrine: *a.* On the part of the hearer, there must be willingness to do the will of God. *b.* On the part of the speaker singleness of purpose is required, namely, the sole intention to promote the glory of the Father. 3. Instead of continuing His apology, Jesus now begins His attack. Without stating that He Himself satisfied these conditions, He shows that the Jews had not the required disposition, not being willing to do the will of the Father. They do not keep the law of Moses, because they seek to kill Him unlawfully.

Then Jesus is interrupted by the words of some of the strangers, who do not believe in Him; Thou hast a devil; who seeketh to kill thee? Jesus well knew that His words were fully understood by the Jews; so He continued, without taking notice of the interruption, answering, however, the question of the multitude indirectly.

Jesus next proves that their wish to kill Him is unlawful; for they wish to kill Him, because on His preceding visit to Jerusalem He had healed the man sick of the palsy on a Sabbath-day. Now Moses himself had commanded them to circumcise on the Sabbath-day (for the partial healing of a man), to show them that the Sabbath-rest was not absolute ("therefore"). Hence they are called upon to judge rightly. The Jews are silenced.

Then the Jerusalem mob appears, indignant at the freedom with which He is allowed to speak, whom their rulers had determined to kill. Even if the leaders have begun to doubt concerning His claim, they are sure that "this man is not the Messiah; for they know whence this man is; but no man knoweth whence the Messiah is, when He comes.

the glory of him that sent him, he is true, and there is no injustice in him: Did not Moses give you the law, and none of you keepeth the law? Why seek you to kill Me?

The multitude answered, and said: Thou hast a devil; who seeketh to kill Thee? Jesus answered, and said to them: One work I have done, and you all wonder; therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the Sabbath-day you circumcise a man. If a man receive a circumcision on the Sabbath-day, that the law of Moses may not be broken, are you angry at Me because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge a just judgment.

Then some of Jerusalem said: Is not this He whom they seek to kill? And behold, He speaketh openly; and they say nothing to Him. Have the rulers known, indeed, that this is the Christ? But we know this man, whence He is; but when the Christ cometh, no man knoweth whence He is. Jesus, therefore, cried out in the Temple, teaching and saying: You both know Me, and you know whence I am; and I am not come of Myself; but He that sent Me is true, whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought, therefore, to apprehend Him; but no man laid hands on Him, because His hour was not yet come.

But of the people many believed in Him, and said:

Jesus cried out.—Jesus sees the utter uselessness of arguing with this class of people; but He knows, too, that a bold statement of the truth often goes far to confound, if not to convince them. You know Me and whence I am; but I alone know Him that sent Me, because I am from Him, and He sent Me. These words, spoken with conviction and earnestness, completely answered the argument of the self-conceited Jerusalem mob; for want of a better argument, they attempt violence, but cannot succeed, "because His hour has not yet come."

Of the people.—Many of the strangers were so much impressed by

when the Christ cometh, shall He do more miracles than these which this man doeth?

The Pharisees heard the people murmuring these things concerning Him, and the rulers and Pharisees sent ministers to apprehend Him. Jesus, therefore, said to them: Yet a little while I am with you, and I go to Him that sent Me. You shall seek Me, and shall not find Me; and where I am, you cannot come.

The Jews, therefore, said among themselves: Whither will He go, that we shall not find Him? will He go to the dispersed among the Gentiles, and teach the Gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me; and where I am, you cannot come?

98. THE FEAST OF TABERNACLES CONTINUED.

John vii. 37-53.

Early in October, 32 A. D. Now, on the last great day of the festivity, Jesus stood, and cried out, saying:

the words of Jesus and His miracles, of which they had heard, that they began to believe in Him as the Messiah. The Pharisees of the lower grades, who acted as spies, told their rulers of these murmurs, and they sent ministers to apprehend Him, but their endeavors were frustrated through the power of the eloquence of Jesus.

Jesus, therefore, said to them,—to the rulers and the principal Pharisees: Only a little while I shall be with you; then I shall go to Him that sent Me. You shall seek Me, your Messiah, but you shall fail to find your Messiah; and you cannot come to where I am even now, in the presence of My Father. The Jews did not understand Him fully; they thought He spoke of His going to those Jews who were dispersed among the Gentiles (properly to the dispersed Gentiles, "the dispersion of the Greeks") in order to teach them.

The last day of the festivity.—The feast of Tabernacles proper lasted seven days, during which the Israelites dwelt in booths made of boughs of trees. Profuse offerings were presented, and every morning

if any man thirst, let him come to Me, and drink. He that believeth in Me, as the Scripture saith, out of His belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believe in Him; for as yet the Spirit was not given, because Jesus was not yet glorified.

water drawn in a golden urn from the pool of Siloam was poured by a priest on the altar, amidst the sounding of trumpets and the joyful voices of the bystanders. While it was carried in procession around the altar of burnt offering, the words of Isaiah xii. 3, "with joy shall ye draw water out of the wells of salvation," were recited, to show that it was a type of the effusion of the Spirit in the days of the Messiah, while it commemorated also the miraculous water of which the Israelites had drank in the desert. The great Hallel (Pss. cxii-cxviii.) was recited in thanksgiving for the delivery from the Egyptian captivity. In the evening of the first, and probably of the six following days, the pouring of the water was repeated in the Court of Women amidst dancing, singing, and music. To the seven festal days an eighth day of holy convocation was added (Num. xxix. 35), a feast by itself. The water does not seem to have been poured out on this day. Whether by the last day of the festivity this additional day is meant, or the last day of the feast proper, cannot be determined with certainty.

Jesus stood, and cried—denotes the earnestness and solemnity with which Jesus pronounced the following words. If this was on the seventh day of the feast, the pouring out of the water gave occasion to it; if it happened on the eighth day, the blank left through the cessation of the ceremony was the immediate occasion of the words. In any case, Jesus shows that the type was fulfilled in Him, since He would pour out such abundance of the Holy Ghost upon all His believers, that through them (from them) in turn graces should flow unto others. The first words, an invitation to the thirsty, allude to Isaiah lv. 1. and lviii. 2. The latter words resemble Isaiah xii. 3 and xlv. 3, but they seem to allude directly to Ezech. xlvii., where the vision of the new temple is described by the prophet, the temple being Jesus Himself. Jesus declares Himself, therefore, the fulfilment of the feast of Tabernacles, as formerly He had declared Himself the fulfilment of the Temple and of the Sabbath. It is well to remember that the feast of Tabernacles raised the sacred rejoicing to its highest point, shadowed forth the full bestowal of the Messianic blessings, and prefigured most distinctly the gifts of the Holy Ghost.

Of that multitude, therefore, when they had heard these words of His, some said: This is the prophet indeed. Others said: This is the Christ. But some said: Doth the Christ come out of Galilee? Doth not the Scripture say, that Christ cometh of the seed of David, and out of Bethlehem, the town where David was? So there arose a dissension among the people because of Him. And some of them would have apprehended Him; but no man laid hands upon Him.

So the ministers came to the chief priests and the Pharisees. And they said to them: Why have you not brought Him? The ministers answered: Never did man speak like this man. Then the Pharisees answered them: Are you also seduced? Hath any one of the rulers believed in Him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed. Nicodemus said to them, he that came to Him by night, who was one of them: Doth our law judge any man, unless it first hear him, and know

This is the prophet.—The Evangelist describes here the effects of the words of Jesus on the multitude. Some took Him now to be "the prophet" spoken of in Deut. xviii. 15, and identified by some Jewish writers with the Messiah, while others distinguished the Messiah from the prophet; others said explicitly that He was the Messiah, *the Christ*, while others, again, denied this, since the Christ must come of the seed of David, not from Galilee, but from Bethlehem. Some, as it seems, of the citizens of Jerusalem tried to lay hands on Jesus, but could not do so; but the power of the words of Jesus is best set forth in the emissaries of the rulers and the Pharisees; they return to their masters empty-handed, because "never did man speak like this man."

The Pharisees—attempt to refute the claims of Jesus, not because those claims are in themselves false or unreliable, but because they have not been acknowledged by the jurists. They call the multitude accursed in allusion to Deut. xxvii. 26, where he is pronounced accursed who does not remain faithful to the Law.

Nicodemus—refutes this answer, showing that the jurists had not acknowledged the claims of Jesus because they had not examined them.

what he doeth? They answered and said to him: Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not. And every man returned to his own house.

99. THE WOMAN TAKEN IN ADULTERY.

John viii. 1-11.

Early in October, 32 A. D. And Jesus went to Mount Olivet. And early in the morning, he came again into the Temple; and all the people came to Him, and sitting, He taught them. And the Scribes and Pharisees bring to Him a woman taken in adultery; and they set her in the midst, and said to Him: Master, this woman was even now taken in adultery. Now Moses in the law com-

Art thou also a Galilean?—Instead of answering directly, the Pharisees use personal abuse, taunting Nicodemus with being a disciple of the Galilean. Their last assertion, "a prophet does not come from Galilee," they knew to be false, since Jonas, Habakkuk, Amos, Nahum, and probably Elias, had been Galileans. Perhaps they only intended to state, that the Messiah would not come from Galilee.

Mount Olivet—lies about a mile east of Jerusalem, across the Kedron valley. The place where Jesus usually prayed was the Garden of Gethsemane (oil-press), on the western side of the mountain; Bethany lay on its eastern side (Conf. John xviii. 2).

Woman taken in adultery.—This section is omitted in many ancient manuscripts, in the Syriac version, and by several early Fathers. But its genuineness is beyond question. (Conc. Trid., sess. iv. de canon Script.) SS. Chrysostom, Ambrose, Augustine, and Jerome received it as genuine, though, according to St. Jerome's testimony, it was even then wanting in several manuscripts, both Greek and Latin. Its omission is easily explained; the fear that the mildness of Jesus might lead to negligence caused it, while no reason for its interpolation can be assigned. The style is that of St. John, the characters are in keeping with their descriptions in the other Gospels and in the other parts of St. John's account, while the acute answer of Jesus, though perfectly suited to the purpose, would, scarcely have ever been given by human ingenuity. Tischendorf, Meyer,

manded us to stone such a one. But what sayest Thou? And this they said, tempting Him, that they might accuse Him. But Jesus, stooping down, wrote with His finger on the ground. And when they continued asking Him, He lifted up Himself and said to them: He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground. But they, hearing *this*, went out one by one, beginning from the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her: Woman, where are they that accused thee, Hath no man condemned thee? And she said: No man,

Alford, Tholuck, and Trench show rather their own weakness by rejecting the authenticity of this passage, than the weakness of the positive arguments in its defence (Conf. the Preliminary Dissertation).

What sayest thou?—The question was a most difficult and delicate one. If Jesus condemned her, He could be accused before the Roman magistrates for usurping civil authority, and before the multitude He would show Himself inconsistent, not acting according to the principles of mercy He had always laid down. If He acquitted the woman, He would be disobedient to the law of Moses, which commanded that she should be put to death (Conf. Lev. xx. 10; Deut. xxii. 22).

Wrote with His finger on the ground.—Explanations: 1. Jesus by doing so merely showed His unwillingness to listen to them, as if one were to turn one's back to a speaker. 2. Jesus wrote the secret sins of the accusers in the sand. But we have no absolute knowledge of what Jesus wrote.

Let him first cast a stone at her.—According to Deut. xvii. 7, the accuser had to cast the first stone at the condemned person. In the present case, the Pharisees would have been punished much more severely for doing so than Jesus for telling them to do so. Besides, they were well aware that the words of Jesus were not absolute, but conditional, and could, therefore, not serve as an accusation before the Roman governor, since, in reality, he who cast the first stone condemned the woman.

Hath no man condemned thee?—Here, again, Jesus shows that in reality that person would condemn the woman who would cast the first stone at her, showing thereby that he had become her judge as well

Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

100. JESUS DISPUTES WITH THE JEWS.

John viii. 12-59.

Early in October, 32 A. D. And again Jesus spoke to them, saying: I am the light of the world; he that followeth Me, walketh not in darkness, but shall have the light of life. The Pharisees, therefore, said to Him:

as accuser. Jesus shows His mercy for sinners and remains victorious on the field.

And again Jesus spoke to them.—This section may be divided into the following parts. **a.** Verse 12-20, Jesus disputes with the Pharisees. **b.** Verse 21-30, Jesus disputes with the *Jews*. **c.** Verse 31-50, Jesus addresses those of the Jews that believed Him.

I am the light of the world.—It appears from verse 21, that the first part was spoken in the treasury, in the court of the women. In the evening of the first day of the feast of Tabernacles, and probably on all succeeding evenings, the courts of the temple were illuminated by the lights of four huge candelabra, each fifty cubits high, standing in the Court of women. The Rabbis speak of the brightness of their lights in the highest terms, so that it must have formed a principal feature of the week's rejoicings. Its significance was twofold: 1. It commemorated the guidance of Israel by the pillar of fire. 2. It was a type of the light which was to spring up in the time of the Messiah (Conf. Is. ix. 2, xlii. 6). Jesus proclaims that this type was fulfilled in Him, He being the light, not of Israel only, but of the whole world. Whoever will follow His guidance, believe His doctrine with a living faith, shall not walk in the darkness of falsehood and sin.

The Pharisees—follow up the argument which they had begun in vii. 47, 48, 49; they require judicial evidence, intending to show that the two principles of spiritual discernment which Jesus had established against them in John vii. 17-18 are insufficient. It is not enough that, 1. the hearer has a good will to do God's will; that, 2. the preacher presents singleness of purpose; but 3. he must also prove his claims legitimately. They probably allude also to the words of Jesus in John v. 31, spoken against them on the previous visit of Jesus to Jerusalem.

Thou givest testimony of Thyself; Thy testimony is not true. Jesus answered, and said to them: Although I give testimony of Myself, My testimony is true; for I know whence I came, and whither I go; but you know not whence I come or whither I go. You judge according to the flesh. I judge not any man, and if I do judge, My judgment is true, because I am not alone, but I, and He that sent Me, the Father. And in your law it is written, that the testimony of two men is true. I am one that give testimony of Myself; and the Father, that sent Me, giveth testimony of Me. They said therefore to Him: Where is Thy Father? Jesus answered: Neither Me do you know, nor My Father; if you did know Me, you would know my Father also. These words Jesus spoke in the treasury, teaching in the Temple; and no man laid hands on Him, because His hour was not yet come.

Jesus answered,—showing them first that the general canons of judicial proof do not apply to Him; secondly, that, even if they are applied, His claims are legitimately proved. 1. Jesus knows His beginning and His end, which others do not know; they must not, therefore, judge Him according to the flesh, i. e., according to external appearances. Jesus Himself, on this His first coming, condemns nobody; but if He were to condemn anybody, His judgment would be true, since the Father is with Him. 2. Even according to the law (Deut. xvii. 6, xix. 15), His testimony is valid, since His Father and He Himself, as God, give testimony concerning Him as man, through His miracles, through the fulfilment of the prophecies and through the sublimity of His doctrine.

Where is Thy Father?—The Pharisees continue to judge Him according to the flesh. Jesus, therefore, tells them that they did not even know Him, whom the day before (John vii. 27) they had boasted to know as coming from Galilee. The knowledge of the Father presupposes the knowledge of the Son, and the Son they did not know, because they did not wish to know Him. Ill-will on their part is thus again shown to be the cause of this unbelief, as in John vii. 19.

Then Jesus said.—The time when Jesus spoke the words that follow cannot be ascertained. They were in all likelihood spoken to the Jews, since the Jews appear in this section as the opponents of Jesus.

B. Then Jesus said to them again: I go My way, and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come. The Jews, therefore, said: Will He kill Himself, because He said: Whither I go, you cannot come? And He said to them: You are from beneath, I am from above. You are of this world; I am not of this world. Therefore I said to you, that you shall die in your sins; for if you believe not that I am He, you shall die in

I go My way—alludes to John vii. 33-34. In this last passage the Jews thought that Jesus meant to go among the Gentiles. Here they understand Him to speak of dying. **Explanations:** 1. The plan of putting Jesus to death had ripened to such an extent in the minds of the Jews, that they held it to be impossible that He should escape them, unless He were to kill Himself. 2. The crime of suicide was considered with a special abhorrence among the Jews, and those who had committed suicide were thought to occupy a special place in hell. Hence the Jews spoke ironically of Jesus going whither they could not come. 3. The expression used in the original text for "I go My way" is the same as that which we find in Matt. xxvi. 24 and Mark xiv. 21, in which passages it means to go out of life, to die. Hence the words themselves may have clearly shown to the Jews that Jesus was about to die, a certain fore-knowledge of which they did not grant Him, unless He intended to kill Himself.

You are from beneath.—Jesus shows the Jews that they cannot come whither He is about to go, because 1. they differ in nature from Him, being of the earth, while He is of heaven; 2. their actions differ from His actions, theirs being prompted by worldly motives, His by heavenly.

Therefore I said to you.—In verse 21 Jesus had declared, that they should seek Him after His departure (that they would look for the Messiah), but that they should die in their sin, i. e., the sin of killing the Messiah. Now, since they are of the earth and earthly, and therefore unable to come of themselves whither Jesus was about to go, the truth that they would die in their sins, unless they believed in Jesus as the Messiah, is doubly impressive.

I am He.—(Conf. Mark xiii. 6; Luke xxi. 8; John xiii. 19.) From these passages it is plain that "I am He" meant in the Aramaic dialect, then in use among the Jews, "I am the Messiah." Indeed, the phrase must have

your sin. They said, therefore, to Him: Who art Thou? Jesus said to them: The beginning, who also speak to you. I have many things to speak, and to judge of you. But He that sent Me is true, and the things I have heard from Him, the same I speak in the world. Now, they did not know that He said God was His Father. Jesus therefore said to them: When you shall have lifted up the Son of Man, then shall you know that I am He, and that

been very plain, since in the Gospel of St. John Jesus employs it in speaking to His Apostles at the last supper, when He spoke very clearly.

Who art Thou?—The Jews simulate to misunderstand Him, as if He had left out the precise word they were anxious to know.

The beginning, who also speak to you.—Explanations: 1. Jesus calls Himself the "beginning in which God created heaven and earth," i. e., the Word of God. 2. I am what I told you from the beginning. 3. I am from the beginning, as I told you. 4. In the first place, I am what I told you. 5. You are worthy that I speak to you first (before I speak to the Gentiles). 6. I am most certainly what I told you. 7. Why, then, do I still speak to you (of Myself)? 8. Why am I speaking to you *at all*? The reasons for and against the various translations cannot be discussed here. The last two interpretations seem to be preferable.

I have many things to speak,—but many as they are, they are true, for, etc.; or, and I will keep them from you, for, etc.; or, but I will not say them to you now, nevertheless, He that sent Me is true.

God was His Father.—Literally, "that He spoke to them of the Father." This shows that the audience Jesus now addressed was different from that which He addressed in verses 12 to 20.

When you shall have lifted up—points to the *kind* of death Jesus is about to die; for of His death Jesus began to speak to the Jews in the words "I go My way" (verse 20), when He was interrupted (Conf. John iii. 14, xii. 32-33). Here He identifies Himself with the Son of Man, and predicts that after His death many of them will believe in Him, as it really happened (Conf. Matt. xxvii. 53-54; Luke xxiii. 48; Acts ii. 12 ff., 36 ff., iii. 13 ff.).

That I am He.—The predicted future belief includes four points: 1. That I am He, namely, the Son of Man, or the Messiah (Conf. verse 24). 2. That "I do nothing of Myself" (Conf. John v. 19-30). 3. That "as the Father hath taught Me, I speak these things" (Conf. John vii. 16). 4. That "He that sent Me is with Me" (Conf. John viii. 18).

I do nothing of Myself; but as the Father hath taught Me, I speak these things; And He that sent Me is with Me, and He hath not left Me alone, for I do always the things that please Him. When He spoke these things, many believed in Him.

C. Then Jesus said to those Jews that believed Him: If you continue in My word, you shall be My disciples, indeed, and you shall know the truth, and the truth shall make you free. They answered Him: We are the seed of Abraham, and we have never been slaves to any man; how sayest Thou, you shall be free? Jesus answered them: Amen, amen, I say unto you: That whosoever committeth sin is the servant of sin. Now the servant abideth not in the house forever, but the Son abideth forever. If, therefore, the Son shall make you free, you shall be free indeed. I know that you are the children of Abraham; but you seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father; and you do the things that you have seen with your father. They answered, and said to Him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. But now you seek to kill Me, a man who have spoken the truth to you, which I have heard from God; this Abraham did not. You do the

Jews that believed Him.—This class, which believed Jesus on account of His miracles, must well be distinguished from those who have the true faith. Jesus encourages even those who believe Him on account of His signs, because they begin to respect His authority.

We have never been slaves.—The promise of Jesus scandalizes these little ones in the faith; they still prefer the carnal progeny of Abraham to his spiritual offspring.

The servant abideth not in the house forever—alludes probably to Hagar and her son Ishmael. The freedom given by the son probably alludes to the setting free of certain slaves at the time when the son assumed the rights of his father.

deeds of your father. They said then to Him: We are not born of fornication, we have but one Father, God. But Jesus said to them: If God were your father, verily you would love Me. For I proceeded and came from God; for I came not of Myself, but He sent Me. Why do you not know my speech? Because you cannot hear My word. You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. But if I say the truth, you believe Me not. Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews, therefore, answered, and said to Him: Do we not say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil, but I

We are not born of fornication.—The audience begins to perceive that Jesus speaks of spiritual not carnal descent from Abraham. Fornication denoted idolatry.

You cannot hear My word,—because God is not your father; you are born of fornication; the devil is your father. Ill-will is again the obstacle to the knowledge of Jesus.

Which of you shall convince Me of sin?—After describing the utter moral depravity of His audience, Jesus appeals to His own sinlessness; the cause of their unbelief is, therefore, not in the teacher, but in the hearers; they do not hear the words of God, because they are not of God.

Thou art a Samaritan, and hast a devil?—Deprived of all reasonable arguments against Him, they became personal and called Him "Samaritan," a name most hateful to a Jew. Jesus does not reply to this name, for He despises no nationality, but He does reject the charge that He has a devil. The Jews ascribe their unbelief to the faults of the teacher; Jesus, on the contrary, proclaims the singleness of His purpose; He seeks nothing but the glory of His Father (Conf. John vii. 18).

honor My Father, and you have dishonored Me. But I seek not My own glory; there is one that seeketh and judgeth. Amen, amen I say to you, if any man keep My word, he shall not see death forever. The Jews, therefore, said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me, of whom you say that He is your God. And you have not known Him; but I know Him; and if I should say that I know Him not, I should be like you, a liar. But I know Him and keep His word. Abraham your father rejoiced that he might see My day; he saw it, and was glad. The Jews then said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, amen I say to you, before Abraham was made, I am. Then they took up

Amen, amen I say to you.—Jesus now continues His interrupted discourse. He had promised freedom from sin to His believers; now He promises them freedom from death. But they are scandalized again, because their carnal father, Abraham, is dead, and surely this Galilean cannot be greater than Abraham.

If I glorify Myself.—(Conf. John v. 31, 41, 44; vii. 18.) My Father glorifies Me. I know Him, since I proceed from Him. Therefore, before Abraham was, I am;—this alludes to Jehovah, "He who is" (Conf. Exod. iii. 14 ff.),—i. e., I am eternal, and consequently God.

He saw it and was glad.—Explanations: 1. Abraham saw the day of the Messias in prophecy. 2. Abraham saw the day of the Messias since the Angel of the Old Testament, the Word of God, appeared to him. Both these views are unsatisfactory. 3. Abraham saw My day, because in limbo it was revealed to him when I became incarnate.

Not yet fifty years old.—St. Irenæus concluded from these words that Jesus had reached the age of about fifty years.

Took up stones,—which were plentifully at hand, since parts of the Temple were still building. Jesus hid Himself most probably by disap-

stones to cast at Him; but Jesus hid Himself, and went out of the Temple.

101. JESUS HEALS THE MAN BLIND FROM HIS BIRTH.

John ix. 1-41.

Early in October, 32 A. D. And Jesus passing by, saw a man that was blind from his birth. And His disciples asked Him: Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I

pearing in the crowd of people; some think that He rendered Himself invisible. The Jews wished to stone Jesus for blasphemy.

Jesus, passing by,—saw a man that was blind from his birth. It is to be remarked that Jesus Himself and not His disciples took the first notice of the blind man. When this miracle happened, is hard to determine. All we know is, that it happened on a Sabbath-day. Some take it to be the eighth day of the feast of Tabernacles; others think it is the first Sabbath after the feast; some think it happened on Jesus's disappearance from the Temple; others place it later.

Who hath sinned, this man or his parents?—Every misfortune, especially bodily suffering, was looked upon by the Jews as an effect of actual sin. But how is this dogma to be applied in the present case? The disciples suppose only two answers possible: 1. The blind man's parents may have sinned. Conf. Exod. xx. 5, xxxiv. 7; Num. xiv. 18-33; Jer. xxxii. 18. These passages speak of God visiting on the children the sins of their parents. 2. The man himself may have sinned. The Apostles probably knew little or nothing of the philosophical theories of metempsychosis, and the pre-existence of the soul before the birth of man; they refer, most likely, to the opinion that a child in its mother's womb might commit sin. Conf. Gen. xxv., where Jacob seems to bear the character of the "supplanter" even before his birth.

Jesus answered:—Not as if neither the blind man nor his parents had ever committed a sin; but no sin of either was the immediate cause of the blindness.

must work the works of Him that sent Me, whilst it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe (which is interpreted, Sent). He went, therefore, and washed; and he came, seeing. The neighbors, therefore, and they who had seen him before, that he was a beggar, said: Is not this he that sat and begged? Some said: This is he; and others: No, but he is like him. But he said: I am

Whilst it is day,—i.e., whilst I live in this world; after death not all and every work is excluded, but meritorious work cannot be performed.

He spat on the ground.—The external ceremonies employed by Jesus in this miracle are peculiar; St. Augustine sees in the miracle and its externals the type of Baptism. The human race is the man born blind from his birth; the spittle and clay applied to the eyes of the blind man represent the merits of the sacred humanity applied to us in the water of baptism, the true waters of Siloe. The Evangelist himself seems to imply that Siloe was a type of the Messiah, since he himself interprets it as "sent."

Siloe—is a pool, now identified with a tank, partly hewn out of the rock, and partly built of masonry, south of the Temple-mount, but outside of the city wall. It measures about fifty-three feet in length, eighteen feet in width, and nineteen feet in depth, with a flight of steps leading down to the bottom. Through an open channel, cut in the rock, the water passes from this reservoir first to a place where it serves the people of the adjoining village of Siloam for the purpose of washing their clothes, and then it flows, divided up into small streams, to the gardens below, which it irrigates. The water of the pool is supplied from the Fountain of the Virgin, with which it is connected by a conduit, cut through the heart of the rock in zig-zag form, a distance of seventeen hundred and fifty feet. In connection with our miracle, it is especially its prophetic relations that render Siloe important. It is spoken of in Ps. xlv. 5, Is. xii. 3, Ezech. xlvii. 1-5. The Messianic graces and joys, in general, were represented by it.

He was a beggar,—probably one of those who had a regular place near one of the temple gates.

he. They said, therefore, to him: How were thy eyes opened? He answered: That man who is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith, I know not.

They bring him that had been blind to the Pharisees.

Now it was the Sabbath, when Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some, therefore, of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say, therefore, to the blind man again: What sayest thou of Him that hath opened thy eyes? And he said: He is a prophet.

The Jews then did not believe concerning him that

Pharisees—were probably members of the lesser Sanhedrim, which was in session daily. The man was brought to them, as it seems, without any evil intent, merely because they were the spiritual leaders of the people.

Some, therefore, of the Pharisees said.—The different parties start from different principles, and arrive at different conclusions. Some regard the Sabbath as absolutely inviolable, therefore Jesus, who violates it, is not of God, and His miracle is no true miracle. Others start from the fact of the miracle, whence they infer that Jesus must be a good man, a prophet (though they do not acknowledge this openly), and has not violated the Sabbath. In their doubt they call for the opinion of the man whom Jesus had healed, who openly proclaims Jesus as a prophet.

The Jews.—Thus far the Pharisees had considered the case; they, as a class, were not yet opposed to Jesus, but only insisted on the keeping of their traditions. Now the professed enemies of Jesus enter the field. They disbelieve that the man had been blind at all. Hence his parents are examined, who merely testify that this man is their son, and had been born blind. But further testimony they refuse to give, for fear of

had been blind and had received his sight, until they called the parents of him who had received his sight, and asked them, saying: Is this your son, who you say was born blind? How, then, doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind. But how he now seeth, we know not; or who hath opened his eyes, we know not; ask himself; he is of age; let him speak for himself. These things his parents said, because they feared the Jews; for the Jews had already agreed among themselves, that, if any man should confess Him to be Christ, he should be put out of the Synagogue. Therefore did his parents say: He is of age; ask himself. They, therefore, called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said then to them: If He be a sinner, I know not; one thing I know, that whereas I was blind, I now see. Then they said to

the Jews, who had come to an understanding, though not yet officially, to excommunicate any man who should confess Jesus to be the Messiah.

Put out of the Synagogue.—The Jews, at least in latter times, had three kinds of excommunication. 1. *Niddui* excluded a man for thirty days from entering a synagogue, and from coming nearer his wife and friends than four cubits. There were twenty-four causes for which this excommunication was incurred. 2. *Cherem* excluded from all communication with Jews, even in the way of hiring one's self out as a servant; only the necessities of life might be sold to such a person. 3. *Shammatha* seems, at first, to have been identical with *Niddui*, but became later the most severe excommunication, excluding a man, for his whole life, from communion with Jews. The condemned persons were delivered to the judgments of Divine Justice, under the most horrible imprecations, and bereft of all human assistance.

Give glory to God—was a Jewish formula in which witnesses who were supposed to have kept back the truth were adjured by the living God to tell all. The words added, "we know that this man is a sinner," were also calculated to intimidate the witness, and to make him render a testimony favorable to themselves.

him: What did He do to thee? How did He open thy eyes? He answered them: I have told you already, and you have heard; why would you hear it again? Will you also become His disciples? They reviled him, therefore, and said: Be thou His disciple; but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence He is. The man answered, and said to them: For in this is a wonderful thing, that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a worshipper of God, and doeth His will, him He heareth. From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. They answered, and said to

I have told you already.—The Jews must have been present at the examination of the man by the Pharisees. But they either disdained to listen then, or they hoped to implicate the witness in his own testimony. The man now perceived their hostile intentions, and became more emphatic in his own position. Opposition usually ripens our consciousness of our own tenets.

The man answered—by an argument that was unanswerable to the Jews: God doth not hear sinners. But God has heard this man, He having worked such a miracle as has not happened from the beginning of the world. That God does not hear sinners was an opinion prevalent among the Jews on account of Ps. xxxiii. 17, Eccles. xv. 20, Is. lix. 1-2, Prov. xxviii. 9, Mich. iii. 4. God does not hear sinners in as far as they are sinners; but if they pray for their own conversion, and for pardon of their sins, God hears them also.

Wholly born in sins.—Up to this time the Jews had carefully avoided any sign by which they might seem to acknowledge that the man had been born blind. But now, in a fit of passion, they acknowledge his previous blindness, ascribing it to his own state of sinfulness. The position of the Jews in this whole account is most ludicrous. If they acknowledged that Jesus had opened the eyes of the blind man, it followed that he was a prophet, and a prophet might dispense with the law of the Sabbath according to their own teaching. All then availed nothing

him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when He had found him, He said to him: Dost thou believe in the Son of God? He answered, and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him, and it is He who talketh with thee. And he said: I believe, Lord. And falling down, he adored Him. And Jesus said: For judgment am I come into this world, that they who see not may see, and they who see may become blind. And some of the Pharisees, that were with Him, heard, and they said to Him: Are we also blind? Jesus said to them: If you were blind, you should not have sin; but now you say: We see. Your sin remaineth.

against Jesus. If, on the contrary, the Jews denied the miracle, they must deny what Jesus had done, and therefore, neither in this case could they accuse Jesus of having broken the Sabbath. Add to this the scene of a blind beggar trying to teach them, the professed theologians of the Synagogue, and of his actually silencing them by his unanswerable arguments, and their subsequent course of action becomes intelligible.

They cast him out.—Most probably they excommunicated him.

Jesus heard that they had cast him out.—The punishment of excommunication was much dreaded by the Jews, insomuch that Jesus repeatedly mentions it among the other sufferings His disciples would have to undergo for His sake. He, therefore, seeks the man, to reward his bold confession by greater graces.

The Son of God.—These words were probably understood by the beggar as meaning "the Messiah;" his consequent adoration is not necessarily a divine worship.

For judgment am I come.—Not as if Jesus had come to condemn sinners; but His coming was to be the touchstone of the inner state of man. By His coming many who apparently see shall be proven blind; others, who seem ignorant, shall be proven to see.

If you were blind,—i. e., invincibly ignorant of My claims and My miracles, you would not be guilty of the sin of infidelity. Your wilful blindness to My doctrine will condemn you.

102. THE GOOD SHEPHERD.

John x. 1-21.

Early in October, 32 A. D. Amen, amen, I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep, to whom the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him; because they know not the voice of strangers.

This parable Jesus spoke to them. But they understood not what He was speaking to them. Jesus, there-

Amen, amen, I say to you.—The following discourse of Jesus is a continuation of the last verses of the preceding chapter. It contains three parts: 1. The parable of the sheep-fold, verses 1-5. 2. Its application: a. Jesus is the door, verses 7-9. b. Jesus is the Good Shepherd, verses 10-18. 3. The effect of the discourse on the audience, verses 19-21.

The sheep-fold—is a kind of yard enclosed by a wide stone wall crowned all around with sharp thorns. Sometimes it is constructed of wattled-work, twigs and branches of trees woven together. Ingress and egress is had by a door kept by a porter, who must not be confounded with the shepherd or shepherds whose sheep are kept in the fold. It must be noticed that in the Old Testament the shepherd is sometimes identified with the religious teachers of the people, sometimes with the Lord Himself (Conf. Jer. xxiii. 1-4; Ezech. xxxiv; Is. xl. 11; Ps. xxii.).

Entereth in by the door.—The parable explains itself in most details. The true shepherds are known to the porter, hence they are allowed to enter by the door; only strangers, who come to steal and rob, need to climb over the wall. The sheep know the voice of their shepherd, and are so tame and trained, that they follow him with the utmost docility. Either all the sheep, or the leading ones among them, have special names, which they obey. But the call of a stranger they do not follow.

fore, said to them again: Amen, amen, I say to you: I am the door of the sheep. All they who come are thieves and robbers, and the sheep hear them not. I am the door. If any one enter by Me, he shall be saved; and he shall go in and go out, and shall find pastures.

The thief cometh not, but to steal, and to kill, and to destroy. I am come that they may have life, and have it more

I am the door.—Jesus begins to apply the parable, first calling Himself the *door* of the fold, the fold representing the synagogue. Hence follow two inferences: 1. All the true *shepherds* enter by Me, by My authority; and all who are not divinely appointed are not the true shepherds, they are evil and robbers. The scribes and Pharisees were not divinely appointed teachers in Israel. Later on, the covetousness of these classes will be pointed out by Jesus; their hypocrisy is also blamed. Conf. Matt. vii. 15, xxiii. 13. 2. All the *sheep* enter by Me, and through Me they live securely and find abundant pastures.

The thief cometh not.—Next Jesus presents Himself as the Good Shepherd, who is known by four characteristics: 1. He procures life and abundant livelihood for the sheep, in opposition to the *thief*, who steals, and kills and destroys what he cannot steal (Scribes and Pharisees). 2. The Good Shepherd gives His life for His sheep, in opposition to the *hireling* (priests and rulers), who seeks his own safety when the wolf overleaps the wall and hedge of the fold with one tremendous bound, and lands in the midst of the frightened flock; for the hireling keeps the sheep not for their sake, but for his own. 3. The Good Shepherd knows His sheep, and they know Him (in opposition to the *stranger*), even as the Father and the Son know each other. The sheep among the Gentiles, too, who are not of the fold of the synagogue, will be brought to hear the voice of Jesus, so that only one fold and one shepherd will be the final result. 4. The fourth characteristic of the Good Shepherd is the love of the Father for Him, resulting from the practical love of the shepherd for the sheep. This sacrifice of His life is free on the part of the shepherd, though the Father commands it. For here there is no question of a strict command, such as Jesus could not disobey, even if He wished it; but it is rather a charge or a commission of love that Jesus speaks of. The command either regards the whole passage, and implies a *free* sacrifice of His life on the part of Jesus; or it refers merely to what is said last, and then it indicates a free decision to die or to live.

abundantly. I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth; and the wolf snatcheth and scattereth the sheep. And the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know Me; as the Father knoweth Me, and I know the Father; and I lay down My life for My sheep. And other sheep I have, that are not of this fold; them also I must bring; and they shall hear My voice; and there shall be made one fold and one shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No man taketh it away from Me, but I lay it down of Myself, and I have power to lay it down, and I have power to take it up again. This commandment I have received from My Father.

A dissension rose again among the Jews from these words. And many of them said: He hath a devil, and is mad; why hear you Him? Others said: These are not the words of one who hath a devil; can the devil open the eyes of the blind?

103. JESUS TEACHES HIS DISCIPLES TO PRAY.

Luke xi. 1-13; Matt. vi. 9-13, vii. 7-11.

Spring, 32 A. D. And it came to pass that, as he was

A dissension.—Now the effect of the words of Jesus is briefly stated. Some are embittered in their enmity; others are impressed by the miracle Jesus had worked on the blind man.

And it came to pass.—The place of the following incident cannot be determined with certainty. Tradition points to a spot on Mount Olivet, near the Church of the Ascension, toward Jerusalem. A church and a monastery now mark the place.

praying in a certain place, when he ceased, one of his disciples said to Him: Lord, teach us to pray, as John also taught his disciples. And he said to them: When you pray, say "Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. Amen.

Teach us to pray.—The Apostles believed in the divinity of Jesus, and had often seen Him absorbed in prayer. Hence their wish to learn from Him how to pray.

Our Father.—The Lord's prayer consists of an address and seven petitions; the first three petitions refer to the glory of God, the last four to our salvation.—The word "Father" expresses our relation to God in the supernatural order, which supernatural order consists in the fact of our adoption as children of God; it is calculated to inspire us with confidence. The addition "our" reminds us that we have many brethren in our supernatural state, for whom we must pray and interest ourselves. The address is concluded by the clause "who art in heaven;" hence heaven is our home, our Father residing there.

Hallowed be Thy name—is our first petition, in which we ask that God may be known, loved, and honored everywhere.

Thy kingdom come.—May Thy love reign in our hearts, may Thy Church flourish over the whole world, and Thy heavenly glory be advanced by all living on earth.

Thy will be done.—May the whole world completely surrender itself to the accomplishment of Thy will, even as the heavenly citizens seek nothing else. May it be done in us and by us.

Give us this day.—Sts. Chrysostom, Augustine, and other Fathers understand the Eucharistic bread; but we also pray for the daily graces needed to support us to do the will of God, and finally for the needed food of our bodies. With this petition begins the second part.

Forgive us our debts.—Even the most holy souls have good reason to beg for forgiveness of their transgressions, since no one can be free from venial sin without a special privilege of grace granted him by God. The forgiving nature turns this petition against itself.

And lead us not into temptation.—Let us not be overcome by temptation. Our life is a time of probation, and therefore it must bring

And he said to them: which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves; for a friend of mine is come off his journey to me, and I have nothing to set before him. And he from within shall answer and say: Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you: Ask, and it shall be given you; seek, and you shall find; knock, and it shall

temptation along with it. Temptation arises either from our disorderly inclinations and passions, or from the seduction of other men, or, finally, from the suggestions of the devil.

Deliver us from evil.—Several Fathers explain this as “deliver us from the evil one, the devil;” but delivery from the evil of eternal damnation, and especially from sin, the root of all evil, is also prayed for. In general, all evil, either of soul or body, is included in the word evil.

Amen,—or “verily,” is a sign of consent to all contained in the prayer, and of earnest desire of its fulfilment. The words added by the Protestants to the Lord's prayer are not genuine, and are omitted by themselves in their critical works.

Which of you shall have a friend.—This parable illustrates the efficacy of persevering prayer. The man comes at midnight, because his friend had come during the night, the customary time for travelling in the East. He asks for three loaves, one for his friend, one for himself, and one for abundance sake. The man within does not wish to listen, because the door is barred, the children are asleep in the same room with him. In the East it is customary for the whole family to sleep in the same room, each laying his mattress on the floor. Application: If a selfish and indolent man will grant a favor to his neighbor, because the latter is importune and almost impudent in his asking, how much more will your benevolent and almighty Father grant your humble but persevering prayer.

Ask, and it shall be given you.—Jesus here promises the certain and absolute hearing of our persevering prayer. The only condition necessary is that we pray for what is really good for us. As no father would give his child a stone instead of bread, or a snake instead of fish,

be opened to you. Or what man is there among you, of whom if his son ask for bread, will he reach him a stone? Or ask a fish, will he reach him a serpent for a fish? Or if he shall ask an egg, will he reach him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

104. JESUS AGAIN CONFOUNDS THE PHARISEES.

Luke xi. 14-26; Matt. xii. 22-38, 43-45.

October, 32 A. D. There was brought to Him one possessed with a devil, blind and dumb; and when He had cast out the devil, He healed him (the man), so that

or a scorpion instead of an egg, though in all these instances the gift might, on account of its external appearance, be taken by the child for the real object asked for, so will our heavenly Father not grant us a merely apparent good, instead of the real good we pray for. In all our prayers we ask for something which is, in our opinion, really good for us; if God foresees that it would prove a stone, or a snake, or a scorpion to us, He will grant us the bread, or fish, or egg instead, though they may seem undesirable to us at the time.

Scorpion—is a crab-like member of the *Articulata*, and very common in Palestine, where more than eight species are known. The most dangerous variety is the black rock-scorpion, as thick as a finger, and five or six inches long; others are yellow, brown, white, red, or striped and banded. Their poison, while very painful in its effects, may be neutralized by the application of ammonia and sweet oil, or may be withdrawn by suction. Occasionally it causes death. Jesus here probably referred to the white variety, whose body is said to resemble an egg.

There was brought to Him.—Compare no. 61 with regard to the exorcism and the objections of the Pharisees. Concerning the sign from heaven, see no. 80. I. This section contains three parts: 1. The miracle. 2. The defense of Jesus. 3. His threat against the Pharisees. II. The defense of Jesus is based on three arguments. 1. No kingdom is divided against itself. 2. Your children drive out the devil by the power of God. 3. A good effect has a good cause.

he both spoke and saw; and all the multitudes were amazed and said: Is not this the Son of David? But the Pharisees, hearing it, said: This man casteth not out devils but by Beelzebub, the prince of devils.

Then some of the Scribes and Pharisees, tempting, asked of Him a sign from heaven, saying: Master, we would see a sign from Thee. And Jesus, knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I, in the finger of God, cast out devils, doubtless the kingdom of God is come upon you. When a strong man, armed, keepeth his court, those things which he possesseth are in peace. But if a stronger than he come upon him, and overcome him, *and* bind the strong man, he will take away all his armor, wherein he trusted, and then he will rifle his house and distribute his spoils. He that is not with Me, is against Me, and he that gathereth not with Me, scattereth.

Your children.—The disciples of the Pharisees are meant. Whether they only pretended to exorcise, or really did so, does not invalidate the argument of Jesus; in any case, they professed to do so by the power of God. It is not probable that the exorcisms of the disciples of the Pharisees were successful, since the multitudes were so highly astonished at those of Jesus.

A stronger than he—is Jesus, who comes upon the strong man, namely Satan, and overcomes him and takes away his armor.

He that is not with Me.—Jesus here shows that a state of neutrality between His rule and that of Satan is impossible. Whosoever is not on the side of Jesus is against Him, on the side of His enemy, and vice versa (Conf. Mark ix. 39). The words are a warning to the Pharisees, who attempt to keep a position between Satan and Jesus.

Therefore I say to you: Every sin and blasphemy shall be forgiven men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come. Either make the tree good, and its fruit good; or make the tree evil, and its fruit evil; for by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. A good man, out of a good treasure, bringeth forth good things; and an evil man, out of an evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified; and by thy words thou shalt be condemned.

When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not find-

Every sin and blasphemy.—Compare no. 61 with regard to the forgiveness of all sins, and the unpardonable sin against the Holy Ghost. Jesus shows here the greatness of the sin of the Pharisees; they wilfully shut their eyes to the light of evidence, and their hearts to the voice of grace; they sin against the Holy Ghost.

Make the tree good—is a statement of the principle that from the effect we must infer the nature of its cause. But, conversely, a bad tree bringeth forth evil fruits. The words proceeding from the mouths of the Pharisees are very evil, their hearts being bad and infected with the sin against the Holy Ghost. Most severe shall be the judgment passed upon them, since even idle words are judged severely.

The unclean spirit.—Some interpreters attempt to distinguish between the unclean spirit spoken of in the gospels, and the evil spirit. But such a distinction seems hardly to be warranted by the gospel-history.

Places without water,—desert places; according to the belief of the Jews the desert was especially inhabited by the evil spirits. Jesus accommodates Himself to this belief.

ing, he saith: I will return into my house, whence I came. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man cometh worse than the first. So shall it be also to this wicked generation.

105. CONTINUATION.

Luke xi. 27-36; Matt. xii. 39-42, vi. 22-23.

October, 32 A. D. And it came to pass, as He spoke these things, that a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God, and keep it.

And when the people were gathered together, He began to say: This generation is a wicked and adulterous genera-

Findeth it swept and garnished.—The place is swept clean of divine grace and made pleasant to the eye of the devil; it is garnished.

So shall it be—to this wicked generation. The synagogue had been given to idolatry before the Babylonian captivity; through the captivity it was converted to God, but little by little the love and grace of God vanished from the nation as such, so that they rejected their expected Messias. The house or synagogue was now swept and garnished, and its last state became worse than the first.

A certain woman.—An old tradition identifies her with a servant of Martha. This section contains three parts: 1. It shows the true greatness of His mother. 2. It determines the sign to be given to the Pharisees, and condemns their unbelief. 3. It shows the reason of unbelief (not a lack of light, but the conditions are wanting).

Blessed are they who hear the word of God.—Jesus does not deny the blessedness of His Mother. He rather confirms it, stating its higher, spiritual reason, the obedient reception of the word of God on the part of Mary; without this, she would not be blessed among women.

tion; they ask a sign, and a sign shall not be given them, but the sign of Jonas, the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. As Jonas was a sign to the Ninivites, so shall the Son of Man also be to this generation. The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them; because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. The men of Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold, more than Jonas is here.

Wicked and adulterous generation—is said directly of the Pharisees who had asked for a sign, as we saw in the beginning of the preceding section. Adultery meant the unfaithfulness of the Jewish people to God, and their adhesion to false gods. The constant seeking for a sign showed the proneness of the nation to such a crime.

The sign of Jonas, the prophet.—The Pharisees asked a sign from heaven; the sign of Jonas was a sign from a whale's belly, and in type a sign from the heart of the earth; Jonas was three days in the belly of the whale (probably a white shark), Jesus rested three days, counting the parts as whole days according to Jewish custom, in the heart of the earth, His soul being in limbo, His body in the grave. Jonas came forth from the whale's belly to preach to the Ninivites; Jesus rose from the dead to have His Gospel preached to the Gentiles.

The queen of the south.—According to III. Kings x. 1, she was queen of Sheba, a province of Arabia Felix, southeast of Palestine. Josephus makes her queen of Ethiopia, and thinks that she was named after Saba, a city of Mera, an island in the Nile, whose queens were afterwards called Candace. The kings of Abyssinia count her among their ancestors.

From the ends of the earth—indicates a great distance.

Rise in judgment—alludes to the custom of witnesses rising up when giving their testimony against a criminal.

No man lighteth a candle, and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, the whole body also will be darksome. If, therefore, the light that is in thee be darkness, how great will the darkness itself be? Take heed, therefore, that the light which is in thee be not darkness. If, then, thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

106. THE HYPOCRISY OF THE PHARISEES.

Luke xi. 37-54.

October, 32 A. D. And as He was speaking, a certain Pharisee prayed Him to dine with him. And He

No man lighteth a candle.—Jesus had promised the Pharisees the sign of Jonas, as their light. Even man does not light a candle to place it under a bushel; much less will Jesus suffer this light to lack its proper conditions of illuminating all who wish to see it. The unbelief of the Pharisees finds no excuse in the lack of external light.

The light of thy body.—The eye is the light of the body, so far as it admits the external physical light, so that the simplicity of the eye is required in order that it may reflect the light and colors truthfully. In the same way, our understanding is the inward reflector of objective truth; if influenced by passion, it will not receive things truthfully. But if, besides, passion positively perverts the understanding, renders it dark, then how great will the darkness itself be! Jesus shows to the Pharisees that their unbelief is a result of their bad will; belief in Jesus implies too much self-sacrifice for them, and so their light is converted into darkness.

Prayed Him to dine with Him.—There is question of a simple invitation. The original text implies that the meal was the breakfast, which was formerly taken at sunrise, later at midday. This section contains four parts. 1. An introduction. 2. The reproaches against the *Pharisees*: externalism, avarice, ambition, bad social influence. 3. The reproaches

went in, and sat down to eat. And the Pharisee began to say, thinking within himself, why He was not washed before dinner. And the Lord said to him: Now you Pharisees do make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. Foolish men, did not He that made that which is without make also that which is within? But yet that which remaineth, give alms; and behold all things are clean unto you. But woe to you, Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave those undone. Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market place. Woe to you, because you are as sepulchres that appear not, and men that walk over them are not aware.

Then one of the lawyers answering, said to Him: Master,

against the lawyers: corruption of the law, perversion of prophecy, keeping others from the truth. 4. Effects of Jesus' words.

Sat down,—reclined to eat.

And the Lord said to him.—The context implies that the Pharisees had censured Jesus openly for eating with unwashed hands; not as if physical cleanliness had been in question, but they considered that legal cleanliness demanded such an ablution. Jesus rebukes them for four divers transgressions: 1. All their religious observances regard only externals; the heart is left defiled by sin. 2. They are over-exact in paying tithes, but do not give alms to the needy poor. 3. They seek the highest places (i. e., the places next to the reader) in the synagogue, and general public notoriety. 4. Like old sepulchres which appear not, they are full of moral rottenness within, and defile all that come in contact with them, even without the knowledge of the persons thus defiled.

But yet that which remaineth.—It is more exact to translate "give alms of what you have," i. e., according to your means, than "give alms of what remains to you."

Then one of the lawyers,—i. e., of the scribes who were entitled to teach the law. They correspond to our theologians. For dogmatic theology, apart from the law, was unknown to the Jews.

in saying these things, Thou reproachest us also. And He said: Woe to you, lawyers, also; because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. Woe to you who build the monuments of the prophets; and your fathers killed them. Truly, you bear witness that you consent to the doings of your fathers; for they indeed killed them, and you build their sepulchres. Therefore, also, the wisdom of God saith: I will send to them prophets and apostles, and some of them they will kill and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation from the blood of Abel unto the blood of Zacharias, who

Thou reproachest us also.—The lawyer implies that to reproach him in spite of his official position is a kind of sacrilege.

And He said.—Jesus rebukes the lawyers for their shortcomings in three points: 1. They impose unbearable burdens on others, which they themselves do not carry, i. e., they corrupt *the Law*. 2. They build the monuments and the tombs of the prophets; their fathers had killed the prophets physically, the lawyers destroy them exegetically, finishing the work of their fathers; they misinterpret *the Prophets*. 3. They do not only not understand the Law and the Prophets, but they keep the key of them and prevent others from understanding them.

Build the monuments of the prophets—is explained by some, "you honor the prophets externally, but are internally as guilty as your fathers, who killed them.

The wisdom of God saith—may allude to II. Paral. xxiv. 19, or to a former unrecorded saying of Jesus, or to a passage in an apocryphal book.

From the blood of Abel unto the blood of Zacharias—seems to have been used proverbially by the Jews to express all the prophets. Zacharias is the one whose death is narrated in II. Paral. xxiv. 20-22. The fact that his father is called Jojada, and not Barachias, does not oppose this view, since various explanations are offered, some as early as the time of St. Jerome. Chronologically this Zacharias was not the latest Old Testament martyr, Urias having suffered death after him. But the books of the Paralipomenon, in which the death of Zacharias is recorded, hold the last place in the Hebrew Scriptures.

was slain between the altar and the Temple. Yea I say to you, it shall be required of this generation. Woe to you, lawyers, for you have taken away the key of knowledge; you yourselves have not entered in, and those that were entering in you have hindered.

And as He was saying these things to them, the Pharisees and the lawyers began vehemently to urge Him, and to oppress His mouth about many things, lying in wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

107. VARIOUS INSTRUCTIONS.

A. BEWARE OF HYPOCRISY.

Luke xii. 1-12; Matt. x. 26-33.

Autumn, 32 A. D. And when great multitudes stood about Him, so that they trod one upon another, He began to say to His disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, nor hidden that shall

The key of knowledge.—According to some writers, the doctors of the law received a key when they were appointed, and this they wore afterwards as a badge of their office. They thus professed emblematically to open the true meaning of the law and the prophets.

The Pharisees began to urge Him vehemently.—The effects of the words of Jesus were 1. An intense enmity of the Pharisees. 2. Their catechizing Jesus on a variety of subjects to implicate Him in His answers.

Beware of the leaven of the Pharisees.—Compare no. 81. Whether this instruction was pronounced in Judea or in Perea cannot be determined with certainty. It was addressed to the Apostles, but in the presence of a great multitude; in its tone warning predominates. The development of thought is as follows: Beware of hypocrisy, for in the end all will be made manifest; nay more, you yourselves will be witnesses and sharers in this manifestation. Be not afraid of men in your work of manifestation, for you are in the keeping of your Father. Besides, the confession of My name will result in glory, and the rejection of My name,

not be known. That which I tell you in the dark, speak you in the light; and that which you hear in the ear, preach ye upon the housetops. And I say to you, My friends: Be not afraid of them that kill the body, and cannot kill the soul. But I will show you whom ye shall fear: fear ye Him who, after He hath killed, hath power to cast into hell both soul and body. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings? and not one of them is forgotten before God. And not one of them shall fall to the ground without your Father.

especially if it happens against the light of the Holy Ghost, will lead to ignominy. Meanwhile the Holy Spirit will assist you in the hour of need.

That which I tell you in the dark—may refer either to the private instructions which the Apostles received, or to their first limited mission to the children of Israel; it alludes also to the inspiration of the Holy Ghost which the Apostles were to receive after the ascension of Jesus into heaven. But this latter instruction may be intended by the words "that which you hear in the ear." Others apply these words to special manners of the school.

Upon the Housetops.—This may allude to the custom that the ministers of the synagogue on the Sabbath-eve sounded the trumpet six times on the roof of a high house. The first sound meant that they should come in from their work in the fields; the second, that they should cease from it in the city; the third, that they should light the Sabbath candle, etc. Among the Turks even now a crier proclaims the times of public worship from the housetops. In general, the housetop is in the east the usual place for the promulgation of any news, public or private. The people on the neighboring housetops and in the streets compose the audience.

Cannot kill the soul.—The word denoting "soul" in this passage means sometimes "life," and is at times contrasted with "spirit." But here it is contrasted with "body" in such a manner, that both soul and body, taken together, form the whole man. Hence it expresses what we denote by "soul."

Sparrows—are even now sold in the markets in the Eastern cities. Considering their countless numbers, bunches of five or more might well be sold for two farthings. They are not relished as food, and the capture of them is commonly left to children.

But the very hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. And I say to you: Whosoever shall confess Me before men, I will also confess him before My Father, who is in heaven. But whosoever shall deny Me before men, I will also deny him before the angels of God *and* My Father, who is in heaven. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. And when they shall bring you into the synagogues, and to the magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say. For the Holy Ghost shall teach you in the same hour what you ought to say.

B. BEWARE OF COVETOUSNESS.

Luke xii. 13-21.

Autumn, 32 A. D. And one of the multitude said to Him: Master, speak to my brother, that he divide the

Confess Me before men,—either orally or by acts and sufferings. Hence the martyrs, i. e., those heroic men who patiently suffer death or a mortal wound for the sake of Jesus or His doctrine, will be acknowledged as His own by Jesus Himself, before the angels of God and before the Father who is in heaven. It is, therefore, but right that the Church should admit a baptism of blood, besides the baptism of water and of desire. Whether the baptism of blood requires perfect charity, or whether it is efficacious even when begun with imperfect charity, has not yet been definitely settled by the Church.

Blaspheme against the Holy Ghost.—Conf. nos. 61, 104.

Bring you into the synagogues.—Now, for the first time, the Apostles were made aware that they should have to suffer from their own people, nay more, from the spiritual rulers of their people. Such a prediction must have impressed them deeply, and opened their eyes to their true relation towards the Pharisees.

Master, speak to my brother.—His address to Jesus shows that he confided in Him, as an upright and just man; but with heart bent upon

inheritance with me. But He said to him: Man, who hath made Me a judge or divider over you? And He said to them: Take heed and beware of all covetousness: for a man's life does not consist in the abundance of things which he possesseth. And He spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have not where to lay up together my fruits? And he said: This will I do: I will pull down my barns, and I will build greater; and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast

earthly matters, he did not perceive that Jesus discoursed of heavenly things. The man was probably wronged and asked for what justly belonged to him.

Judge or divider.—Conf. Exod. ii. 14, where Moses is rebuked in almost similar language for attempting to meddle in others' affairs. "Judge" seems to mean "referee" or "arbitrator;" "divider" denotes the divider of inheritances, something akin to executor. According to the civil law of the Jews, the eldest brother received a double portion of the inheritance, being obliged to support his mother and unmarried sisters. The younger members were sometimes paid in money.

A man's life doth not consist in the abundance of things.—Jesus perceived that covetousness prompted the petition of the man. Hence he takes occasion from this incident to warn against that vice; two peculiarities of riches are chosen to show the folly of covetousness: 1. They cannot prolong our life. 2. They cannot render our life a happy one. The principle that a man must be esteemed according to what he is, and not according to his possession, is also implied.

A certain rich man.—Probably a well-to-do Perea farmer; the riches in this case are gotten honestly. If any one had spoken to the farmer about them, he would have probably ascribed all to the goodness of God. But in his heart he was of a quite different disposition. God has no part in his calculations. The sides of the subterranean pits, in which the grain was kept in the east, must be torn down in order that the pits may be extended. The grain must be safely deposited, and then a life of ease and sensuality will follow. Many a capitalist would reason in like manner.

much goods laid up for many years; take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee, and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

C. BEWARE OF WORLDLY CARE.

Luke xii. 22-34; Matt. vi. 25-34, 19-21.

Autumn, 32 A. D. And He said to His disciples: Therefore I say to you: Be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. The life is more than the food, and the body is more than the raiment. Consider the ravens, for they do not sow, nor do they reap; neither have they store-house, nor barn, and yet your heavenly Father feedeth them. How much are you more valuable than they. And which of you by thinking can add to His stature one cubit? If then

God said to him :—1. "Thou fool," in contrast to the worldly wisdom displayed in his calculations. 2. "This night," in contrast to the "many years" of life he had promised himself. 3. "Do they require thy soul of thee," in contrast to the rest and good cheer expected by that soul. 4. "Whose shall those things be, which thou hast provided," in contrast to the security of the goods laid up for many years.

So is he that layeth up treasure for himself—shows the folly of desiring and possessing riches for their own sake, and not with a view of the end for which we were created. They cannot prolong life, they cannot render life happy by themselves, and the happiness which is usually procured by them leads to eternal death.

Therefore I say to you.—Jesus continues His instruction; having shown the worthlessness of riches in themselves, He goes a step further, showing that, even if sought for an ulterior end, it must be kept in mind that they are only means, food for the life and raiment for the body. Anxiety is required neither to procure food, since God supplies the ravens with it, nor to prolong life, since no one can lengthen his life-time by one cubit.

Stature.—The word in the original text means *age* or *stature*. Age seems

you are not able to do even the least thing, why are you solicitous for the rest?

And for the raiment, why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; and yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these. Now, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, how much more you, O ye of little faith. Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? and be not lifted up on high. For all these things do the nations of the world seek after. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all things shall be added unto you. Be not, therefore, solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess and give alms.

preferable, since to add a cubit to one's stature would be a most wonderful thing. But a cubit added to our pilgrimage on earth is something indifferent.

The lilies of the field,—i. e., the wild lilies, growing without human care. Some think that wild flowers, in general, are meant; others maintain that the magnificent Hulch lily is specially referred to. Here Jesus shows that the heavenly Father bestows in profusion and without human care even what men would consider superfluous vanities.

Little flock.—Little in contrast with the thousands of Gentiles, but still the flock of the Good Shepherd, on which the kingdom of heaven is bestowed.

Sell what you possess—in a manner answers the question proposed by the rich man in the preceding number: What shall I do? Socialism would make laws to take away wealth; Jesus inculcates that love which freely bestows them. He has many generous sons, who follow His word to the letter, binding themselves by the vows of perpetual poverty.

Lay not up for yourselves treasures on earth, where the rust and the moth consume, and where thieves dig through, and steal. Make to yourselves bags which grow not old, a treasure in heaven which faileth not, where the thief approacheth not, where neither the rust nor the moth doth consume. For where your treasure is, there will your heart be also.

D. EXHORTATION TO WATCHFULNESS.

Luke xii. 35-48; Matt. xxiv. 42-51.

Autumn, 32 A. D. Let your loins be girded, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they

Moth.—In the East treasures of clothing were laid up, which might be consumed by the moths. The word rendered "rust" means rather consumption, and refers to the wear and tear of time.

Dig through—refers to the Eastern houses of mud and of unbaked brick, which are easily broken through.

Your treasure,—i. e., what in your estimation is most valuable to you. Your heart will follow the appreciation of your understanding. It may also refer to the fact that men feel most interested in that for which they have worked most; if the result of their labors is stored in heaven, their heart too will be in heaven.

Let your loins be girded—refers to the long garments of the Orientals, which prevented men from walking about unless they were girded. This section may be divided into the following parts: **a.** Reward of the watchful *servant*. **b.** Of the faithful *steward*. **c.** *Punishment* of the unfaithful *steward*. **d.** Of the unfaithful *servant*.

And lamps burning,—i. e., in readiness for your master's return during the night. The first figure points to the activity, the second to the watchfulness required at the coming of the master.

Return from the wedding.—The wedding feast itself is kept in the back-ground, only the return of the Lord is insisted on. The wedding-feasts of the Jews were celebrated at night, so that the time of the master's arrival was uncertain. The figure of the bridegroom is brought out later.

may open to Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching; amen I say to you, that He will gird Himself, and make them sit to meat, and passing will minister to them. And if He shall come in the second watch, or if He shall come in the third watch, and find them so, blessed are those servants.

But this know ye, that if a master of a family did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open. Be you also ready; for at what hour you think not, the Son of Man will come.

And Peter said to Him: Lord, dost Thou speak this parable to us, or likewise to all? And the Lord said: Who (thinkest thou) is the faithful and wise steward whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant

Second watch, Third watch,—from 9 P. M. to 3 A. M. The first and fourth watch are not mentioned, since then the servant would be watchful anyhow. In childhood much preparation for death is not needed; in old age, the fourth watch of life, we have death before our eyes constantly. In youth and manhood, during the second and third watch of life, it is that we need all possible watchfulness. The blessedness of the servant consists in the Master's performance of all servile duties. Jesus Himself is the Master who has gone to His heavenly wedding feast; but here an account is required of every one. It is at the heavenly banquet, that the Master Himself will minister to His faithful servants.

Peter said.—The reward promised by Jesus was so great, that Peter seems to have thought it limited to the Apostles only. Jesus continues His discourse, but in doing so He answers Peter's question indirectly. In the answer, allusion is made to Peter's future position in the Church, as steward and master of the other servants; it is, however, not for Peter's private good, but to distribute their measure of wheat, their spiritual food, to others, that he is appointed steward. A faithful steward will have a special reward given him, while the unfaithful steward, who abuses his position for his own end and purposes, will meet with a specially severe punishment.

whom, when his lord shall come, he shall find so doing. Verily I say to you, he will set him over all he possesseth. But if that evil servant shall say in his heart: My lord is long a-coming, and shall begin to strike his fellow-servants and maid-servants, and shall eat and drink with drunkards and be drunk, the lord of that servant will come in a day that he expecteth not, and at an hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. There shall be weeping and gnashing of teeth.

And that servant who knew the will of his lord, and hath not prepared, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more.

E. ANTAGONISM DEVELOPED BY THE KINGDOM OF GOD.

Luke xii. 49-53; Matt. x. 34-36.

Autumn, 32 A. D. I am come to send fire on the

Separate him—alludes probably to an ancient punishment, in use among the Chaldeans and Persians, and, at times, among the Hebrews also. It consisted in having the left hand and right foot, or the right hand and left foot, or both hands and feet cut off. This was done either by the sword or by saws. Here it expresses the extremely cruel punishment which will surely befall the unfaithful steward. The separation may be understood of the sundering of the conscience against the conduct, so that the former always scourges the latter.

The servant who knew.—The last part of this section lays down the general principle, that the punishment will be in proportion to the guilt, i. e., in proportion to the abuse of God's graces bestowed on the servant.

Fire.—Some interpreters explain fire as the gifts of the Holy Ghost, especially charity and zeal; others think that it signifies the word of

earth. And what will I but that it be kindled? And I have a baptism, wherewith I am to be baptized; and how am I straitened until it be accomplished. Think ye, that I am come to give peace on earth? I tell you no, but separation. For there shall be from henceforth five in one house divided; three against two, and two against three shall be divided; the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household.

108. JESUS EXHORTS THE MULTITUDES TO PENANCE.

A. PARABLE OF THE CREDITOR AND DEBTOR.

Luke xii. 54-59.

Novemb., 32 A. D. And He said also to the multitudes: when you see a cloud rising out of the west, presently you

God; others, again, think it is the separation, which is afterwards spoken of. The words which follow in the text are translated by some: "What will I? since it is already kindled," indicating incipient internal struggle.

And I have a baptism—signifies most probably the Passion and Death of Jesus, which must come before the fire can be kindled. The figure refers either to the burial of Jesus, or to the intensity of His sufferings, the waters of which are to inundate His soul.

How am I straitened?—expresses on the one hand the eager desire of Jesus to undergo this baptism, on the other it indicates the reluctance of the soul to bear it.

Give peace on earth.—The peace of Jesus is an absolute peace of man with God and with his own conscience, and a conditional peace with his neighbor; if others do not interfere with our peace with God and our conscience, the Law of Jesus bids us live in peace with them; but the moment such an interference takes place, the doctrine of Jesus separates us from father and mother. This is an effect of the fire Jesus came to bring.

A cloud rising out of the west.—Conf. III. Kings xviii. 44, and the 22

say: A shower is coming; and so it happeneth.—And when *ye see* the south wind blow, you say: There will be heat; and it cometh to pass. You hypocrites, you know how to discern the face of the heavens and of the earth; but how is it that you do not discern this time? And why even of yourselves do you not judge that which is just? And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavor to be delivered from him, lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. I say to thee, thou shalt not go out thence, until thou payest the very last mite.

B. NECESSITY OF PENANCE.

Luke xiii. 1-5.

Novemb., 32 A. D. And there were present at that very time some that told Him of the Galileans, whose blood

accounts of travellers in the East. A small cloud, like a man's hand, is often the forerunner of violent winds and rain. The west wind, blowing from the sea, usually brings rain in Judea. Compare no. 80, where Jesus upbraids the Pharisees and Sadducees for not knowing the signs of the times; here he addresses the common multitudes. The antagonism predicted in the last section of the preceding number is occasioned by the people's neglect to recognize the signs of the times.

When thou goest with thy adversary.—The adversary is the Roman government according to some, the law of God according to others; the prince is God; Jesus is the judge; the exactor corresponds to our sheriff. The parable warns us to fulfil the law of God, while in this life, or at least to repent of our transgressions, that, on arriving before God, we may not be placed by him under sentence of condemnation. Others prefer to apply the parable to the national safety of the Jews; they must seek to deliver themselves from the Romans by securing the approving judgment of God.

At that very time.—The precise period of the events here related cannot be determined. We may suppose that Jesus was in Perea when the murder of the Galileans was told him.

Pilate had mingled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? I say to you, No; but unless you do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwell in Jerusalem? I tell you, No; but unless you do penance, you shall all likewise perish.

Told him of the Galileans.—Josephus does not mention this fact, probably because among the many cruelties of Pilate it was only as a drop of water in the sea. It must have occurred on one of the feasts in Jerusalem, on which riots were frequent. This incident may have been the immediate cause of the enmity between Pilate and Herod, spoken of in the history of the Passion of Jesus. The death of the Galileans under these circumstances seemed specially terrible to the narrators, hence they took the Galileans for very great sinners; the incident was told Jesus in connection with His warning of the divine judgments, which sinners bring on themselves by their transgressions.

Sinners above all the men of Galilee.—Jesus first corrects the erroneous idea of the bystanders concerning the sinfulness of the Galileans, without denying that they were sinners. Then he adds a warning to provide for personal safety through proper penance.

You shall all likewise perish—was literally fulfilled about forty years later, on the taking of Jerusalem by the Romans, when thousands of Jews perished in the temple and around the altars; the nation itself then ceased to exist.

Those eighteen upon whom the tower fell in Siloe—is an incident concerning which we have no further information. The village of Siloam (Silwam) lies on the site of the ancient suburb, where the Tyropoean valley opens into the valley of Kedron. The tower may have formed a part of the city wall, near the fountain of Siloe, or it stood in that district. Whether the eighteen mentioned in the Gospel were actual debtors imprisoned in the tower, or were accidentally killed by the fall of the tower, is now impossible to determine with certainty.

C. THE BARREN FIG-TREE.

Luke xiii. 6-9.

November, 32 A. D. He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the tiller of the vineyard: Behold, these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore; why doth it take up the ground? And he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it; and if happily it bear fruit; but if not, then after that thou shalt cut it down.

109. CURE OF THE WOMAN WHO HAD A SPIRIT OF
INFIRMITY.

Luke xiii. 10-17.

November, 32 A. D. And He was teaching in their

Fig-tree.—The fig-tree is very difficult of cultivation and exhausts the soil. To make it produce fruit, frequent ploughing and digging about its roots is required. In the parable the fig-tree in the vineyard of the Lord represents the people of Israel; the owner is God the Father, the tiller is Jesus. The planted tree usually yielded fruit after three years; God allows Israel the full time for trial, Jesus Himself caring for the chosen people by His preaching and miracles. Then the time of its destruction draws nigh, but the tiller, Jesus, intercedes for the Jews on His cross: "Father, forgive them, for they know not what they do." A new time of grace is granted, the period of the Apostolic ministry. But this, too, proving fruitless, the judgment of God finally destroys the tree to its roots. Another interpretation represents the fig-tree as the individual soul; the vineyard is the Church, the owner is Christ, the tiller is the Holy Ghost or His living instruments, the ministers of grace. This explanation seems preferable to some, as better agreeing with the whole previous discourse, in which individual penance is recommended (Conf. Is. v. 1-7).

synagogue on the Sabbaths. And behold, there was a woman who had a spirit of infirmity eighteen years; and she was bent down, and could not look upwards at all. And when Jesus saw her, He called her to Him, and said to her: Woman, thou art delivered from thy infirmity. And He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue, being angry that Jesus had healed on the Sabbath, answering, said to the multitude: There are six days wherein you ought to work; in them therefore come, and be healed, and not on the Sabbath-day. And the Lord answering him, said: Ye hypocrites, doth not every

Teaching in their synagogue on the Sabbath.--We have no record of Jesus teaching in a synagogue since His discourse on the Eucharistic bread. From this some interpreters have inferred, that the synagogue had been closed to Jesus after that event, a conclusion which cannot be supported as certain. The main emphasis in the following miracle must be placed on the fact that it happened on the *Sabbath-day*.

A spirit of infirmity.—The words of Jesus after the miracle show, that there is no question of a case of mere illness; it was Satan who possessed the woman and rendered her unhappy and miserable

Called her to Him.—This miracle is peculiar in that there is no evidence of any act of faith required on the part of the woman. But Jesus, knowing the secrets of hearts, saw that the faith of the woman needed no external help to awaken it.

Laid His hands upon her.—We may believe that the words of Jesus, had freed the woman from the evil one, while the imposition of hands gave her strength to stand erect.

The ruler of the synagogue.—(Conf. no. 34.) This official had in his power the appointing of the readers and of the speakers in the synagogue. He may have allowed Jesus to teach, merely with the hostile intention to hear Him say something against the law; but it is possible, that benevolence, aided by curiosity, prompted his way of acting. In his anger he addressed the multitude, as if they were to blame; a direct attack on Jesus, he feared, might bring the reproach of Jesus on him.

Ye hypocrites.—Jesus addresses His reply to all His enemies present, whose disposition towards Himself He well knew. In His argument He

one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when He said these things, all His adversaries were ashamed, and all the people rejoiced for all the things that were gloriously done by Him.

110. JESUS AT JERUSALEM DURING THE FEAST OF
DEDICATION.

John x. 22-39; Luke xiii. 22.

December (19), 32 A. D. And He went through the cities and towns, teaching and making His journey to Jerusalem. And it was the feast of the Dedication at Jerusalem;

contrasts: 1. An ox or an ass with a daughter of Abraham; 2. The binding for one day with the binding for eighteen years; 3. The deprivation of water with the sufferings inflicted by an indwelling devil; 4. The free binding by the master himself, with the binding by Satan, suffered unwillingly by the poor woman; 5. The permission to free the ox on the Sabbath, with the injunction not to heal the daughter of Abraham.

All His adversaries were ashamed—shows that there was a number of them present. The joy of the people points to Perea as the place of this miracle; for though such a passing wave of popularity was not impossible in Judea, still it is on the whole more likely that the simple-hearted inhabitants of Perea should have rejoiced at the triumph of Jesus. The parables of the mustard-seed and the leaven (no. 63, D. E.) were repeated here, to show that in spite of all opposition the kingdom of Jesus would triumph in the end.

And it was the feast of Dedication.—In three clauses St. John describes the outward circumstances of the following scene: 1. It was the feast of Dedication. 2. It was winter. 3. Jesus walked in Solomon's porch. The feast of Dedication was kept on the 25th day of the month of Kisleu, which, according to the calculation of some interpreters, fell in that year on December 19th. It was instituted by Judas Maccabeus, 164 B. C., in commemoration of his victory gained at Bethsura over Antiochus, after the sanctuary had been desolate for three years, an altar of idol-worship being erected over the altar of burnt-offerings. The festivity was not,

and it was winter. And Jesus walked in the Temple, in Solomon's Porch. The Jews, therefore, came round about Him, and said to Him: How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly. Jesus answered them: I speak to you and you believe

however, confined to Jerusalem, but every one celebrated it in his own city for eight successive days (Conf. I. Mach. iv. 59). Another name of this festival was the feast of lights, alluding to the lights that were lit during it in all the houses, to commemorate the new fire lit in the Temple (Conf. II. Mach. x. 2 ff.). By reason of the palm-branches, the ivy-wreaths, etc., carried about on it, the feast was also named "the feast of tabernacles in the month of Kisleu" (Conf. II. Mach. i. 9-18).

Solomon's Porch.—(Conf. no. 4.) Porch means what we call a colonnade or veranda. The porch of Solomon was situated on the eastern side of the Court of Gentiles; not as if the whole structure had been a remnant of the first temple of Solomon, but its foundation walls had been built by that king. Most of the stones used in this pile are from seventeen to nineteen feet in length, by from three to four feet in height; one block at the corner is seven and a half feet thick. The porch itself consisted of three rows of columns, and was thus divided into two parts, forming a double colonnade, each thirty cubits in width and fifty cubits in height. Its length was that of the Court of the Gentiles (about 1600 feet); we must distinguish it well from the porch on the southern side of the court, or the Royal Porch, with which some writers confound it.

The Jews—means, again, the leaders of the people, the principal Pharisees, scribes, and priests. They probably seized this opportunity, when Jesus was not surrounded by the multitude. Their question "art Thou the Messiah?" was a most insidious one. For the Messiah was looked upon by both Jews and Romans as an earthly prince; hence, if Jesus openly claimed the Messiasship, the Jews could accuse Him before the Romans as a seducer. That He was the Messiah, Jesus had asserted sufficiently, as we see from John v. 19 f., viii. 24 ff., 36, 56-58. These words, supported by the numerous miracles of Jesus, were sufficient to lead to a belief in Him; those who believed in Him, like the Apostles, the Samaritan woman, the blind man cured, etc., received plain manifestations of His Messiasship.

Jesus answered.—The answer of Jesus contains three points:

1. The statement that the Jews believe neither the words nor the works

not; the works that I do in the name of My Father, they give testimony of Me; but you do not believe, because you are not of My sheep. My sheep hear My voice; and I know them, and they follow Me; and I give them life everlasting; and they shall not perish forever, and no man shall snatch them out of My hand. That which My Father hath given Me, is greater than all; and no one can snatch *them* out of the hand of My Father. I and the

of Jesus. Hence an evident answer in their case would be useless, and only give them an occasion to accuse Jesus before Pilate.

2. The reason of their unbelief. They are not of the sheep of Jesus; this statement is proved by a description of His sheep:

a. "My sheep hear My voice, and I know them.

b. And they follow Me, and I give them life everlasting.

c. And they shall not perish forever, and no man shall snatch them out of My hand."

This description must be connected with the parable of the Good Shepherd, proposed by Jesus in the hearing of many of His present audience, about two months before this occasion. The Jews must have often discussed the doctrine of that parable among themselves, since they were represented in it as the thieves and the hirelings, who either had not entered the sheep-fold by the right gate, i. e., by divine appointment; or, if they had entered by the right gate, they did not do their duty by their sheep, seeking only their private advantage (Conf. no. 102). The description is given in rhythmic parallelism, as appears from the words. It proceeds from the hearkening to the voice of Jesus on the part of His sheep to their highest blessedness obtained through the care of their Good Shepherd.

3. Jesus proves His last words, and implicitly answers the question of the Jews. The more probable original reading is: My Father, who hath given Me (the sheep), is greater than all, and no one can snatch them out of the hand of My Father. (But) I and the Father are one. (Therefore no one can snatch them out of My hand). If we keep the common translation, the argument of Jesus proceeds thus: That which My Father hath given Me is greater than all (i. e., My omnipotent Divine nature); and no one can snatch them (the sheep) out of the hand of My Father (by reason of His omnipotent Divine nature. Hence no one can snatch them out of My hand. Moreover) I and the Father are one.

Father are one. The Jews then took up stones to stone Him. Jesus answered them: Many good works have I shown to you from My Father; for which of those works do you stone Me? The Jews answered Him: For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God? Jesus answered them: Is it not written in your law: I said, you are Gods? If He called them Gods, to whom the word of God was spoken, and the Scripture cannot be made void, do you say of Him whom the Father hath sanctified and sent into the world: Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father. They sought, therefore, to take Him; and He escaped out of their hands.

I and the Father are one.—The plural form of the verb and the enumeration, show a plurality of persons: while the “one” denotes unity of nature. For since Jesus speaks here of that unity which is the source of omnipotence, it cannot be a mere union of friendship or of love which He asserts to exist between the Father and Himself; it must be unity of nature. The Jews understood Jesus in this way, as their action and words prove.

I said you are Gods.—(Conf. Ps. lxxxi. 6). In this passage the judges of the nation are called Gods, since they, with regard to men, fill the place of God. But the words of Holy Scripture cannot be called blasphemous. Hence you must not call Me a blasphemer if I call Myself the Son of God, since the Father has sanctified Me by a communication of His own nature and sent Me by His eternal generation. Or if we prefer to make Jesus speak these words as man, then by this sanctification may be understood the hypostatic union, while His being sent into the world may signify His incarnation. Jesus does not deny the charge the Jews brought against Him, of making Himself God. He rather corrects them, asserting that He makes Himself the Son of God; but the whole discourse proceeds in such a manner as to quiet their excited hearts.

Believe My works—shows that Jesus performed His works in confirmation of His divine mission and doctrine; His miracles are, therefore, a divine testimony of the truth of His doctrine. The escape of Jesus was probably miraculous.

CHAPTER VII.

FROM THE LAST FEAST OF DEDICATION TO THE LAST JOURNEY TO JERUSALEM.

111. JESUS PREACHES BEYOND THE JORDAN.

John x. 40-42; Luke xiii. 23-30.

January, 33 A. D. And He went away again beyond the Jordan, into that place where John was baptizing first; and there He abode; and many resorted to Him, and they said: John indeed did no sign. But all things whatsoever John said of this man were true. And many believed in Him.

And a certain man said to Him: Lord, are they few that are saved? But He said to them: Strive to enter by the narrow gate; for many, I say to you, shall seek to

Where John was baptizing first.—(Conf. no. 17). The place was Bethania, across the Jordan, about eight hours distant from Jerusalem. Jesus knew that the hearts of many in that place had been prepared for the gospel by the preaching of John the Baptist.

And they said,—giving the motives of their faith: 1. We believed John, though he did no sign; but Jesus does many signs. Hence, etc. 2. We believed John. But all things whatsoever John said of this man are true. Hence we believe Him too.

Are they few that are saved?—This number, as well as several of the succeeding numbers, are placed by some interpreters in the time when Jesus journeyed to resuscitate Lazarus. Others maintain, that they precede the feast of Dedication (no. 110); it is impossible to say anything with certainty on this point.

Strive to enter by the narrow gate.—Instead of answering this question directly, Jesus proceeds to exhort all the bystanders to spiritual earnestness. In His answer, Jesus alludes to a nuptial feast, celebrated

enter, and shall not be able. But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us; and He answering, shall say to you: I know you not, whence you are. Then you shall begin to say: We have eaten and drunk in Thy presence, and Thou has taught in our streets. And He shall say to you: I know you not whence you are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all

by night. The house is brightly illumined, but outside prevails "outer darkness." The admission is by a narrow wicket gate, at which a porter stands and prevents the unbidden guests from entering. After the arrival of all the invited guests, the door is shut, and not opened on any account. The narrow gate is not to be passed at the hour of death alone, but must be passed all our life; or, more accurately, all through life we must behave in such a manner as to be found worthy by the porter to be reckoned among the family of Jesus, so that we may obtain access to the marriage feast.

I know you not—alludes to the parable of the sheep-fold; Jesus knows His own, i. e., those who hear His voice; hence His words are equivalent to "you hear not My voice." Those who do not hear the voice of Jesus are workers of iniquity, as the text shows.

We have eaten in Thy presence—may refer to holy Communion which these persons received unworthily, or, if worthily, have not kept its grace. Directly it refers to the Jews then present, and to all in external communion with Jesus. Jesus in person preached in the towns of Palestine, and through His ministers He preaches in the whole known world. But not even such external graces, if not properly used, will avail to admit us to the kingdom of heaven.

When you shall see Abraham—refers especially to the Jews, who will feel it doubly painful to have abused all their special graces, and to see Gentiles fill the places which they were destined to fill. The Gentiles, who were last called, will enter the kingdom of Jesus first. But the same principle applies also to individual cases. Many a person, first as to the many graces and opportunities granted him by God, will yield his place to a sinner, who seemed to be last in God's favor, but who has co-operated with divine grace.

the prophets in the kingdom of God, and you yourselves thrust out. And there shall come from the east and the west and the north and the south, and shall sit down in the kingdom of God. And behold, they are last who shall be first, and they are first who shall be last.

112. THE PHARISEES ATTEMPT TO FRIGHTEN JESUS.

Luke xiii. 31-35.

January, 33 A. D. The same day there came some of the Pharisees, saying to Him: Depart and get Thee hence; for Herod hath a mind to kill Thee. And He said to them: Go, and tell that fox: Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am con-

Some of the Pharisees.—1. Some interpreters think that Herod made use of these men as his agents, since they would be least suspected of being in his service, on account of the constant enmity existing between himself and the Pharisees. In this case, Herod feared either the severe preacher of penance, or the suspicion of the Romans, excited by the constant gathering of great multitudes in his territories. 2. Others think that the Pharisees, of their own accord, made use of the threats of Herod, which they had heard accidentally, in order to bring Jesus back into Judea out of the territory of Herod, so that they might put Him to death, as they intended to do. John the Baptist had probably been captured by Herod in the same region.

Tell that fox.—The fox was a symbol of cunning and cowardice. This expressed the character of Herod exactly, for his whole history was full of intrigue and cunning. Jesus did not usually employ opprobrious epithets when private persons were concerned; but in this case He showed the people, the Pharisees and Herod himself, that He understood the whole design.

I do cures to-day,—and to-morrow, and the third day I am consummated. Explanations: 1. The day must be taken literally; the saying indicates that Jesus will leave Perea on the third day. 2. The day denotes a period; to-day denotes the present work, to-morrow the future labors, the third day His sufferings at Jerusalem. 3. The expression is proverbial, and means, that Jesus will stay in the dominion of Herod till His work is fully ended.

summed. Nevertheless, I must walk to-day, and to-morrow, and the day following; because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children, as the bird doth her brood under her wings, and thou wouldst not. Behold, your house shall be left to you desolate. And I say to you, that you shall not see Me, till the time come, when you shall say: Blessed is He that cometh in the name of the Lord.

113. JESUS TEACHES IN THE HOUSE OF A PRINCE OF THE PHARISEES.

A. HE HEALS A MAN WHO HAD THE DROPSY.

Luke xiv. 1-6.

January, 33 A. D. And it came to pass when Jesus went into the house of a certain prince of the Pharisees, on the Sabbath-day, to eat bread, they were watching

Because it cannot be—expresses the real cause why Jesus will leave the dominion of Herod; not because He fears death at his hands, but because He must die in Jerusalem to fulfil all the types,—the prophets who had died there before Him.

Jerusalem, Jerusalem.—This lamentation is afterwards repeated, as we shall see in the later chapters of St. Matthew. The gospel of St. Luke does not, up to this time, relate anything done by Jesus in Jerusalem; but the present passage evidently implies, that Jesus has been repeatedly in Jerusalem.

You shall not see Me.—1. You shall not see Me in my true character till my second coming, when you shall receive Me as the Messiah. 2. You shall not see Me until My triumphant entry on Palm Sunday.

Prince of the Pharisees.—It is not certain that the Pharisee referred to was a member of the Sanhedrim; but he certainly belonged to the influential and rich ones of his party.

To eat bread on the Sabbath-day.—The phrase "to eat bread" often means to partake of a feast. The Sabbath-day of the Jews was a day of

Him; and behold, there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But He taking him, healed him, and sent him away. And answering them, He said: Which of you whose ass or his ox shall fall into a pit, will not immediately draw him out on the Sabbath-day? And they could not answer Him to these things.

B. THE GUESTS SHOULD NOT CHOOSE THE FIRST PLACES.

Luke xiv. 7-11.

January, 33 A. D. And He spoke a parable also to

strict legal observance, but social feasts and gatherings were not forbidden. They are rather in keeping with the Rabbinic injunctions, enjoining mirth and good humor on the Sabbath. Some even prescribe the taking of three meals on this day, while only one or two were taken on ordinary days. Jesus never rebuked this manner of keeping the Sabbath, while He protested constantly against exaggerated legalism. It is hard to determine whether the invitation had been given Jesus with a pure intention; their watching Him seems to imply a bad purpose.

A certain man that had the dropsy.—The Gospel does not mention how the man had come into the dining-room. Some think that he had been placed there by the Pharisees to try Jesus; others suggest that he had gone to the house of his own accord, before the time of the feast, in order to come into the sight of the great healer.

Jesus answering—to the thought of the guests, whose hearts were open before Him. He now tries them. If they pronounced it lawful to heal on the Sabbath, they neglected their tradition; if they pronounced it unlawful, they incurred the blame of the multitude.

Whose ass or his ox.—The argument contrasts the needs of a dumb beast with those of a man, and infers from the liberty of helping the former on a Sabbath that of helping the latter. The more probable original reading is "whose son, or even his ox," contrasting the liberty we have to help our own with that to help our neighbor.

Parable—must be understood in a wider sense. Here it implies a rule of conduct drawn from the etiquette observed at a wedding feast. The

them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit down not in the highest place, lest perhaps one more honorable than thou be invited by him; and he who invited thee and him come and say to thee: Give place to this man; and then thou begin with blushing to take the lowest place. But when thou art invited, go sit down in the lowest place; that, when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

C. WHOM WE MUST INVITE TO OUR FEAST.

Luke xiv. 12-14.

January, 33 A. D. And he said to him also that had invited him: When thou makest a dinner or a supper, call

imitation of Jesus does not consist in rudeness; and generally the best Christian is also the most inoffensive man.

The highest place.—The tables of the ancients were arranged in a hollow square; the inside of the square was left open for the convenience of the servers; the couches were arranged around the outside, each ordinary couch being long enough to allow at least three persons to recline on it. The middle place on each couch was considered the place of honor. When the number of guests was great, the couch joining the two end couches was at times lengthened considerably, and in that case any place on the long middle couch was a place of honor. According to some writers, the principal place was at the corner of the right side of the square; its occupant, reclining on his left side, had the whole table under his view, and none reclined behind him.

Friend, go up higher.—Jesus does not inculcate that we ought to seek the lowest place from the sole motive of being ushered up to a higher one. By an example from practical life, He merely illustrates the general principle that self-abasement leads to honor in the end.

not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich; lest they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the feeble, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just.

D. PARABLE OF THE GREAT SUPPER.

Luke xiv. 15-24.

January, 33 A. D. When one of them that sat at table with Him had heard these things, he said to Him: Blessed is he, that shall eat bread in the kingdom of God. But He said to him: A certain man made a great supper, and invited many. And he sent his servant at supper

Call not thy friends.—Jesus probably noticed that His host had been very choice in His invitations. The reward of the host will correspond to His motive of invitation; if He invites others out of mere friendship or through selfishness, He will receive the reward proper to acts of friendship or selfishness. Our motives are most likely good when we invite the poor and, in general, those who cannot be useful to us; hence Jesus recommends such invitations. In the East it is common for a rich man to entertain the poor and feeble, the lame and blind. Whenever he desires some temporal or spiritual blessing, he orders his steward to prepare a feast for one or two hundred guests. Then messengers are sent out to inform all the needy that on such a day rice and curry will be served at such a place to all comers. Long before the proper time, a procession of poor men is seen going to the appointed place.

Blessed is he—that shall eat bread in the kingdom of God. Our Lord's mention of the resurrection may have suggested these words; for, according to the Jewish notion of the Messianic kingdom, abundant feasting was to constitute one of its pleasures. The remark may have been made merely to divert the conversation, which had taken an unpleasant turn.

Invited many.—In the East a double invitation to the feast is sent out. The first is formal and precedes the feast by some time. It may be accepted or rejected. The second immediately precedes the feast; it is a

time to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, have me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, have me excused. And another said: I have married a wife, and therefore I cannot come. And the servant, returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly

mere announcement that all is ready, "Come, for the supper is ready." The guests cannot refuse without breaking their word, formerly given, and without insulting the host. The servants sent to announce that the supper is ready were called "vocatores" by the Romans, and "kletores" by the Greeks.

And they began to make excuse.—The first pleads necessity as an excuse; his worldly interests are at stake. The second pleads not necessity, but an execution of his plans, which would be interfered with were he to go to the supper. He might have tried his oxen another time with equal success. The third does not even attempt to excuse himself; he assumes it as a first principle, that his self-gratification ought to have precedence over his accepting the invitation. He might have induced his wife to accompany him; the necessary business of this life does not interfere with God's call. The guests refused to accept the invitation, because they were avaricious, self-willed, or proud and sensual men.

Go out quickly.—The supper is the kingdom of Jesus, the Messiah. God invited the Jews especially to it in the Old Testament through the mouth of His prophets. When the supper was ready, John the Baptist and Jesus Himself came and preached, that the kingdom of God was at hand. But the Jewish nation, especially the Pharisees, scribes, and priests, would not come, because the real Messiah did not satisfy their avarice, pride, and sensuality, the full satisfaction of which they had expected in the Messianic kingdom. Then Jesus addressed Himself to the sinners and publicans, on the streets and lanes of the city. And the supper room not being filled by them, the Gentiles from the high-ways and hedges were compelled by the sweet power of Divine grace and the persuasion of God's ministers to enter the feast of the Master. None of the first invited, of those yielding to pride, avarice, and sensuality, shall enter

into the streets and lanes of the city; and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say to you, that none of those men that were called shall taste my supper.

114. JESUS ADDRESSES VARIOUS CLASSES.

A. THE MULTITUDES IN GENERAL.

Luke xiv. 25-35; Matt. x. 37.

February, 33 A. D. And there went great multitudes with Him; and turning, He said to them: If any man come to Me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he is not worthy of Me, *and* cannot be My disciple.

the supper-room. Whether these last words are supposed to be spoken by the host of the parable, or by Jesus in His own name, cannot be determined from the text. The parable is also rightly applied to the Blessed Sacrament, since *it* is in a special way the culminating point of the Messianic kingdom.

The multitudes.—Many of these are supposed to have been pilgrims who began already to go up to Jerusalem, on account of the approaching Passover. Others, however, followed Jesus out of true devotion to Him. Jesus, who was now approaching His passion, turns around and warns the multitude that discipleship does not consist in a mere accompanying Him on His journeys. See end of section F.

Hate his father and mother.—From the words that follow, "his own life also," we see that Jesus requires a sacrifice of everything giving, sustaining, or embellishing our lower, earthly life, as soon as it opposes the acquisition or the keeping of the supernatural life. Hence entire self-sacrifice for Jesus' sake is required of those who wish to be His disciples.

And whosoever doth not carry his cross and come after Me, cannot be My disciple.

For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish.

Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, he sendeth an embassy, and desireth conditions of peace. So likewise, every one of you that doth not renounce all that he possesseth, cannot be My disciple.

Carry his cross.—The full meaning of these words cannot have been understood by the multitudes, since they did not know what manner of death Jesus should die. It implied, however, the sacrifice of life, even through the most shameful and cruel death.

To build a tower.—The two illustrations added by Jesus show, 1. *the folly* of beginning to be a disciple without taking an account of the strength of resolution needed to carry out our purpose. Towers were built for defence and observation, on high places or in the vine-yards. Such towers in vine-yards are, at present often eighty feet high, and thirty feet square.

King about to go to war.—This example illustrates, 2. *the danger* of entering the discipleship without reflection. The "king about to go to war" represents the free human will; the king against whom the war is to be waged is God, the judge. The human will cannot, by its own strength, baffle the forces of God, the judge, i. e., keep all His laws. We send an embassy of prayers to God, our judge, while we are on the way, to be in peace with Him. Some interpreters explain the inimical king as Satan; but in that case we could not make peace with him.

So likewise.—Jesus now applies the two foregoing illustrations to His principle of discipleship, which consists in complete self-sacrifice; and thus He adds deliberateness and freedom to this self-sacrifice.

Salt is good. But if the salt shall lose its savor, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

B. THE PHARISEES ARE ADDRESSED.

Luke xv. 1-32.

February, 33 A. D. Now the publicans and sinners drew near unto Him to hear Him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them.

And He spoke to them this parable, saying: What man among you that hath a hundred sheep; and if he shall

Salt is good,—i. e., to be My disciple by way of self-conquest and self-sacrifice is good, seasoning all the surroundings by example; but if such a disciple lose his spirit of self-sacrifice, by what example shall he be influenced? Useless for others, both directly and indirectly, and hopeless in his own infirmity, he shall be cast out forever.

The publicans and sinners—had been touched by the serious discourses of Jesus on the necessity of a completely self-sacrificing spirit. Hence they draw near unto Him who can supply their wants. The Pharisees murmured, because they thought that Jesus compromised Himself, and them also, by His free conversation with sinners. For they had received Jesus as their equal.

This parable.—The following discourse of Jesus comprises a series of parables, all spoken on the same occasion, as far as we can judge. It consists of four parts, the first of which, containing three parables, is addressed to the Pharisees; the second is addressed to the disciples; the third again to the Pharisees, and the fourth to the disciples. The first section answers the murmurs of the Pharisees, by showing how God the Father, the Son, and the Holy Ghost esteem the soul even of one who is in sin. The parable of the lost sheep illustrates the anxiety of the Son, the parable of the lost groat shows the earnest zeal of the Holy Ghost, the parable of the prodigal brings out the loving care of the Father for the welfare of sinners. See section F. for a plan of this whole discourse.

A hundred sheep—The first parable is connected with the Messianic prophecies, Is. xl. 10-11; Jer. xxiii. 3; Ps. xxii.; Ezech. xxxiv. 12 ff.

lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, doth he not lay it on his shoulder, rejoicing; and, coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance.

Or what woman, having ten groats, if she loses one

The Pharisees know these prophecies very well, but they murmur, when they should have rejoiced at their fulfilment. The ninety-nine are left in the desert, i. e., in their accustomed pasture. The shepherd pursues, in spite of all personal dangers, the lost one, and when he has found it, he does not punish it, but carries it back on his shoulder. The Son of God in a manner left the choirs of angels in their heavenly bliss to go after our lost human race. He bore our burden and carried our iniquities (Is. liii. 2 ff.) in order to bring us back to the fold of His elect.

Ninety-nine just.—The Pharisees prided themselves on belonging to the favorite number of the just; Jesus shows them that, if they would be His friends and neighbors, they must rejoice with Him at the finding of each lost sheep.

Woman having ten groats.—The women of the East wear pieces of silver as ornaments upon their heads; these pieces are perforated and fastened upon their red skull-cap. The rich have gold pieces, the poorer silver. All of these pieces are presents, given on different occasions; the first is presented at the birth of the child, the rest is added later. The pieces thus worn are seldom spent, but generally descend as heir-loom from mother to daughter; hence they acquire a value in the eyes of the woman for which no equivalent can be found. The roll of silver coins worn around the forehead by the women of Nazareth is called "Semedi." The value of each of these coins is about 18 cents; but money in general was, at the time of Jesus, about ten times more valuable than it is at present. Each coin bears the image of the ruler, as each soul is the image of its maker; the nine coins kept safely represent the nine choirs of angels, the lost coin typifies the human race. The woman represents the Holy Ghost, who in a special manner owns the supernatural image of God in His creature, since He Himself produces it; the lamp lit in order to seek the lost coin exhibits

groat, doth not light a candle, and sweep the house, and seek diligently, till she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So, I say to you, there shall be joy before the angels of God upon one sinner doing penance.

And he said: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided

the incarnation of the Word of God, through which the flame of Divinity is kindled in the earthen vessel of humanity; the Incarnate Word says: "I am the light of the world." The house may represent the world, the Church, or the individual soul, according as we interpret the sweeping as the action of grace and its ministers in reference to the whole world, or to the Church, or to individual souls. Here, again, the self-righteousness of the Pharisees would naturally lead them to consider themselves as among the nine coins that had not been lost; the parable shows them what sentiments Jesus expects of His friends concerning the lost coin.

Two sons—This parable represents the relation of God the Father to the sinful son. Its parts are the following: **a.** The sin; **b.** the subsequent misery of the sinner; **c.** the repentance of the sinner; **d.** his return; **e.** the behavior of the self-righteous at the return of the sinner.

Applications: 1. The elder son represents the Israelites, the younger son the Gentiles. The Israelites remained in the house of the Father, clinging to the service of the one true God, while the Gentiles abandoned their God for idol worship. In idolatry they squandered all their goods, even their earthly happiness; but when they returned to the service of the one true God, and were received by Him into His Church, the Israelites were indignant at it (Orig., Greg. the Great, and many interpreters of the middle ages). 2. The elder son is the faithful observer of the law, who has become proud and over-confident in his own righteousness; the younger son is the sinner carried away by his passions and temptations who finally returns, repentant and self-abased (Jerome, Greek Caten.).

a. The Sin.—*The portion of substance.*—The portion of the younger son was one third of the paternal possessions, that of the elder amounted to two-thirds. Compare Deut. xxi. 17. The son had no right to make such a demand; it was the first step in his sin; moved by a desire of independence, he claims as his own what really belongs to his father.

unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance by living riotously.

And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and joined himself to one of the citizens of that country. And he sent him into his farm, to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him.

And returning to himself, he said: How many servants in my father's house have plenty of bread, and I here perish with hunger? I will arise, and will go to my father, and say

Not many days after.—The second step in sin soon follows the first; the sin of action follows the desire of the heart. The sinner gathers all his possessions and reduces them to the service of sin; he removes away from the love and fear of God, and turns his heart to the love of creatures, and lives riotously.

b. The Results of Sin.—*Spent all.*—The miseries following upon sin may be reduced to the following: **1.** The sacrifice of all supernatural and natural goods. **2.** General discontent and unhappiness. **3.** Servitude to passion and all the agents of sin. **4.** Debasement even to the level of the most unclean of animals.

Mighty famine.—External misery accompanying sin, often leads the sinner to a more speedy return. The citizen of the far-off land, the land without God, represents Satan, who employs his agents in the most debasing servitude, and pays them most bitter wages. The feeding of swine was to a Jew a most contemptible employment.

The husks the swine did eat,—i. e., the pods of the carob-tree. The sense is either that he would have liked to eat even the pods of the carob-tree, through want of food, but nobody gave them to him; or the prodigal would, through the coarseness of his taste, have delighted in the food of swine; but nobody gave it unto him.

c. Penance of the Sinner.—*Returning to himself*—shows that he had been out of himself, that sin is folly. The prodigal contrasts the hired servant with the son, the plenty of the former with the destitution of the latter, the servant's freedom with the son's slavery. The hired servant seems to belong to the lowest degree of servants, being a mere day laborer.

I will arise.—The reflection of his misery leads the younger son to true

to him: Father, I have sinned against heaven, and before thee; I am not worthy to be called thy son; make me as one of thy hired servants.

And rising up he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and, running to him, fell upon his neck, and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son. But the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and make merry; because this my son was dead, and is

repentance. It includes several steps: He is willing 1. to abandon his present life with all its surroundings; 2. to return to his father; 3. to confess his sins before him; 4. to ask of him, as a favor, to receive him into his service under any condition. His dispositions are those of sorrow for his folly, of confession and satisfaction. Many a sinner, coming to know of his misery, reasons quite differently; he either endeavors to learn how to dress the food of swine like human food, and then continues to take it, or he admits that the food is the food of beasts, but denies that he himself is any better than a dumb beast.

d. Return.—*His father saw him.*—The remarkable points contained in the return of the prodigal, are: 1. that the father had been waiting and watching for the return of the wayward son; 2. that he *ran* to meet him when the son was yet far off; 3. that he fell on his neck and kissed him, before the son had had time to say a word, thus signifying his full forgiveness (Conf. Gen. xxxiii. 4; II. Kings xiv. 33; Ps. ii. 12; 4. that, after the son had avowed himself unworthy to be called son, the father dressed him in his first robe of righteousness (Conf. Is. lxi. 10; Apoc. iii. 18), placed on his finger the seal ring of freemen, and put on his feet shoes, worn by members of the family, in contrast to the servants and slaves; 5. that, finally, the father shows his joy over the return of his son not only to the son himself, but wishes the whole family to take part in it. Hence the fatted calf is killed, and they make merry amidst music and dancing. The use Jesus makes of these social joys in this pearl of all His parables shows that He did not condemn them in their own place.



THE RETURN OF THE PRODIGAL.

come to life again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field; and when he came, and drew nigh to the house, he heard music and dancing; and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father, therefore, coming out, began to entreat him. And he answering, said to his father: Behold, for so many years I serve thee, and I have never transgressed thy commandment; and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me; and

e. Elder son.—The real innermost disposition of the soul of the elder son is made manifest on this occasion: 1. He is surprised that any feasting can take place in his father's house without his knowing of it. 2. On learning the cause of it, he becomes angry, instead of rejoicing in the joy of his father, as a loving son would have done. 3. When his father himself entertains the elder son to enter the house, he becomes rude to his father, calls the prodigal "this thy son," instead of "my brother," reminds the father of his younger son's harlots and riotous life, and contrasts his own dutiful behavior with the excesses of the penitent. 4. He shows, in fine, that self-love and pride is the spring of all his work and labor; real love for his father he has none.

The father—manifests in the case of this son, too, a most forbearing kindness. 1. He himself entertains him to take part in the joys of the feast, instead of urging his paternal authority. 2. He declares openly, "all I have is thine." 3. He even apologizes for his own behavior, calling the penitent "this thy brother," and showing that he had come to life again, having been dead. Whether the elder son entered or not, is not stated. If the Pharisees were indeed as full of the love of God as they pretended to be, they ought to have rejoiced at the return of sinners and publicans, and at the entrance of the whole Gentile world into the Messianic kingdom.

all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

C. THE DISCIPLES ARE ADDRESSED.

Luke xvi. 1-13; Matt. vi. 24.

January, 33 A. D. And He said also to His disciples: There was a certain rich man, who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: What is this I hear of thee? Give an account of thy stewardship, for now thou canst not be steward any longer. And the steward said within himself: What shall I do, for my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that, when I shall be put out of the stewardship, they may receive me into their houses. Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe

To His disciples.—These words give us the key to the parable; it was addressed to those followers of Jesus who had not left all for His sake, and teaches them how to employ their wealth.

A certain rich man—represents God Himself in the parable; the objection brought against this view is answered in the text itself, the master's praise bestowed on the steward being not an unqualified approval of his behavior, but only a commendation of his worldly prudence. The views that the rich man is mammon, or Satan, or the Roman emperor, or the Roman State, are hardly probable, and present difficulties in their explanation.

Steward,—or bailiff, is entrusted with the whole management of affairs by the owners of extensive tracts of land, which they themselves cannot farm. All we possess, our natural faculties as well as our wealth, we keep merely in trust from God Almighty, who is the real owner of them. All of us, too, shall have to give an account of our stewardship at the end of our lives. Our stewardship will then be surely taken away from us, and the use we have made of it will decide our future fate.

my lord? But he said, a hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: and how much dost thou owe? Who said: a hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is greater. If, then, you have not been faithful in

A hundred barrels of oil.—The measure of oil contained about sixty pints; fifty barrels would therefore be worth several hundred dollars. The quarter of wheat contained about eleven bushels; the twenty quarters remitted amount in value to over a hundred dollars. The bill which the debtors were bid to take was kept by the steward himself; some interpreters think that the steward made the debtors change their bills in order to make them accomplices in his own crime. According to the interpretation of a few scholars, Jesus refers to the bequests left for charitable purposes; but this is hardly possible.

Mammon of iniquity.—Riches are called the mammon of iniquity, because they are apt to lead to iniquity, and also because they are apt to be considered by us as our own, though in reality they are merely God's property entrusted to our care. Jesus wishes us to follow the unjust steward in the prudence with which he administered the trust for his own advantage; in like manner, we must employ our means for the good of our own soul. The friends we may make by them are the poor, who represent Jesus Himself on earth.

That which is least.—The riches of this world are of the least importance, while the spiritual gifts and graces are all-important; abuse of the former will show the future abuse of the latter. Riches are not properly our own; they are temporarily entrusted to us; the spiritual goods are our own, remaining with us forever. Hence, if we abuse the former, the latter will not be given us.

the unjust mammon, who will trust you with that which is the true? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other; or he will hold to the one, and despise the other; you cannot serve God and mammon.

D. THE PHARISEES AGAIN ADRESSED.

Luke xvi. 14-31.

February, 33 A. D. Now the Pharisees, who were covetous, heard all these things; and they derided Him. And He said to them: You are they who justify yourselves before men; but God knoweth your hearts, for that which is high to men is an abomination before God. The law and the prophets *were* until John; from that time the kingdom of God is preached, and every one useth violence

Two masters.—Up to this point there has been question of one master, a steward and the charge of the steward. If the steward does not use the master's property for the master's advantage, his charge becomes his master, and he serves mammon. Consequently it is true that no servant can serve God and mammon; for if he serves God, mammon is no master at all, but only a means in God's service.

The Pharisees—derided Him, because most of those present were rich themselves, and they thought it impossible not to be able to serve God and mammon.

Justify yourselves.—The Pharisees might seem just before men on account of their personal influence; but social and personal influence will not avail before God, who knows the heart.

The law and the prophets.—The standard according to which the justice of the Pharisees is an abomination in the sight of God, is not a new one; the law of Moses, acknowledged by themselves, has had full force up to the time of John the Baptist; when the appointed time came, the Messianic kingdom was preached, in which the law is brought to perfection, so much so that not one tittle of it shall fail. This holds especially with regard to the marriage law, concerning which there was no agreement of opinion among the Pharisees (Conf. no. 122).

towards it. And it is easier for heaven and earth to pass, than for one tittle of the law to fail. Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and he was carried by the angels into Abraham's bosom. And the rich man also died; and he

A certain rich man.—His name is not given; Dives is merely the Latin word for "rich man." Tradition names the man Nineue, but there is no certain proof that a definite person is referred to (Euthym., Iren., Tert., Clem. Al.). Several recent writers have supposed a reference to Herod Antipas and John the Baptist; others think of the Jews and the Gentiles. But the parable seems to represent merely two classes of persons, and insists on the necessity of a good use of riches, if God has placed them at our disposal.

Purple and fine linen.—Purple was a costly material for upper garments; it was brought from Tyre. Fine linen from Egypt was for under garments; some varieties were said to be worth twice their weight in gold. The daily sumptuous fare does not necessarily indicate gluttony or extravagance; it was in accordance with the rich man's means.

Lazarus—or Eliezer, means "God is help." He was laid at the gate of the rich man, so that the latter had all possible opportunity to help him. The sores of Lazarus may have resulted from his skin diseases, frequent in the East by reason of the meagre diet.

The dogs—came and licked his sores. Some interpreters think that Lazarus was too helpless to defend himself against the hungry dogs, especially numerous in the East, which came to satisfy their hunger to a certain extent by licking the sores of Lazarus. Others see in this incident a contrast between the mercy of the wild, loose-running dogs, who thus alleviated the sufferings of Lazarus, and the hard-heartedness of Dives.

Abraham's bosom—was the popular metaphorical expression for the

was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life-

state of blessedness after death. Jesus employs the expression without stating whether the idea connected with it is perfectly correct or not. There is nothing said of Lazarus's burial; it was probably unnoticed, being that of a pauper. The Church, too, in her ritual uses the idea that angels conduct the blessed souls to their reward.

Was buried.—The words "in hell" belong, according to another reading, to the next sentence. Dives died and had a becoming funeral. But when in hell, he lifted up his eyes. The greater number of Fathers regard hell in this passage as the place of eternal pain, and not as a middle state of pain, a limbo, which was to cease in time. That the damned in hell can see the blessed in heaven and communicate with them, that the means of their torment is real material fire, that the damned have compassion for their living friends and relatives, and other particular points of doctrine, can hardly be proved from this parable.

Father Abraham.—Dives still remembers that he is a Jew. He prays not to God, but to Abraham; Lazarus he seems to fear to address remembering how he has treated him on earth. Again, he still looks upon Lazarus in some respects as his inferior, and as bound to him by gratitude for the few morsels of bread he may have accidentally received from him. When his first prayer for alleviation is refused, he begins to intercede for his brothers. Some interpreters think this was not through compassion, but through self-interest; for the damnation of his brothers would increase his own pain considerably.

Son, remember.—1. Abraham does not deny that Dives is still his son according to the flesh. 2. He does not say that the mere possession of riches has brought Dives into hell, but because they were his good things, beyond which he knew no good. In like manner Lazarus's sufferings were his evil things, the punishments due for his sins. 3. There is, according to the words of Abraham, no passage from torment to comfort; both punishment and recompense are eternal. 4. Any one not willing to listen to God's ordinary representatives on earth will not be influenced by any extraordinary message from God; since it is not the conviction



DIVES AND LAZARUS.

time, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And, besides all this, between us and you there is fixed a great chaos; so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, Father, I beseech thee that thou wouldst send him to my father's house; for I have five brethren; that he may testify to them, lest they should also come into this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, father Abraham; but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

E. THE DISCIPLES AGAIN ADDRESSED.

Luke xvii. 1-4; Matt. xviii. 15-35.

February, 33 A. D. And He said to His disciples: It is impossible that scandals should not come; but woe to him through whom they come. It were better for him that a mill-stone were put about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

Take heed to yourselves. If thy brother sin against

that is wanting, but the will is deficient. The possibility of any one rising from the dead is not denied by Abraham.

He said to His disciples.—The Pharisees, after hearing the last parable in answer to their murmurings, had probably left Jesus. The newly acquired disciples of Jesus, who had been accustomed to look up to the Pharisees as models of morality, were scandalized by their behavior; they themselves began to waver in their faith. Hence the words of Jesus in which he denounces the terrible sin of scandal (Conf. no. 89).

If thy brother sin against thee.—The following words, too, were most appropriate for new converts. In their enthusiasm they are easily offended at the doings of others, whilst they are just as easily discouraged

thee, go, and reprove him between thee and him alone; if he shall hear thee, and if he do penance, forgive him, *and* thou shalt gain thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican. Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever

at their own weaknesses, into which they fall from time to time. Hence an instruction on the forgiveness which His followers must practise and expect for themselves was most appropriate.

Reprove him.—If the sin of our neighbor is open and scandalous, we are bound by charity to reprove him, observing, however, the rules of prudence. For often reproof makes the evil worse. The word signifying “to reprove” means also to convince; we must bring our neighbor to a knowledge of his wrong, for only in this way can true amendment be expected. If you alone fail to convince your brother, take one or two more, in order that by their authority he may be brought to a right knowledge of his sins. Finally, the authority of the Church is to be invoked; and if the wrong-doing continue, the sinner must be avoided by Christians, even as the publicans and Gentiles were avoided by the Jews. Hence the Church's power of excommunication. It serves: 1. For the good of the sinner, that he may be converted; 2. for the good of the just, that they may not be perverted by an intercourse with the hardened sinner.

Whatsoever you shall bind upon earth.—(Conf. no. 83.) This power, which formerly St. Peter alone received, is now given to all the Apostles together with Peter. The power of binding and loosing implied originally only the legal interpretation of a law, commanding or forbidding a certain action. But at the time of Jesus these *dicta* of the Scribes had come to be regarded as valid law by all the people, educated and uneducated. Hence to bind and loosen really implied legislative power as well as judicial power. This power is still exercised by the bishops, the successors of the Apostles, in union with the successor of St. Peter, especially when they are assembled in plenary council. Jesus extols the authority of His Church, to show the grievousness of any act of disobedience to her.

you shall loose upon earth, shall be loosed also in heaven. Again, I say to you, that if two of you shall agree on earth, concerning anything whatsoever they shall ask, it shall be done for them by My Father who is in heaven. For where there are two or three gathered together in My name, there am I in the midst of them. Then Peter came unto Him, and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus said to him: I say not to thee, till seven times, but to seventy times seven.

Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he

If two of you shall agree—shows the efficacy of joint prayer, if it be earnest and made in the spirit of the Church. For Jesus is only in the midst of those who are gathered in *His name*. We may hence infer the great power of a whole congregation of faithful, supplicating in joint petition. Again, we see from this the great influence for good which a holy religious order has upon the Church and the world at large, for whose salvation it works and prays. Jesus wishes to console and strengthen His new disciple by these words.

Till seven times?—The question of Peter was most opportune. The Rabbis enjoined forgiveness till three times. Peter, therefore, had seized his Master's spirit to a certain extent, since he seemed to more than double the forgiveness allowed by the Rabbis. Jesus extends the spirit of forgiveness so much that it becomes practically unlimited. Seven expresses in the Hebrew sometimes an indefinite number; Jesus prescribes such an indefinite number of times of fraternal forgiveness for every day.

A king.—The parable illustrates the necessity of fraternal forgiveness, if we desire to obtain pardon for our own sins. The servant who owed the great debt was probably a revenue-farmer; his debt amounted to a sum of nearly twelve million dollars in our money, i. e., a sum that no one man without personal property could expect to pay. According to Jewish law (Conf. Lev. xxv. 39 and IV. Kings, iv. 1), the whole family of the debtor was at the mercy of the creditor. But when the servant began to plead guilty, and promised more than really could be expected of him, the king, too, granted him more than he had asked, forgiving him the whole debt instead of merely granting him time to pay it.

had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow servants that owed him a hundred pence, and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came, and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou, then, have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he should pay all the debt. So also shall my heavenly

Pay what thou owest.—The ungenerous servant thus speaks, while on his way from the master, to a fellow servant, who owed him about fifteen dollars; the parable shows the trifling smallness of the injury others do us when they offend us, in comparison with the injury we do God by sin. Hence our hard-heartedness toward our neighbor is unpardonable, as the conduct of the servant was revolting. We exact justice from others, while we ourselves can hope safety through mercy alone.

To the torturers.—It is now no longer a common prison that the ungenerous servant has to endure; for the torturers are not mere jailers, but those who among the Romans sought by legal torture to find out whether the debtor had any concealed hoard. Since he could never expect to pay his debts, his tortures would last forever.



"Have patience with me, and I will pay thee all."

Father do to you, if you forgive not every one his brother from your hearts.

F. CONCLUSION.

Luke xvii. 5-10.

February, 33 A. D. And the Apostles said to the Lord: Increase our faith. And the Lord said: If you had faith like a grain of mustard seed, you might say to this mulberry-tree: Be thou plucked up by the root, and be thou transplanted into the sea, and it should obey you. But which of you, having a servant ploughing or feeding

So also shall My heavenly Father do—contains the application of the parable. Not as if God could ever revoke the pardon of sins once granted; but He will treat us as we treat our neighbor, granting us only justice, and not mercy; and if we receive only His justice, we cannot live long without falling back into our sins. The sin of unkindness towards our neighbor, after the great mercy shown us by God, is also of a peculiarly malignant character.

The Apostles said.—Here is the only instance in the gospel where the Apostles ask in common for a favor. They felt, and knew by experience, too, that the precept of fraternal forgiveness was impossible to their natural strength. Hence their petition for an increase of faith, the principle of the supernatural life.

Faith like a grain of mustard seed.—Jesus shows the Apostles, that the smallest degree of truly supernatural faith would suffice to produce the most astonishing miracles. His pointing to the mulberry tree shows that the discourse was held in the open air.

But which of you having a servant.—The extraordinary effects of faith might awaken sentiments of pride in the hearts of the Apostles. Hence Jesus points out to them that they are servants, and therefore bound to a variety of services. And as the master is not bound to reward the servant for any of his services, except according to his contract, so God is not bound to pay His servants any supernatural reward, except so far as He has bound Himself by promise. In the East often the same servant serves in the field and at table. Constant attendance is required at table to change each dish as soon as the master has done with it. The words of Jesus gain a new meaning in the light of this fact.

cattle, will say to him, when he is come in from the field: Immediately go, sit down; and will not *rather* say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant, because he did the things which he commanded him? I think not. So you also, when you shall have done all the things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

115. SICKNESS OF LAZARUS.

John xi. 1-16.

February, 33 A. D. Now there was a certain man sick, *named* Lazarus, of Bethania, of the town of Mary and of

Unprofitable servants.—Our service is of no clear profit or advantage to our master, but only to ourselves; hence we have every reason to humble ourselves before God.

PLAN OF THE PRECEDING DISCOURSE.—1. Jesus states the requirements of His discipleship, i. e., self-sacrifice obtainable only through God's grace. 2. On account of the unkind behavior of the Pharisees, this general principle is applied to fraternal charity. **a.** Of the just towards the sinners—the example of God's action; whither the neglect leads is not clearly stated. **b.** Of the rich towards the poor: make them friends; the neglect of this charity leads to hell. **c.** Of the injured towards the injurers; the neglect leads to hell. 2. The Apostles ask for grace, especially faith; Jesus shows them that they have sufficient faith, but warns them against pride. The first part was addressed to the multitudes in general, the second to the Pharisees, the third to the disciples, the fourth to the Pharisees, the fifth to the disciples and Apostles.

Lazarus—is an abbreviated form for Eliezer (God is help). Bethany (Conf. no. 96) was a village about two miles southeast of Jerusalem, over the southern shoulder of the Mount of Olives. "**Martha**" means mistress; Mary, the ancient Mir-Yam or Mar-Yam, means bitterness of the sea, or mistress of the sea. The former seems to have been the meaning of the name of Moses's sister when the law about the drowning of the male children prevailed in Egypt; the latter, after Moses had been saved from the waters.

Martha, her sister. And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. His sisters, therefore, sent to Him, saying: Lord, behold, he whom Thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard, therefore, that he was sick, He still remained in the same place two days. Then after that he said to His disciples:

Mary was she that anointed.—These words may refer to the anointing of the feet of Jesus in Galilee, or to the anointing which happened a few days before His death. This latter incident was so well known in the Church at the time of St. John, that he could refer to it without further explanation. As to the identity of Mary of Bethany with Mary Magdalen and the sinful woman, compare no. 59. Here it must suffice to notice that the gospel account does not decide this question either one way or the other, but that the weight of tradition is, on the whole, in favor of the identity of Mary of Bethany, Mary Magdalen, and the sinner. Hence this opinion is the more probable. Her family must have been wealthy and much respected in Jerusalem.

Lord, he whom Thou lovest is sick.—The sisters knew the anxious solicitude of Jesus for His friends; hence they deemed it sufficient to state their need. The gospel states expressly that Jesus loved them; He loved them as God loves all the just, but as man, too, He loved them with the love of human friendship.

This sickness is not unto death.—Such was the answer Jesus gave probably in the hearing of the sisters' messengers. It is for the glory of God: 1. because thus the power of the Son of God will be manifested; 2. because this manifestation of His power will lead to the death of the Son of God, and through it to His final glory; 3. because Lazarus himself will glorify the Son of God through his holy life, after he is restored to life.

He remained two days,—not through indifference, since He loved the afflicted family, but because many still needed Him where He was; perhaps also in order to make His miracle more striking and less open to contradiction. Lazarus died on the same day on which the messengers had reached Jesus, and was buried the next day. Jesus remains two days,

Let us go into Judea again. The disciples say to Him: Rabbi, the Jews but just now sought to stone Thee, and goest Thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of the world; But if he walk in the night, he stumbleth, because the light is not in him. These things He said; and after that He said to them: Lazarus, our friend, sleepeth; but I go that I may awake him out of sleep. His disciples, therefore, said: Lord, if he sleep, he shall do well. But Jesus spoke of his death, and they thought that He spoke of the repose of sleep. Then, therefore, Jesus said to them plainly: Lazarus is dead; and I am glad, for your sake, that I was not there, that you may believe; but let us go to him. Then Thomas, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with Him.

then journeys to Bethany in one day and a part of another, and raises Lazarus when he is "of four days."

If a man walk in the day.—The day of twelve hours designates the life of man upon earth. As long as we walk in the way pointed out by God's providence, we cannot stumble; only when the light of divine guidance is neglected, we begin to stumble on our way. Others think that Jesus calls the divinely appointed time of His passion the night; hence He will not stumble till His hour comes.

His disciples therefore said.—The disciples attempt to prevent Jesus from going to Bethany for fear of the Jews. Hence they first remind Him of His recent danger; then, when they hear that "Lazarus sleepeth," they think His going to Judea useless, since "he shall do well." Finally, when Lazarus is plainly announced to them as dead, they seem to waver for a moment. Thomas breaks out: "Let us also go, that we may die with Him." Some interpreters regard these words of Thomas as a sign of his ardent love for Jesus (Bed., Rup., Tuit.); others find in them a sign of despondency, and almost despair, of the success of Jesus' Messianic Mission (Chrys., Euthym., Caten.). The former opinion is more in accord with the whole character of Thomas.

116. THE RESURRECTION OF LAZARUS.

John xi. 17-44.

February, 33 A. D. So Jesus came, and found that he had been four days already in the grave. Now Bethania was near Jerusalem, about fifteen furlongs off. And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet Him; but Mary sat at home. And Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died; but now,

Had been four days in the grave.—Compare the preceding number. It is not certain, where precisely beyond the Jordan Jesus had remained. The nearest point of Perea was no more than twenty miles distant from Bethany. But Jesus had probably taken two days to journey from the place of His ministry to His friends. These added to the two days' delay after He had heard the message, give the required time of four days.

Many of the Jews,—i. e., of the leaders of the people, had come to console the afflicted sisters; this class was hostile to Jesus, as we have seen on previous occasions. The Jewish mourning lasted thirty days. On the first three days, called the days of weeping, the mourners abstained from servile work; during the next seven days, termed the days of lamentation, they did servile work only in private, lay with their beds on the floor, did not wash or anoint themselves, had their head covered, and abstained from reading the law. The female members of the family also remained at home, and sat on the floor with torn garments, their head strewn with ashes.

Martha went to meet Him.—She, as the head of the house, naturally received the message first. Perhaps she acted on first impulse; or she did not tell her sister, so as not to excite the suspicion of the Jews, who were hostile to Jesus. She may also have intended to spare Jesus the sight of the ceremonial mourning, which she believed to be disagreeable to Him.

Lord, if Thou hadst been here.—The same words were the first spoken by Mary on her meeting Jesus a little later; they show us the interior history of the days of sickness and of mourning. How often had those words not been repeated by the attending sisters, when Lazarus sank lower and lower. Here they seem to be rather an expression of help

also, I know that whatsoever Thou wilt ask of God, God will give to Thee. Jesus saith to her: Thy Brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus saith to her: I am the resurrection and the life; he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She said to Him: Yea, Lord, I have believed that Thou art Christ, the Son of the living God, who art come into this world. And when she had said these things, she went, and called her sister Mary secret-

come too late than a complaint. The thought that Jesus might have helped Lazarus at a distance is not expressed by the sisters, though the enemies of Jesus openly express it.

Whatsoever Thou wilt ask of God,—God will give it thee, expresses a general supplication that Jesus may help them in some way by His all powerful prayer. The petition is, however, made in the most modest way possible. No doubt Martha had repeatedly seen Jesus wholly absorbed in devout prayer. Jesus answers her in an analogous way; for the resurrection He promised might be that which the Jews expected for all the dead. Martha seems to have lost the hope which, at first, the sight of the Master had awakened in her; He only tells her what probably many of her friends had told her before. But then, she had interrupted Jesus; He had intended to tell her, that it was not by means of His intercession alone that He could raise the dead. He is Himself the life and the resurrection, and He Himself can recall from death whomsoever He pleases. Indeed, every believer in Him will live forever, though he may die according to the body. Every one that believes in Him, and through faith lives supernaturally, shall not die forever (Mald. and many recent interpreters). Or, every one still living on earth, that believes in Jesus, shall not die in the way we are accustomed to speak of death (Cyp., August., Chrys., Euthym.).

I have believed.—Martha does not seem to have fully understood the words of Jesus. She only professes her past and present faith in Him, in general, as the expected Messiah (Chrys., Euthym.). According to others, she fully understood what Jesus said, and in answer professed her constant faith in His divine Sonship, as including also His mastery over life and death (August.).

ly, saying: the Master is come, and calleth for thee. She, as soon as she heard *this*, riseth quickly, and cometh to Him. For Jesus was not yet come into the town; but He was still in that place where Martha had met Him. The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the sepulchre to weep there.

When Mary, therefore, was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother had not died. When Jesus, therefore, saw her weeping, and the Jews that were come with her weeping, He groaned in the spirit, and troubled Himself, and said: Where have you laid him? They say to Him: Lord, come and see. And Jesus went. The Jews, therefore, said: Behold how He loved

The Master is come.—The words were spoken secretly, for fear of the enemies of Jesus; that Jesus Himself did not enter the house out of fear of the Jews present, is an opinion hardly worth noticing. Mary obeys the summons of Jesus instantly, and falls down at His feet; she, too, shows by the first words she utters the thoughts that had been uppermost in her mind during the illness of Lazarus.

Groaned in spirit.—Explanations: 1. It expresses the deep emotions of heart, stirred up by His lively compassion with the mourners. 2. It means properly "was moved with indignation," either at the feeling of compassion stirred up in His human nature, and the hopeless grief of Mary, or at the unbelief of the Jews, or at the presence of death as a punishment of sin (Chrys., Cyril, Euthym., several recent interpreters). Though the original word in Greek favors the second view, still the first agrees better with the context. The question "where have you laid him?" agrees with many other passages in which Jesus acts as man.

Jesus wept—is the shortest sentence in the New Testament, but shows the greatest depth of compassion in the heart of Jesus. Some interpreters take it to be compassion with the sorrowing sisters and the Jews; others compassion with Lazarus, now about to re-enter the life of toil and care (Rupert, Tuit.).

him. But some of them said: Could not He that opened the eyes of the man born blind have caused that this man should not die? Jesus, therefore, again groaning in Himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith unto Him: Lord, by this time he stinketh; for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou wilt believe, thou shalt see the glory of God? They took, therefore, the stone away. And Jesus, lifting up His eyes, said: Father, I give Thee thanks that Thou hast heard Me. And I knew that Thou hearest

The Jews said.—There existed three different opinions concerning Jesus among the Jews: 1. Some admire Jesus' love for Lazarus. 2. Others wonder why He who had healed a stranger blind from his birth did not cure Lazarus, whom He loved so much. The Jews considered the healing of a man born blind a much greater miracle than the cure of a sick man (Theod., Heracl., Rup., Tuit., Maldou., Barrad). 3. Others, again, the real enemies of Jesus, reason reversely. Jesus did not cure a great friend of His in a common sickness. Hence he cannot have worked a much greater miracle for a stranger. The greatly reputed miracles of Jesus at Jerusalem must, therefore, have been a deception.

The sepulchre.—The Jewish tombs were, in general, outside of the town; those of the wealthy class were vaults artificially excavated in the limestone rock, or natural caves. The entrance was closed by a stone which lay against or upon it.

Martha said.—Being the elder sister, Martha naturally interfered in anything she thought improper. She expected to see the corrupting body of her brother exposed to view; but Jesus reminds her of the message He had sent her from Perea: "Thou shalt see the glory of God." Thus the sentiments of her faith are rekindled.

Father, I give Thee thanks.—Jesus had not formally prayed, but the immutable union of His human will with the divine gave to His mere wishes the full effect of a most powerful prayer, since the divine will was sure to fulfil the wish of the human will. This relation of wills lasted all through the life of Jesus. But for the sake of the multitude Jesus adds the express end for which He is about to work a miracle;

Me always; but because of the people who stand about have I said it, that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice: *Lazarus, come forth.* And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them: *Loose him, and let him go.*

117. THE ENEMIES OF JESUS DECREE HIS DEATH.

John xi. 45-54.

February, 33 A. D. Many, therefore, of the Jews, who were come to Mary and Martha, and who had seen the things that Jesus did, believed in Him. But some of them went to the Pharisees, and told them the things that

"That they may believe that Thou hast sent Me." If, then, the prayer of Jesus is heard this time, God Himself seals Him as His special legate.

Cried with a loud voice—such a cry as would be heard not only in this world, but would pierce through the regions of death, and bring back a liberated soul to the bonds of its earthly body. The limbs of Lazarus, as of all the Jewish dead, may have been separately bound with winding bands, so that they were not impeded in their movements. Probably the napkin did not cover the face of the corpse. The raising of Lazarus is often taken as the picture of the sinner who rises from his grave of sin; he, too, carries his winding bands around with him in the form of his bad habits and strong passions; to enjoy full freedom, he needs to be freed from these also.

Many, therefore.—Some interpreters read: "Many, therefore, of the Jews (namely all) who were come to Mary and Martha . . . believed in Him. But some of them (that had been present among the crowd) went to the Pharisees. . . ." Other interpreters think that those Jews who had visited Mary were divided after this last manifestation which Jesus gave of Himself as the resurrection and the life.

Went to the Pharisees.—This denouncement of Jesus was probably made in a hostile spirit, though it is not impossible that the denouncing parties may have thought themselves obliged to act in this way towards their ecclesiastical superiors.

Jesus had done. The chief priests, therefore, and the Pharisees gathered a council, and said: What do we, for this man doeth many miracles? If we let Him alone so, all men will believe in Him; and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high-priest of that year, said to them: You know nothing at all. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus should die for the na-

Gathered a council.—This is the first formal assembly of the Sanhedrim on record that was held especially against Jesus. The chief priests seem to have been either deposed high-priests, several of whom lived at this time, or the heads of the twenty-four courses into which the priests had been divided.

What do we?—was either spoken in self-rebuke or in real doubt. Their argument proceeds thus: This man (spoken in contempt) doth many miracles. Hence all men will believe in Him as the Messiah, unless we prevent it. If He is acknowledged as the Messiah, there will be a political rebellion against Rome, and the Romans will rob us of national and religious liberty (take away our nation and our place). Hence we must prevent this man from being acknowledged as the Messiah. The real claims of Jesus to the Messiahship are not even considered; His miracles are not denied, but they become the cause of the Jews' action against Him.

The high-priest of that year,—(28-36 A. D.) i. e., of that memorable year in which the true Paschal Lamb was slain through his instrumentality. Others interpret it as if Annas and Caiphas had taken yearly turns in the office of high-priest; there is but slight probability for this opinion.

You know nothing at all—are the haughty words of an arrogant Sadducee. Caiphas sees no reason for doubt or hesitation. Save yourselves and let Him perish, is his ready reply. One man dies for the people (of God), that the whole (politically independent) nation perish not.

He prophesied.—In the earlier days the prophetic spirit had ever rested upon the High Priest (Exod. xxviii. 30; Num. xxvii. 21; Ps. iii. 4). When the office became degraded and subject to ambition and covetousness, prophetic guidance was no longer sought from the high-priest. In

tion; and not only for the nation, but to gather together in one the children of God, that were dispersed. From that day, therefore, they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews; but He went into a country near the desert, unto a city that is called Ephrem; and there He abode with His disciples.

the words of Caiphas we have an instance of inspired speech, in which the inspired agent understands his words in a sense entirely different from the Holy Ghost, who inspires him. The Evangelist himself explains the prophecy of Caiphas. 1. Jesus must die for the *nation*, i. e., for the Jews, henceforth but one of the nations of the world. 2. He must gather together the children of God that are dispersed, or, in the words of Caiphas, one man must die for the people. The greater number of the Sanhedrim agreeing, the death of Jesus is determined.

A city called Ephrem.—Probably the friends of Jesus who were members of the great council told Him of this death-sentence. Since His time was not yet come, Jesus withdrew into the country, near the wilderness, to a city named Ephrem. Recent travellers identify Ephrem with Ophrah (I. Kings xiii. 17), the modern el-Taiyibeh, about sixteen miles northeast of Jerusalem. It is situated on a conical hill, and commands a view of the Jordan valley, the Dead Sea, and the whole eastern slope of the country. The wilderness is, then, the uncultivated hill-country northeast of Jerusalem.

CHAPTER VIII.

FROM JESUS' LAST JOURNEY TO JERUSALEM TO THE LAST SUPPER.

118. JESUS HEALS TEN LEPERS.

Luke xvii. 11-19.

February, 33 A. D. And it came to pass, as He was going to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off. And they lifted up their voice, saying: Jesus, Master, have mercy on us. And when He saw them, He

As He was going to Jerusalem.—*Explanations:* 1. This journey is the same as the one related in Luke ix. 51, when Jesus went up to the feast of Tabernacles. The healing of the lepers happened shortly after the Samaritan village had rejected Him. 2. The journey is merely *towards* Jerusalem, but in reality it is the journey *from* Jericho (Luke xviii. 35). 3. The journey is a mere excursion from Ephrem (John xi. 54) through Samaria, and the healing took place when Jesus was going in the direction of Jerusalem. 4. The journey is the final one from Ephrem to Jerusalem. On it Jesus passed first northward through Samaria, then eastward, between Samaria and Galilee across the Jordan, then southward through Perea, and finally westward across the Jordan, to Jericho, Bethany, and Jerusalem. This opinion agrees partly with the second one. Tradition places the healing of the lepers in Ginea, the ancient Ain-Gannim, a Samaritan town, situated on the southeastern corner of the plain Esdraelon, about 550 feet above the Mediterranean sea. Formerly a beautiful church marked the place of the miracle.

Stood afar off—because of their uncleanness (Conf. Matt. viii. 2; Lev. xiii. 46; Num. v. 2). They were of different nationalities, but national prejudice was forgotten in their common misery. See no. 42.

said: Go, show yourselves to the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, went back, with a loud voice glorifying God. And he fell on his face before His feet, giving thanks; and this man was a Samaritan. And Jesus answering, said: Were there not ten made clean? and where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole.

119. WHEN AND WHERE?

Luke xvii. 20-37.

February, 33 A. D. And when He was asked by the Pharisees, when the kingdom of God should come, He,

Go, show yourselves to the priest.—Jesus subjects their faith to a trial. If they go in full confidence and obedience, they will be healed. Their healing seems to have taken place soon after their compliance with the conditions Jesus had prescribed them.

One of them went back.—Their misery had been the same, their prayer had been but one, the trial of their faith had been identical, their compliance with the required condition had been uniform; but after being healed, their gratitude differs widely. The Jews cling to their ceremonial requirements instead of throwing themselves at the feet of Jesus; the Samaritan alone places his personal obligation to Jesus above the legal ceremonial. Jesus sees in these lepers the picture of His whole nation; the Jews reject Him, the rejected Gentiles seek Him. The stranger praises God with a loud voice, though shortly before his voice had been but a husky whisper, as is peculiar to lepers.

Thy faith hath made thee whole.—These words, while they restore health to the body of the leper, probably, too, give grace to his soul. Here Jesus expressly mentions the reason for which the Samaritan had been healed.

Asked by the Pharisees.—Some interpreters think that the Pharisees asked Him in mockery. But they would hardly use the Messianic kingdom for such purposes. It is more probable, that in Perea, too, the

answering them, said: The kingdom of God cometh not with observation; neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you. And He said to His disciples: The days will come, when you shall desire to see one day of the Son of man, and you shall not see it. And they will say to you: Lo here, and lo there. Go ye not after, nor follow them; for as the lightning, that lighteneth from under the heaven, shineth unto the parts that are under heaven, so shall the Son of man be in His day. But first He must suffer many things, and be rejected by this generation. And as it was in the days of Noe, so shall it be also in the days of the

Pharisees had assumed a hostile position towards Jesus, and they were merely trying to obtain an answer that would implicate Him before the Roman government.

With observation,—i. e., it is not such a kingdom as Pharisaic theology expects, a kingdom coming with royal splendor and magnificence.

The kingdom of God is within you.—Explanations: 1. Jesus Himself may truly be called the kingdom of God, since He is its founder and head; He was then in the midst of the Jews and Pharisees. 2. The essence of the kingdom of God consists in sanctifying grace, which is in the soul of man. Jesus seems to have spoken of the kingdom in its first sense, since He goes on to speak of the coming as an external phenomenon.

You shall desire to see—one day of the Son of man.—Explanations: 1. Though you may always desire to see the glorious advent of the Son of man, and the completion of His kingdom, still there will come days of such suffering that you will desire this in a special way (Bede, Albert Magn.). 2. In your future sufferings you shall desire to pass one more day in the society of the Son of man, as you now do, but it will not be granted to you (Enthym., Theoph., Mald.). In those days of tribulation, the disciples will naturally be more than usually exposed to temptation, against which they are warned in the following words: The true Messias will not be hidden, but will suddenly be visible to all alike. But before this He must suffer in both His real and His mystical body through His rejection by the present and the future generation.

In the days of Noe.—In the following passage the carelessness of

Son of man. They did eat and drink; they married wives, and were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all. Likewise as it was in the days of Lot; They did eat and drink; they bought and sold; they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed. In that hour, he that shall be on the housetop, and his goods in the house, let him not go down to take them away; and he that shall be in the field, in like manner let him not return back. Be you mindful of Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose it shall preserve it. I say to you: In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other shall be left.

the world with regard to the coming of the Son of man is described. Still, as the flood did not occur before Noe and all his family were securely in the ark, and as in Sodom the fire-rain did not fall before Lot and his own had gone out of the city, even so at the end of time the destruction of the world shall not begin till all the just are separated from the sinners (Euseb.). But the separation on the part of the just must be instantaneous and without regret; it must be an unconditional surrender to the Son of man, without any attempt to save their earthly concerns. He who looks back, will suffer the fate of Lot's wife. Whoever seeks his earthly, natural life, either during the course of his earthly career, or at the last catastrophe, shall lose it in the end. The separation shall also be a thorough one; of two men reclining on the same couch at table, one shall be for the Son of man, the other against Him; and of two women grinding at the same mill, one shall be saved, the other lost.—Whenever the upper millstone was very heavy, two women were employed in turning it.

They, answering, said to Him: Where, Lord? And He said to them: Wheresoever the body shall be, thither will the eagles also be gathered.

120. INCESSANT PRAYER.

Luke xviii. 1-8.

February, 33 A. D. And He spoke also a parable to them, that we ought always to pray, and not to faint, saying: There was a judge in a certain city, who feared

Where, Lord?—The Pharisees had asked "when?" The disciples ask "where?" Jesus did not answer the question of the Pharisees directly and definitely, because He did not wish to satisfy mere curiosity. The question of the disciples Jesus answers, because the answer throws a great deal of light on the nature of the final separation.

Wheresoever the body shall be.—Explanations: 1. Wheresoever corrupted humanity shall live, there shall the angels of heaven be employed in separating the just from the sinners. 2. Wheresoever the glorious body of the Son of man shall appear, at His second coming, there shall the eagles, i. e., the just souls, gather around Him and cling unto His standard (Orig., Ambros., Hilar., Jer.). 3. Wheresoever the body of the Son of man shall be under the Eucharistic species, there shall the eagles, i. e., the holy souls of the Church, gather, to nourish their souls by it (Ambros.). Throughout this description of the second coming, the destruction of Jerusalem is alluded to, but only so far as the separation it caused prefigured the future separation of the just and sinners at the second coming. That the Evangelist St. Luke should have inserted here a part of the discourse pronounced by Jesus on Mount Olivet, concerning the future fate of Jerusalem (Conf. Matt. xxiv. 23-28), is very improbable, especially if we consider that Jesus here speaks of His second coming, while on the Mount of Olives He spoke of the destruction of Jerusalem.

Always to pray.—Explanations: 1. We must always keep a pious, child-like confidence in God within our souls (Aug.). 2. We must always pray, and not grow faint-hearted in our prayer, but continue to beg of God again and again the favor we desire, though God may appear to disregard our petition.

There was a judge—one of the regularly appointed judges according to Deut. xvi. 18. The judges in the Eastern countries are usually irre-

not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest, continually coming, she weary me out. And the Lord said: Hear what the unjust judge saith. And will not God avenge His elect who call to Him day and night, and will have patience in their regard? But I say to you, He will quickly avenge them. But when the Son of Man cometh, shall He find, think you, faith on earth?

sponsible and corrupt, and take bribes from both parties; from their decisions there is usually no appeal. In the East the position of widows is that of absolute helplessness. The Old Testament declares them to be under the special protection of God (Conf. Exod. xxii. 22-24; Deut. x. 18, xxiv. 17; Ps. lxvii. 6; Jer. vii. 6, xxii. 3, xlix. 11; Mal. iii. 5).

Avenge me of my adversary.—The cause of the widow is apparently a just one; but the judge is bad and indifferent to justice, he regards neither the law of God nor the requirements of his social position. Still, the arrogance of the widow's incessant prayer moves him to do justice for the sake of peace. Jesus reasons from the less to the greater. God, who is all-good, who loves justice for its own sake, and cherishes the just as His children, will surely grant the just prayers of His elect. The unjust judge also represents the world; the widow is the Church, whose most just claims are so often misjudged by the self-seeking judge (Aug.).

She weary me out.—The literal meaning is "lest she smite me in the face," beat my face black and blue. These words may have been spoken in irony, but the widow obtained her right.

He will quickly avenge them.—Explanations: 1. The time of God's vengeance will be but short when compared with the length of time during which the injuries lasted; His act of setting aright all wrongs will be both instantaneous and thorough. 2. God will avenge His elect at the second coming of the Son of man, which will happen soon, though it may appear far off to man. For the longest time, when compared to eternity, can scarcely be appreciated.

Shall He find faith on earth?—Explanations: 1. Supernatural faith in God's revealed word will be scarcely found on earth at the time

121. THE PHARISEE AND THE PUBLICAN.

Luke xviii. 9-14.

February, 33 A. D. He spoke also this parable to some who trusted in themselves as just, and despised others: Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican; the Pharisee standing prayed thus with himself: O God, I give Thee thanks that

of the second coming of the Son of man. **2.** When the Son of man shall come, He shall not find that faith on earth which manifests itself in trustful prayer for the coming of the Judge and the glorious completion of His kingdom.

He spoke also this parable,—probably in connection with the former, the two forming one whole. The first shows the necessity of prayer, the second illustrates the manner in which we must pray. The two persons merely represent two classes of men, the self-righteous persons and the despised but humble sinners. The season of the year, at which many went up to Jerusalem to pray and celebrate the Passover, makes the parable specially significant.

The Pharisee standing.—The Jews generally prayed standing, with their eyes and hands uplifted. The Publican, too, prayed standing, but far off from the Holy of Holies, and from the Pharisee, with his eyes cast down and striking his breast, which has been among all nations a sign of sorrow and shame.

Prayed thus with himself.—Probably he did not pray aloud, but in a low tone. The prayer begins with thanksgiving, but turns immediately into self-praise. He divides the whole human race into two classes: Himself and the rest of men. The rest of men are divided into extortioners, unjust (those that do not keep the legal ceremonies), adulterers, and *this* Publican. The Pharisee is not merely unlike all these, but moreover he fasts every Monday and Thursday, though the law obliges him to only one fast a year, and gives tithes of all his income. A feeling of self-righteousness seems to have animated all the Pharisaic Rabbis. Rabbi Simeon, the son of Jochai, said, "if there were only thirty righteous persons in the world, I and my son would make two of them; but if there were twenty, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I

I am not as the rest of men, extortioners, unjust, adulterers, nor such as this Publican. I fast twice in the week; I give tithes of all that I possess. And the Publican, standing afar off, would not so much as lift his eyes towards heaven, but struck his breast, saying: O God, be merciful to me, a sinner. I say to you, this man went down to his house justified rather than the other.

122. MARRIAGE IN THE CHURCH.

Mark x. 1-12; Matt. xix. 1-12, v. 31-32.

February, 33 A. D. And rising up thence, He cometh into the territories of Judea beyond the Jordan. And the people flock to Him again. And as He was accustomed, He taught them again, and He healed them there. And the Pharisees came to Him tempting Him, and saying: Is it lawful for a man to put away his wife for every cause?

and my son would be those two; and if there were but one, myself should be that one."

O God, be merciful.—The prayer of the Publican is quite different; it is humble, sincere, confident, and contrite. No earthly possessions are desired: only grace and forgiveness are prayed for.

Justified rather than the other.—The text leaves it doubtful whether the result of the prayer was a greater and a less justification, or whether justification followed in one case, and was wanting in the other, or, finally, whether the one was justified, and the other positively condemned. St. Bernard takes the second view, Euthymius maintains the third. We may understand the text as meaning, that whatever the Pharisee had possessed in mere legal justice above the Publican, he had lost in the sight of God through his act of pride, while the Publican had obtained his desired inward justification.

Into the territories of Judea,—the country across the Jordan, opposite Judea. Perea was the only place where Jesus could, at this period, teach publicly, without the overwhelming opposition of the Jews impeding Him.

Is it lawful for a man to put away his wife?—This question was asked by the Pharisees for two reasons: 1. The two powerful schools of

And He answered, and said to them: What did Moses command you? And they said: Moses permitted to write a bill of divorce, and to put *her* away. And Jesus answering, said to them: Have you not read, that He who made man in the beginning made them male and female? And He (the creator) said: For this cause shall a man leave father and mother, and shall cleave unto his wife, and the two shall be in one flesh. Wherefore they are no more

Hillel and Shammai were at variance concerning the law of divorce, stated in Deut. xxiv. 1. The followers of Shammai restricted the "uncleanness" for which a man was allowed to divorce his wife to adultery, while the disciples of Hillel extended it to everything distasteful to the husband; some Rabbis thought that, if the wife had spoiled her husband's meal, she might be divorced; others considered the husband's finding a more agreeable partner a sufficient cause to send away his wife. Whatever answer Jesus gave, He would incur the odium of one of the schools. 2. Jesus was then in the dominion of Herod Antipas, who lived in open adultery with the wife of Philip, and had put John the Baptist to death for disapproving openly of his life. Hence Jesus, too, would most probably incur the enmity of Herod.

What did Moses command you?—Jesus at once takes the question away from the hair-splitting Rabbinic schools and goes back to the divinely inspired law of Moses. But He refers to the Mosaic law on this matter, merely to show that it was: 1. permissive in its character, not preceptive; 2. that it was transitory as to duration, and calculated to prevent greater evils, which would have resulted if such an indult had not been granted to the hard-hearted Jews. The Jewish husband would have ill-treated his wife, perhaps attempted murder, and certainly fallen into many formal sins of adultery. God in the beginning had made man and woman one flesh, and man is not permitted to put asunder what God has joined. Hence Jesus touches upon a threefold state of marriage: 1. that instituted by God in the beginning is an indissoluble monogamy; 2. the marriage under the Mosaic law permits divorce, to avoid greater evils; 3. the marriage in the Christian dispensation is brought back to its primitive unity and indissolubility.

And He said.—Either Adam said according to the inspiration concerning the end and nature of marriage, which he had received during his sleep, or God Himself said through the mouth of Adam. In either case the words are written by Moses under divine inspiration.

two, but one flesh. What therefore God hath joined together, let not man put asunder.

They say to Him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Moses, because of the hardness of your hearts, wrote you that precept *and* permitted you to put away your wives; but from the beginning it was not so. And I say to you: Whosoever shall put away his wife, except it be for fornication—

Whosoever shall put away his wife, etc.—Explanations: 1. There is one and only one sufficient reason for divorcing one's wife; namely, her committing adultery. This is the view of the Greek Church and of Protestants. But there are insuperable difficulties in the way of this interpretation. The text continues, "and he that shall marry her that is put away, committeth adultery." These words must be taken either in their full extent, and then they show that a woman, for whatever reason divorced, is still bound by the marriage ties, so that he who marries her commits adultery; or they must be taken to refer to a woman divorced for any reason but adultery; and then the sense is, that only the woman who has not committed adultery before her divorce is incapable of marrying again. This is a plain absurdity, because the woman dismissed without adultery, by entering a new marriage, commits adultery, and thus becomes a capable candidate for marriage. 2. Jesus has in His mind a double divorce, one from the bond of marriage and one from social intercourse. His words refer to this second kind of divorce, and mean that he who separates his wife from his bed and table is responsible for all the sins that follow on her part. The only cause excusing him from such responsibility is her committing adultery. But the bond of marriage always remains, even after separation, so that neither party can marry again. Most Catholic interpreters hold this view. 3. Some Catholic interpreters translate: "Whosoever shall put away his wife, *even* if it be for fornication . . . committeth adultery." Others, "Whosoever shall put away his wife—excepting for fornication (for in that case she is put to death according to the Mosaic law)—. . . committeth adultery." 4. Patrizi and others explain: "Whosoever shall put away his wife, except it be because his marriage with her is a mere concubinage, an invalid marriage (except it be for fornication) . . . committeth adultery." In any case, the Council of Trent (Sess. 24, cc. 7 ss.) has declared the marriage tie indissoluble, relying on the clear words of Jesus in this matter as expressed by SS. Luke and

tion, and shall marry another, committeth adultery; and he who shall marry her that is put away, committeth adultery.

And in the house again, His disciples asked Him concerning the same thing. And He said to them: Whosoever shall put away his wife, and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery. His disciples say unto Him: If the case of a man with his wife be so, it is not good to marry. He said to them: All receive not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb; and there are eunuchs, who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.

Mark and Paul (Conf. Luke xvi. 18; Mark x. 11; I. Cor. vii. 11 f., 39). For, passages of Sacred Scripture that are involved and obscure must be explained by others on the same subject, that are definite and clear.—The union of husband and wife is an image of the union of Jesus with His Church (Conf. Ephes. v. 22-32). But this union is one and indissoluble (Conf. Matt. xxviii. 20; Apoc. xix. 7, xxi. 2-9).

In the house.—Such paragraphs show the special care which Jesus bestowed on the instruction of His chosen Twelve. The fact that even the Apostles thought it better not to marry than to be inseparably united to a wife shows how low was the esteem for women in those days. Among the Romans and the higher classes of the Jews, too, women had begun to sue for divorce-bills against their husbands. We have instances of this in the case of Herodias and Herod's sister Salome.

It is not good to marry.—Jesus, in answer to these words of the Apostles, distinguishes three classes: **1.** Those who from natural incapacity and inaptitude have no desire to marry; **2.** Those who have been mutilated, a class very numerous in the time of Jesus; **3.** Those who abstain freely from marriage, to work the better for God's cause. But this last class comprises only those who have received the special grace of virginity from God, which He is ready to grant to all who earnestly pray for it.



"Suffer the Little Children to come to me.

123. CHILDREN IN THE CHURCH.

Luke xviii. 15-17; Mark x. 13-16; Matt. xix. 13-15.

February, 33 A. D. Then were little children presented to Him, that He should lay His hands upon them, and pray. Which when the disciples saw, they rebuked them that brought them. And when Jesus saw it, He was much displeased, and calling them together, said to them: Suffer the little children to come to Me, and forbid them not, for of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them; and when He had laid His hands upon them, He departed thence.

Little children.—Parents used to bring their children at an early age to the synagogue, that they might receive the prayers and blessings of the elders. After the father had laid his hands on his child's head, he led him to the elders, one by one, and they also blessed him, and prayed that he might grow up famous in the law, faithful in marriage, and rich in good works. Children were thus brought also to any Rabbi of uncommon holiness, and in the case of Jesus, the parents were probably much encouraged by His goodness and kindness of heart.

Which when the disciples saw.—Jesus may have been over-fatigued from His ministry, or the discussion on the marriage-question, begun in the last number, may have still gone on, which the Apostles did not wish to see interrupted. Jesus was "much displeased" at His chosen ones, a fact that stands without parallel in the Gospel-history.

Suffer the little children.—Children are living images of the humility and innocence that must adorn every age; for the kingdom of God belongs to those only that are of their own free will such as children are in virtue of their age. Hence they find special favor in the eyes of Jesus, and He gives them His blessing, though they are as yet unable to follow Him personally. Nay, He does more for them than their parents had asked for, He embraces them. In the Church this is an important lesson when there is question of baptism, confession, holy communion, and the proper religious instruction of children.

124. RICHES IN THE CHURCH.

Luke xviii. 18-30; Mark x. 17-31; Matt. xix. 16-30.

February, 33 A. D. And when He was gone forth into the way, a certain ruler, running up and kneeling before Him, asked Him, saying: Good Master, what good shall I do, that I may have life everlasting? And Jesus said to him: Why callest thou Me good? None is good, but one, *that* is God. But if thou wilt enter into life, keep the commandments. He saith to Him: Which? And Jesus said: Thou knowest the commandments: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother, and thou shalt love thy neighbor as thyself. The young man answering, said to Him: Master, all these things I have observed from my youth;

A certain ruler,—the head of the local synagogue; usually elderly men were selected for this office, but this young man seems to have been chosen on account of his high rank and noble character.

Good master—was a title applied to the most eminent Jewish Rabbis; in His answer Jesus may have intended to censure indirectly as well him who gave the title as those who received it.

Why callest thou Me good?—Explanations: 1. According to St. Matthew's reading, Jesus answered: "Why askest thou Me concerning good? One is good, God." This answer is equivalent to the following: Why askest thou Me concerning that which is only relatively good, in so far as it partakes of and leads to the absolute good? God is your supreme good, your last end; the relative good leading to God, to life everlasting, is the observance of the commandments. 2. The reading of SS. Mark and Luke is the one commonly quoted, "Why callest thou Me good? None is good but one, that is God." Jesus in this answer reasons thus: Thou callest Me good. But only God is good. Hence, call Me God, too, or do not call Me good.

Keep the commandments.—When Jesus comes to specify which commandments He wishes the ruler to keep, He cites only such as are found on the second table, i. e., those relating to our neighbor.

what is yet wanting in me? Now, when Jesus had heard this, looking on him, He loved him, and said to him: One thing is wanting unto thee: If thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, follow Me. And when the young man heard this word, being struck sad at the saying, *he* went away sorrowful; for he had great possessions.

And Jesus seeing him become sorrowful, looking round about, saith to His disciples: Amen, I say to you: How hardly shall they who have riches enter

What is yet wanting?—In all probability the young man spoke the truth in declaring that he had kept all these commandments from his youth. Hence Jesus loved him for his innocence and guilelessness. But being educated in legal formalism, he must have expected to hear from Jesus some injunction of a new ceremonial observance.

If thou wilt be perfect.—What Jesus is going to say is not required in order to be just, but to be perfect. The young man had observed all the commandments, but felt an inward craving for a closer union with God; hence Jesus gives him a counsel which He knew would be most advantageous to him. He had told him already that God, alone being good, is the only end worthy of us; now He advises the removal of that obstacle which was most likely to hinder the young man from surrendering himself to God alone.

Sell what thou hast.—Besides selling his property, the young man is bid: 1. To distribute the proceeds to the poor, so that he can expect no earthly recompense. 2. To follow Jesus. We notice that in these last three numbers Jesus depicts the life of perfection or of the counsels. When treating of marriage, He recommends perpetual virginity; in the second place, we are bid to become children, which we do most perfectly by resigning our independence into the hands of God's representatives through the vow of obedience; and now, in the third place, voluntary poverty is recommended.

How hardly shall they who have riches.—Not as if riches in themselves were sinful, and thus prevented man from entering the kingdom of God; but they are dangerous in their effects on the soul. They involve man in a great many earthly cares and anxieties, they are an easy means of satisfying all his evil passions, and they are apt to fill the heart

the kingdom of God. And the disciples were astonished at His words. But Jesus answering again, saith to them: Children, how hard it is for them that trust in riches to enter the kingdom of God. Again I say to you: It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven. And when the disciples had heard this, they wondered the more, saying among themselves: Who, then, can be saved? And Jesus looking on them, saith: With men it is impossible, but not with God; for all things are possible with God.

And Peter began to say to Him: Behold, we have left all things, and have followed Thee; what, therefore, shall

of man, so that he desires no ulterior good, and forgets his last end. Jesus Himself adds another reason in the words that immediately follow: rich men are apt to trust in riches instead of relying on God. They are wont to obtain through and from their wealth what poor men obtain from God through prayer. These words show also that the difficulty of entering heaven exists not only for those who are actually rich, but also for all those who, though actually poor, place their trust in wealth.

It is easier for a camel.—Some interpreters have endeavored to weaken this strong expression: 1. By adopting the reading found in a few manuscripts, "camilus" instead of "camelus," i. e., "rope" instead of "camel." 2. By explaining the "eye of a needle" as the small gate for foot passengers at the entrance to cities. But the first sense is excluded by the overwhelming authority of manuscripts, and the second is uncertain, to say the least. Our Lord's expression, as it stands, is not too strong, as the context and experience show. The Talmud has the same saying about an elephant, so that the phrase must have been proverbial, to show the impossibility of a thing.

Who, then, can be saved?—The Apostles became anxious for the salvation of the many. Jesus assures them that the grace of God can do what naturally is impossible.

And Jesus looking on them.—This is the third look of Jesus spoken of in this same incident. The first was a look of love, the second a look of sadness, and the third a look of encouragement.

We have left all things.—These words appear, at first sight, almost

we have? And Jesus said to them: Amen I say to you, that you, who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake and for the Gospel, shall receive a hundred-fold : now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;

arrogant on the part of Peter. But we must remember that a poor man may love his hut and fisherman's boat as much as a rich man his palace; and, therefore, he sacrifices as much in leaving all things as the man of wealth would do. Besides, the Apostles had not merely left all their possessions, but, moreover, they had followed Jesus. Jesus, in His answer to Peter, insists especially on this second fact, limiting his promise to "you that have followed Me."

You shall sit on twelve seats.—*Explanations*: 1. The promise must be taken literally. But then it is hard to determine whether St. Matthias or St. Paul is to occupy the twelfth seat of judgment; in the same way, one of the tribes of Israel would remain unjudged. 2. St. Paul (I. Cor. vi. 3) reckons himself among the judges, and the angels among those to be judged. Hence the number "twelve" denotes, on the one hand, all those who will with Jesus exercise judgment, whether they are Apostles, or their successors, or, finally, have lived in voluntary poverty for Jesus' sake; on the other hand, the number "twelve" applies to all men who were called to be the people of God and thus to enter life everlasting.

Every one that hath left house, etc.,—through the motive which Jesus has given above: The husband cannot leave his wife without her consent; parents cannot leave their children as long as they need parental care; children cannot leave their parents, if thereby the latter are reduced to misery and destitution.

A hundred-fold in this time.—*Explanations*: 1. The promised recompense is internal contentment and satisfaction of mind, peace with God, and the consolations of the Holy Ghost. But Jesus expressly adds "houses and brethren and sisters and mothers and children and lands," and contrasts these with life everlasting. 2. Those who enter the religious state literally obtain a hundred-fold for all they have left for Jesus' sake and His gospel. Cassian, in the last chapter of his *Conferences*, relates that Abbot Abraham understood the promise in this sense.

and in the world to come, life everlasting. But many that are first shall be last, and the last first.

125. THE LABORERS IN THE VINEYARD

Matt. xx. 1-16.

February, 33 A. D. The kingdom of heaven is like to a master of a family, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place. And he said to them: go you also into my vineyard, and I will give

With persecutions.—Persecution is, 1. the necessary consequence of any one's leaving the world and abandoning its principles; 2. a recompense of those who have made the heroic sacrifice of all their earthly love and earthly hope for the love of Jesus. For it renders the followers of Jesus more like their Master, and estranges them more and more from the world, the sworn enemy of Jesus.

Many that are first.—*Explanations:* 1. Many who have held the highest worldly positions shall be last in the kingdom of heaven, and vice versa. This explanation supposes sentiments of surprise, perhaps of doubt, in the minds of the Apostles, because they, being poor fishermen, were promised such exalted positions in the kingdom of God. 2. Many of those who were first called have fallen away; Judas and the Jewish nation are examples of this. In this view the Apostles are warned not to presume on account of their high call and magnificent promises; not our early vocation, but our final perseverance will be crowned (Origen).

The kingdom of heaven.—In the original text we read "*for the kingdom of heaven,*" which shows that Jesus illustrates the preceding general principle by this parable. The kingdom here expresses God's *way* of proceeding in the kingdom. The "master of a family" signifies God; the vineyard is the kingdom of heaven (Conf. Is. v. 1-7); the steward is Christ; the market-place is the world; the first, third, sixth, ninth, and eleventh hours answer to our six, nine, twelve, three, and five o'clock of the day; a penny is equivalent to about fifteen cents in our money, an abundant day's hire in those times.

Market-place.—Even now it is usual in several Eastern towns to see

you what shall be just. And they went their way. And again he went out about the sixth and ninth hour, and did in like manner. But about the eleventh hour he went out, and found others standing; and he saith to them: Why stand you here all the day idle? And they say to Him: Because no one hath hired us. He saith to them: Go you also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When, therefore, they came who had come about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more; and they likewise received every man a penny. And when they received *it*, they murmured against the master of the house, saying: These last have worked but *one* hour; and thou hast made them equal to us, that

numerous bands of day-laborers going to the market-place before sunrise, in order to hire themselves out for the day. Often late in the day many may be seen still idle.

Evening—is either the hour of death or the time of the second coming of Jesus. *Explanations:* 1. It is the hour of death; then the first, third, sixth, ninth, and eleventh hours are childhood, youth, manhood, old age, and the hour of death respectively. 2. Evening is the second coming of the Messias; then the different classes of laborers are represented by the first Jewish Christians, the converts from the Jewish proselytes, the Gentile Christians, and the fruits of the later missionary labors. We may also explain the different periods of the call as representing the ages from Adam to Noe, from Noe to Abraham, from Abraham to Moses, from Moses to Jesus, and from Jesus to the end.

Their hire.—*Explanations:* 1. It expresses the general idea of reward, including temporal retribution. But this is inconsistent with the dignity of the parable and with the time at which the hire is paid. 2. The hire is eternal life, which, though not due to any merely natural exertion of man, has been promised by God Himself as the recompense for man's supernatural works. Thus it becomes man's own, provided he fulfils his part of the contract.

have borne the burden of the day and the heats. But he, answering one of them, said: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

126. JESUS PREDICTS HIS PASSION THE THIRD TIME.

Luke xviii. 31-34; Mark x. 32-34; Matt. xx. 17-19.

March, 33 A. D. And they were in the way, going up to Jerusalem, and Jesus went before them; and they were

Is thy eye evil?—Envy and malice were by the ancients supposed to be in the eye (Deut. xv. 9; Prov. xxiii. 6), just as anger was supposed to have its seat in the nose. It must be noticed that the laborers called late in the day had received no promise of any definite reward, but had entirely relied on the goodness of the master. Hence the master rewards them beyond their expectations.

So shall the last be first.—Jesus, by expressly repeating these words, which are the last of the preceding section, shows plainly the end of this parable. It forms a part of His answer to Peter, where there is question of men who have given up all for Jesus' sake, and the special reward they are to expect.

Many are called.—In the light of the preceding note it is plain that this passage, so often misinterpreted, applies only to those called to a life of perfection; many are called, but few respond to their grace of vocation. It may also mean that many are called to the common degree of sanctity, and they attain it, too; but few are chosen for the higher degrees of sanctity. It may be of interest to know that the Talmud of Jerusalem (Berakoth f. 5, 3) and several Rabbinic writings contain the same parable, and apply it commonly to souls that are specially favored by God, or to those whose intense but short labor is equivalent to the long labor of others.

Going up to Jerusalem.—The Apostles knew that shortly before this time Jesus had been forced to flee from Bethany for fear of His enemies, the Jews. Now they seem to have lingered behind, because they knew from the history of their nation that in Jerusalem many a prophet had been

astonished, and following, were afraid. And taking again the twelve disciples apart, He began to tell them the things that should befall Him, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man; for He shall be betrayed to the chief priests, and to the Scribes and Ancients, and they shall condemn Him to death, and shall deliver Him to the Gentiles. And they shall mock Him, and spit on Him, and scourge Him, and crucify Him; and the third day He shall rise again. And they understood none of these things, and this word was

slain unjustly. The haste of Jesus seemed altogether mysterious, and inspired them with awe. When Jesus wished to speak to them, He had to call them up to Him.

Behold we go up to Jerusalem.—From these words we may infer that they were still in Perea. But the several bands of pilgrims who were going to the Passover feast must have gathered around the Master in uncounted numbers. Nature, too, had put on her festal garments, for the beauties of spring were scattered over field and woodland. It was only over the little band of Jesus that the gloom thickened as they passed the old familiar spots, many of which were consecrated by the memories of John the Baptist or by the ministry of Jesus.

He shall be betrayed.—Jesus foretells a double betrayal: One by His Apostles to the chief-priests; another by His own nation to the Gentiles. The Sanhedrim would condemn Him to death, but it could do no more; hence His delivery to the Gentiles and His crucifixion, which was not a Jewish punishment, are explained.

And they understood none of these things.—Though Jesus had predicted His passion twice before, namely, in the confines of Tiberias, after the confession of Peter (Matt. xvi. 21), and in Galilee, shortly after His Transfiguration (Matt. xvii. 22), still the Apostles were too much imbued with the current Messianic idea to realize the prediction. It may be of service to give here a synopsis of the Messianic prophecies, as they are grouped by some authors, in order to understand the blindness of the Apostles the more clearly:

I. Earliest intimations of the Messias:—Gen. iii. 15; xvii. 7-19, xxii. 18, xxvi. 3, xxviii. 14; I. Paral. xvii. 11; Is. xlii. 6, xlix. 8; Jer. xxxiii. 20-21; Is. xi. 1-2; Jer. xxiii. 5-6, xxxiii. 15; Ezech. xvii. 22-23;

hid from them; and they understood not the things that were said.

127. AMBITION OF THE TWO SONS OF ZEBEDEE.

Mark x. 35-45; Matt. xx. 20-28.

March, 33 A. D. Then came to Him James and John, the sons of Zebedee, *and* the mother of the sons of Zebedee, worshipping, and desiring something of Him. And He said to her: What wilt thou? She said to Him:

Zach. iii. 8, vi. 12-13; Mich. iv. 1-7; Is. ii. 2, xxv. 7, ii. 3-4, xi. 6-9; Gen. xlix. 10; Num. xxiv. 17; Is. xlix. 6; Dan. vii. 13; Is. xli. 27, xl. 9, xlix. 13; Mal. iv. 2.

II. Birth of the Messias :—Is. xl. 3-5; Mal. iv. 5, iii. 1; Ps. ii. 6-8; Is. vii. 14; Mich. v. 2; Is. ix. 2, 6-7.

III. Life, preaching, and miracles of the Messias :—Deut. xviii. 18; Is. liii. 2-3, xlii. 2-3, lii. 7; Zach. ii. 10-11; Is. xlii. 1-4, xi. 3-5, lxi. 1-2; Mich. iv. 2; Is. viii. 14; Ps. cxvii. 22-24; Is. xxvii. 16, xxix. 14; Zach. ix. 9; Agg. ii. 7-9; Is. xxxv. 5-6, xlii. 7, xlix. 9, xl. 11, xlix. 10.

IV. Death, resurrection, and exaltation of the Messias :—Is. xli. 9; Zach. xi. 12-13, xiii. 7; Is. liii. 7-8; Ps. xxxiv. 11, xxxvii. 13, xxi. 16; Is. i. 6; Mich. v. 1; Ps. lxxviii. 21, xxi. 16-18; Zach. xiii. 6; Ps. xxi. 1, vii. 8; Joel ii. 30-32; Dan. ix. 24-26; Is. liii. 4-6, x. 12; Zach. xii. 10; Exod. xii. 46; Zach. xiii. 1; Is. liii. 9; Ps. ii. 1, ii. 4, xv. 10; Os. vi. 2; Job xix. 25; Os. xiii. 14; Ps. cix. 1-4.

Considering this series of Messianic prophecies together with the glorious promises which Jesus had shortly before given to His Apostles, we easily understand why the Apostles took the promises and prophecies referring to the glory of the Messias in a literal sense, while the predicted sufferings seemed to them mere figures. We ourselves, at the present day, proceed in exactly the opposite way, understanding the sufferings of Jesus to have been predicted literally, while His glory in the prophecies is understood typically or spiritually.

The mother—of the sons of Zebedee was Salome, perhaps the sister or cousin of the Blessed Virgin Mary. James and John probably imagined that their mother's petition would be of greater influence with Jesus. They came worshipping, as it was customary to do when asking a favor of a king. At first, they express only a general petition, being afraid to mention their real purpose at once.

Master, say that these my two sons may sit, the one on Thy right hand, and the other on Thy left in Thy kingdom. But Jesus answered and said to them: You know not what you ask; can you drink of the chalice that I shall drink, or be baptized with the baptism wherewith I am baptized? But they said to Him: We can. And Jesus said to them: You shall indeed drink of the chalice that I drink of; and with the baptism wherewith I am baptized, you shall be baptized. But to sit on My right hand, or on My left, is not Mine to give you, but to them

On Thy right, and on Thy left.—To sit next to the throne denotes, in the East, the next degree of dignity. Hence, the first places on the right and on the left denote the two highest dignities. Perhaps the Sanhedrim is alluded to, in which, according to some authorities, the vice-president sat at the right of the president, and the next in dignity at his left.

The chalice.—Jesus makes use of well known figures. Among the ancients each guest had his particular cup, and the size of the cup was a sign of the greater or smaller esteem paid to the guest. Hence the cup came to signify, in general, the portion assigned, whether of pleasure (Ps. xxii. 5, xv. 5) or of pain (Ps. x. 7; Is. li. 17-22; Jer. xv. 15 ff., xlix. 12). Baptism, too, signifies the floods of sorrow and misfortune overwhelming one's soul. In the present passage, the chalice or cup may express the interior sufferings of Jesus, baptism the exterior.

You shall indeed.—The courageous reply of John and James seems to please Jesus, though their ambitious designs pain Him very much, especially at the time of His approaching passion. James drank the chalice of the Lord, the first of all the Apostles, under Herod Agrippa I. (42 A. D.). John was the last of all to be baptized in his Master's baptism, when he was thrown into a caldron of burning oil under the emperor Domitian (90 A. D.). God preserved him miraculously. In His reply, Jesus does not consider Salome, since she had been only the mouth-piece of her two sons.

Is not Mine to give you.—This passage was abused by the Arians, who maintained that the impotence of the Son and the power of the Father were contrasted in it, reading it thus: "is not *Mine* to give . . . but *My Father's*." Evidently, the passage contrasts the "you" with "them for whom it is prepared," thus: "Is not Mine to give *you*, but to *them*,

for whom it is prepared by My Father. And when the ten heard it, they were moved with indignation against the two brethren James and John. But Jesus, calling them to Him, said: You know that they who seem to rule over the Gentiles lord it over them, and their princes have power over them. But it is not so among you. But whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of man is also not come to be ministered unto, but to minister, and to give His life a redemption for many.

128. JESUS HEALS TWO BLIND MEN.

Mark x. 46-52; Luke xviii. 35-43; Matt. xx. 29-34.

End of March, 33 A. D. And they came to Jericho;

etc." The perfect union of the will of the Son with that of the Father is again implied.

The ten heard it.—St. Matthew, who relates this, was among the ten. It was not the impropriety of the request that moved them to indignation, but envy and ambition, since all of them desired a prominent place.

They who seem to rule.—Jesus distinguishes two classes of superiors: 1. "they who seem to rule over the Gentiles;" these are the secular princes of the Gentiles, probably the vassal kings of the Roman empire; 2. "their princes," i. e., either the Roman consuls, who had authority over the vassal kings, or the underlings of the latter, who exercised on their subjects the acts of tyranny which they themselves had to suffer from their superiors.

Not so among you.—Among Christians authority and government was not to be its own end, but was to be a constant series of sacrifices for the good of the subjects, so that the ruler is really the servant of all. Jesus Himself is the model of Christian superiors, giving His life a redemption for many.

Jericho—lay in the tribe of Benjamin, on the borders of Ephraim, a journey of about two hours west of the Jordan. The district is a flourishing oasis in the midst of an extended sandy plain, watered and fruitful, rich in palms, roses, and balsam. Hence its name "fragrant city."

and as He went out of Jericho with His disciples, a great multitude followed Him. And behold two blind men, sitting by the wayside begging, (one of whom was) Bartimus,

Built by the Canaanites and destroyed by Joshua (Jos. vi. 26), it was rebuilt and fortified at a later date, and became the seat of a school of prophets. Herod the Great beautified it, so that it became one of the most pleasant places in the land. In the twelfth century hardly a vestige of it remained; now its site is occupied by Richa or Ericha, with about two hundred inhabitants. Some modern travellers locate the old city about two miles north of Richa.

As He went out.—This miracle is related by three Evangelists—Luke, Mark, and Matthew—with slight variations. 1. Matthew and Mark represent it as occurring on the departure of Jesus from Jericho, Luke on his approach to the city. 2. Matthew speaks of two blind men; Luke and Mark mention only one. But these discrepancies are merely accidental. The miracle happened on an excursion of Jesus from Jericho into the neighboring country. We may read "After Jesus had made an excursion from Jericho, when He again drew nigh to the city." Two blind men were healed; one of them, being a man of some note, afterwards probably became renowned in the Church. Hence Mark and Luke speak of him, while the eyewitness Matthew speaks of both. Others suppose that Jesus performed the miracles at different times: Luke related the first miracle, as occurring when Jesus first came to Jericho; Mark relates the second, as occurring on the departure of Jesus; Matthew combines both.

Blind men.—Blindness is very frequent in the East. While in the north of Europe there is hardly one blind man for every thousand, in Egypt there is one in every hundred. Indeed, very few persons there have sound eyes. Inflammation of the eyes and of other parts of the body is caused by the frequent changes of temperature. Prejudice, which refuses the use of remedies during the earlier stages of the disease, causes blindness in many cases where such a misfortune might have been prevented. The gospel does not state whether the blind men in question were blind from their birth, or became so afterwards.

By the wayside.—Owing to unjust taxation, uneven distribution of wealth, and the absence of charitable institutions, begging is even now very frequent in the East.—From the beginning of the fourteenth to the sixteenth century a little church marked the traditional spot on the road near Jericho where the miracle was performed.

the blind man, the son of Timeus. And when he had heard the multitude passing by, he asked what this meant, and they told him that Jesus of Nazareth was passing by; and when he had heard that Jesus of Nazareth passed by, they began to cry out and to say: O Lord, Jesus, Son of David, have mercy on us. And many that went before rebuked them, that they might hold their peace. But they cried a great deal the more: Son of David, have mercy on us. And Jesus stood still, and commanded them to be called. And they called the blind, saying: Be of better comfort; arise, He calleth. And casting off *their* garments, *they* leaped up, and came to Him. And when near, Jesus answering, said: What will ye, that I should do to you? They say to Him: Lord, that our eyes may be opened. And Jesus having compassion on them, touched their eyes *and* saith: Go *your way*; *your* faith hath made you whole. And immediately they received sight, and followed Him in the way.

Son of David.—When Jesus was thus called by the blind man at Capernaum, He did not answer the call in public, but waited till he came to a private house before He healed the man. Now He publicly answers the call "Son of David," and thereby testifies that He is the Messiah.

Be of better comfort.—It is instructive to remark the change of tone in the followers of Jesus after He had noticed the blind men. Before Jesus speaks, they have only a haughty and perhaps angry rebuke for them; after Jesus speaks, their words are full of encouragement. As soon as Jesus called, the blind men, who had sat quietly in their places, leap up and even cast aside their garments. Thus, when Jesus speaks, all human passion and sorrow vanish.

What will ye, that I should do to you.—Jesus, as God, knew the innermost desires of the blind men; as man He saw their miserable state; still He wishes to obtain from them a plain statement of their desire. This is a useful hint for us, showing us how to formulate our prayers.

129. REPENTANCE OF ZACHEUS.

Luke xix. 1-28.

End of March, 33 A. D. And entering in, He walked through Jericho. And behold, there was a man, by name Zacheus; and this was the chief of the publicans, and he was rich. And he sought to see Jesus, who He was; and he could not for the crowd; because he was little of stature. And he ran before, and climbed up into a sycamore-tree,

Entering.—It was probably on the return from His excursion, and after the healing of the blind men, that the present incidents occurred. In 333 (A. D.) the traditional sycamore-tree was shown to the Pilgrim of Bordeaux west of Jericho. But Antonius of Piacenza found in 600 A. D. only a dried-up trunk remaining, over which a chapel had been built. The Arabs of to-day call the myrobalan-tree *Ain Zakkum*, or tree of Zacheus, and under a tree of that kind, near Richa, they practise their devotions.

Zacheus—is the Hebrew *Zakkai*, with a Greek termination; it means "pure," "innocent," and corresponds to the Christian name "Innocent." His name shows that Zacheus was of Jewish extraction, though he was in Roman service.

Chief of the publicans,—probably the superintendent of the ordinary tax-gatherers. The practice of farming out the revenues to capitalists encouraged extortion. Zacheus was the chief-agent of the Roman knight who had undertaken the collection of the revenues throughout the Jordan valley; his office answered very nearly to that of our commissioner of customs. The revenue at Jericho was doubtless considerable, and mainly derived from the taxes on the balsam, so abundantly produced in the neighborhood. But balsam was not the only source of revenue at Jericho; its fig-trees were very famous; its groves of palms of various kinds were unmatched; its crops of dates had become a proverb; maize yielded a double harvest; wheat ripened a whole month earlier than in Galilee, and innumerable honey-bees found a paradise in the many aromatic flowers and plants, not a few of which were unknown elsewhere. In a word, Jericho had the climate of the lower Nile and displayed the vegetation of the tropics. Hence it had become the head-quarters of the Roman tax-gatherers, and might truly be called a city of priests and publicans.

Sycamore-tree.—That a man of great wealth like Zacheus should

that he might see Him; for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said to him: Zacheus, make haste, and come down; for to-day I must abide in thy house. And he made haste and came down, and received Him with joy. And when they all saw it, they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zacheus stood, and said to the Lord: Behold, Lord,

run before the multitude which surrounded Jesus, and climb up a tree, shows an ardent desire on his part to see Jesus; it must have been more than mere curiosity that prompted him to do so. The name shows that it was a fig-mulberry tree on which Zacheus took his stand. This tree is easy to climb, its branches being low and almost horizontal. Its fruit is eaten only by the poor, since it is less tasteful than the common fig.

Zacheus, make haste.—Some writers suppose that Jesus knew Zacheus from previous experience, though Zacheus had never seen Him; others think that the name "Zacheus" was on the lips of all who surrounded Jesus, some making merry over his singular position, others scorning him. But even if neither of these views be tenable, Jesus, as God, knew not only the name of Zacheus, but his heart also.

I must abide in thy house,—either over night or for the midday-rest. Jesus left Jericho about noon on Friday, the 8th of Nisan, a week before the crucifixion. He then passed into the neighborhood of Bethany, where He supped in the house of Simon the leper, on Saturday, after sunset.

They murmured.—This is the last time that the followers of Jesus murmured at His conversing with sinners. In the present case it had its reason, on the one hand, in the notorious character of Zacheus, and, on the other, in the expectation that Jesus was about to begin His Messianic kingdom; a favor shown to a Roman official seemed entirely out of place.

But Zacheus stood.—What happened in the house of Zacheus is not told us, only the result of the visit of Jesus is indicated. Zacheus promises two things: 1. That he will distribute one half of his possessions as alms; 2. that he will make abundant restitution. When the thief professed his guilt, the Roman law prescribed only simple restitution. But Exod. xxii. 1 and II. Kings xii. 6 speak of a fourfold and fivefold restitution, though Numbers v. 7 enjoins only confession of the sin and the restitution of the principal with the fifth part over and above. It was not his liberality

the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him fourfold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

As they were hearing these things, He added and spoke a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested. He said, therefore: A certain nobleman went into a far country to receive for himself a

alone that saved Zacheus, but his repentance together with his liberality.

This day is salvation come—to this house, i. e., not to Zacheus only, but to his family also. Tradition tells us that Zacheus was consecrated by St. Peter as first bishop of Cæsarea in Palestine. The site of his house is now occupied by the tower or castle of Richa, if tradition can be trusted on this point. This passage is read as gospel in the Mass on the feast of the dedication of the church, because Jesus with His graces dwells in every church, "to seek and to save that which was lost."

Hearing these things.—The words "the Son of man" reminded the bystanders of the Messianic hope of Israel, which they expected Jesus would very shortly fulfil by inaugurating His Messianic kingdom. Jesus attempts again to show them that He must first go into a far-off country, before His glorious kingdom will begin.

Nigh to Jerusalem.—It was only about fifteen miles from Jericho to Jerusalem; the parable was probably spoken from the house of Zacheus to the multitude gathered in the court.

A certain nobleman.—All the princes of the house of Herod had been obliged to go to Rome to seek their kingdom from the Roman Senate and Emperor. But, in this parable, special allusion seems to be made to Archelaus, who had set out for Rome not many years before, most likely from Jericho itself, where one of his most magnificent princely palaces lay. The Jews had sent an embassy of fifty delegates after him to prevent the investiture of Archelaus by the Emperor, and the ratification of his father's will. But these attempts had proved fruitless, so that Archelaus, on his return from Rome, could avenge himself on his enemies and reward his faithful servants. It seems that some of the servants, left in charge of the Herodian property, had proved faithless during the absence of the prince, though most of them had performed their duty faithfully, in

kingdom, and to return. And calling his ten servants, he delivered them ten pounds, and said to them: Trade, till I come. But his citizens hated him; and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called, to whom he had given the money; that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done,

spite of all difficulties raised against them by both the Jewish authorities and the Roman officials. Jesus Himself is the nobleman in this parable.

Calling his ten servants.—Not all the property is left to the servants, but only a small amount, from fifteen to seventeen dollars of our money, is entrusted to each, in order to try their fidelity with a view to future offices of trust in the kingdom.

His citizens hated him.—They hated Archelaus justly; he was deposed about ten years after his investiture. Jesus they hated unjustly; His blood and the blood of His faithful servants testify before God that the Jews do not wish "this man to reign" over them. Jesus went to heaven, a country which is morally far-off, to receive the investiture in His kingdom from His heavenly Father.

He returned.—At his return, the nobleman distinguishes three classes of subjects: 1. The good servants, whose pound had brought in ten and five pounds respectively; they are entrusted with offices of importance, according to their fidelity. The principle on which the new king proceeds, is that fidelity in little things ensures fidelity in important matters. 2. The indolent servant, judged according to the same principle, receives no post of trust and loses the little sum that had been put in his keeping. Unless we faithfully correspond with grace, we shall soon lose it, and find ourselves among the third class of subjects. 3. The enemies are brought after the Eastern fashion into the presence of the king and slain before him. The main thought of the parable is that the glorious kingdom of heaven is not to come as the bystanders expect it; that those who expect offices of trust in it must first prove themselves faithful servants by the right use of the natural and supernatural goods entrusted to them by God. The position of the Jews, too, is depicted as it really showed itself later.

thou good servant; because thou hast been faithful in little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest what thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why, then, didst thou not give my money into the bank, that at my coming I might have required it with usury? And he said to them that stood by: Take the pound away from him and give it to him that hath the ten pounds. And they said to Him: Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken away from him. But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me. And when He had said these things, He went before, going up to Jerusalem.

130. JESUS AT BETHANY.

John xi. 55-56; xii. 1-11; Mark xiv. 3-9; Matt. xxvi. 6-13.

Saturday of Passion-week, 33 A. D. And the Pasch of the Jews was at hand; and many from the country went up to Jerusalem before the Pasch, to purify themselves. They sought, therefore, for Jesus; and they

Pasch of the Jews—is the expression here employed by St. John with terrible significance. The coming Pasch was indeed no longer the feast of God, but the ceremonial feast of His enemies, the Jews.

To purify themselves.—It does not appear certain that such a puri-

discoursed one with another, standing in the Temple. What think you, that He is not come to the festival-day? And the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should tell, that they might apprehend Him.

Now, six days before the Pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus had raised to life. And they made Him a supper there in the house of Simon, the leper. And Martha served, but Lazarus was one of them that were at table with Him. And when He was at meat, Mary took a pound of ointment, of right spikenard, of great value, and anointed the feet of Jesus,

fication before the Passover was of strict obligation. Passages like Num. ix. 6-11 and II. Paral. xxx. 17-20 rather indicate that from the peculiar importance of this feast it was to be observed, even when the purification required before all great events could not be obtained. However, the general laws of purification applied to the Pasch also, and legally defiled persons did not feel themselves qualified to take part in the festivities.

What think you?—The persons looking for Jesus were friendly to Him; they earnestly hoped that He would come to the festival; the priests, on the other hand, had taken the most decisive steps against Him and waited only for a favorable opportunity to apprehend Him. The pilgrims had probably brought the news of His approach.

Six days before the Pasch.—Not counting the day of Passover and the day of His arrival, Jesus must have come to Bethany on Friday evening, the eighth day of Nisan. He remained there during the Sabbath-day, probably staying at the house of Lazarus. Saturday evening the supper was made for Him in the house of Simon, who had been a-leper; whether he was cured by Jesus is not stated. According to some interpreters, Simon was the husband of Martha; however, Simon's servants did not minister at table, but Martha and Mary, the sisters of Lazarus. The supper was the principal meal among the Jews.

Right spikenard,—literally "ointment of nard pistie;" the word denoting this ointment is said to be of Persian origin and signified a perfume brought from India by Persian tradesmen. Some explain the word as "potable," others refer it to a root meaning to press or pound, while others again maintain that it expresses the genuineness of nard-ointment.

and wiped His feet with her hair. And breaking the alabaster box, she poured it out upon His head as He was at table, and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said: Why was this waste of ointment made? Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein. And the disciples, seeing it, had indignation, saying: To what purpose is this waste? For this ointment might have been sold for more than three hundred pence and given to the poor. And they murmured against her. And Jesus, knowing *it*, said to them: Why do you

Its exact meaning cannot now be ascertained. The fluid was commonly kept in a flask, hermetically sealed, often called "alabaster-box;" to extract the contents, the neck of the flask was broken. The pound here spoken of was equivalent to about twelve ounces avoirdupois. Judas estimated its value at three hundred denarii, about sixty dollars of our money, but at that time worth about three hundred dollars.

Anointed the feet of Jesus.—Ointment used to be poured into the hair of honored guests; but the anointing of the feet was an unwonted mark of respect, especially as it was accompanied by the humble service of wiping them off with the hair. The text of St. Mark seems to indicate that the ointment flowed from the head of Jesus over His sacred body.

This waste of ointment made.—Christians in our day are apt to call the splendor of divine service a waste of money, which might more profitably be given to the poor. Those who reason this way are usually the last to assist the needy.—The position of Judas as treasurer of the Apostolic College was probably self-chosen. St. Matthew would naturally have been better fitted for the office. The example of Judas causes the other disciples to murmur also; but they seem to have had really a good motive for doing so. The occurrence teaches us that sometimes good people are misjudged by other well-meaning people for actions that are good in themselves and laudable in their motives.

Jesus, knowing it.—The murmuring of all the Apostles may not have been audible to Jesus; but Judas seems to have spoken aloud. Jesus

trouble this woman? For she hath wrought a good work unto Me. For the poor you have always with you, and whensoever you will you may do them good; but Me you have not always. She hath done what she could. For in pouring this ointment upon My body, she is come beforehand to anoint My body for the burial. Amen, I say to you: Whosoever this gospel shall be preached in the whole world, that also what she hath done shall be told for a memory of her.

A great multitude, therefore, of the Jews knew that He

knew how painful it was to Mary to be thus publicly blamed for her loving service. "She hath done what she could," was the testimony which Jesus in His turn gave of her, and which contains praise such as He has bestowed on only one other, namely, the poor widow who had cast two brass mites into the treasury.

Why do you trouble this woman?—The text of St. John presents a difficulty in this place. It reads: "Let her alone, that she may keep it against the day of My burial." Some writers infer that Mary had not poured the whole ointment over Jesus, and Jesus intimates His approaching burial, for which the rest might be kept (Rup., Tuit). Others propose to read "that she may *have* kept it against the day of My burial;" but the Greek text hardly admits such a rendering. Others, again, interpret: "Let her alone, that she may keep this day as the day of My burial" (whether she prepares Me for it intentionally or unintentionally) (Thom. Aq., etc.).—The poor are always around us, and charity to them is kept alive by our love for Jesus; where the latter grows cold, the poor begin to suffer.

Multitude of the Jews.—The pilgrims who had come with Jesus to Bethany had announced His arrival. Hence many, even of the leading class of the people, went out, and seeing Lazarus alive, became adherents of Jesus. The great majority of the ruling body, when they noticed that their own members were going over to Jesus, decided on killing Lazarus, since he was the most influential witness of the miraculous power of Jesus. This decree, however, was not put into execution. According to tradition, Lazarus was among the hundred and twenty who received the Holy Ghost on Pentecost, and he went afterwards, in company with his sister Martha, into Southern France, where he became the first Apostle of Christianity.

was there; and they came not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead. But the chief priests thought to kill Lazarus also, because many of the Jews, by reason of him, went away, and believed in Jesus.

131. THE TRIUMPHAL ENTRY OF JESUS INTO JERUSALEM.

John xii. 12-19; Luke xix. 29-44; Mark xi. 1-10;
Matt. xxi. 1-11, 14-16.

Palm Sunday, 33 A. D. And on the next day when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, saying

The next day,—i. e., the day after the supper in the house of Simon, the leper, the Sunday before the crucifixion, or the 10th day of Nisan. On this day the paschal lamb was set apart and brought into the house (Exod. xii. 3). Jesus enters His city on this day, proclaimed by the people as the Messiah, to show that in Him is salvation in so far as He fulfils the type of the paschal lamb.

Bethphage—means "house of figs." The site of this village is uncertain; the Scriptures do not mention it in any other passage, and tradition, too, is silent on this point. Some think that Bethany and Bethphage are different names for the same village; others imagine that Bethany lay a little off the road leading from Jericho to Jerusalem, while Bethphage lay on the way. Another opinion places the site on the western, or rather the southwestern side of Mount Olivet, near the top of the mountain. According to some it was so near Jerusalem that it was reckoned as a city district, though it lay outside the city-walls. It seems most probable that the village lay between the summit of the mountain and Bethany. See de Hamme, *la Terre-Sainte*, I. p. 350 ff.

Mount Olivet—is a Sabbath's journey, that is, about a mile east of Jerusalem. Its name is derived from the abundance of olives which it produces, although it also abounds in figs and dates. Three roads lead from Bethany to Jerusalem, a winding northern one, a steep footpath directly over the summit, and a southern road, usually taken by horsemen and caravans. The common opinion has selected the road over the summit of the mountain as that taken by Jesus on Palm Sunday. The local traditions, upheld mainly by the Franciscan Fathers, who have charge of

to them: Go ye into the village, that is over against you,

the Holy Land, point out a spot nearly half way up the western slope of the mountain as that on which Jesus wept over Jerusalem. But the view that Jesus passed over the southern or main road accords better with the various accounts of the procession and its incidents. The hill, about seven hundred feet high, is entirely separated from Jerusalem by the Kedron valley. Gethsemane is located on the side that overlooks Jerusalem, that is, on its western descent.

Go into the village, that is over against you.—Soon after leaving Bethany the road to Jerusalem leads obliquely through a ravine. From this point the descent of Mount Olivet may be said to begin. Two vast streams of people met here on this memorable day. From Bethany came the pilgrims who had gone there the night before to see Jesus and Lazarus. Another multitude of people came from Jerusalem; for the news that Jesus had intended to go to the holy city on Sunday had been spread through the whole town. They had cut long palm branches, when they passed through the gardens on the southeastern corner of Olivet, which they were now waving amidst shouts of welcome, as they were wont to do on the feast of tabernacles. They meet the multitude moving onward towards Jerusalem, and turn around to head the procession. As they turn, the southeastern part of the city with Mount Sion becomes visible to the vast multitudes, and in their enthusiasm they break forth into the shout, "Blessed is He who cometh king, in the name of the Lord, peace in heaven and glory on high." The road turns sharply to the right, descends obliquely to the bottom of the ravine, and then turning to the left, ascends and reaches the top on the opposite ridge, a short distance from an ancient village, which lies nearly diametrically opposite to the place where the road on the Bethany side of the ravine begins to descend. While the crowds repeated the inspired and prophetic words of the Psalmist, Jesus told two of His disciples to "go into the village that is over against you;" the procession moves on slowly along the oblique descent and ascent of the ridges of the ravine, but the Apostles descend and ascend the slanting walls at right angles, come to the village, where the owners of the ass and colt made no difficulty, seeing the numberless mass of people moving in solemn and enthusiastic procession over the banks of the ravine. The colt had never borne anybody, and was thus legally fitted to be used for sacred purposes; but it had never been separated from the ass, and would have occasioned difficulties on the road to Jerusalem, had not the mother been kept in its company. Little facts which seem to us

and immediately at your coming in thither you shall find an ass tied, and a colt with her, upon which no man yet hath sat. Loose them and bring them to Me. And if any man shall ask you: What are you doing? Why do you loose him? You shall thus say unto him: Because the Lord hath need of his service; and immediately he will let him come hither. And the disciples going, did as Jesus commanded them. And going their way, they found the colt tied before the gate without, in the meeting of two ways; and they loose him. And as they were loosing the colt, some of them that stood there, the owners thereof, said to them: Why loose you the colt? And they said to them as Jesus had commanded them: Because the Lord hath need of him; and they let him go with them. And they brought the ass and the colt to Jesus; and casting their

the mere outcome of the need of the moment, are calculated to fulfil God's prophecies. The cloak of one of those immediately surrounding Jesus serves instead of a saddle, and the people, further off are spreading their loose outer-garments on the ground and are carpeting the road with leaves and branches of the fig and the palm-tree. A few moments, and Jesus has passed the ravine and ascended its rugged southwestern slope; He reaches the ledge of a smooth rock, and in an instant the whole city bursts into view. Jesus sees the city, as it is in its glory, as it will be in its destruction, and as it might be if it would only receive Him on this its day of grace. Before Him is the very spot that shall be occupied by the Roman legions; to His right and left the Roman engines of war shall do their deadly work; out of that city gate shall be carted hundreds of thousands of dead bodies; fire shall ruin every inch of destructible matter of the proud Temple-building, and crowds of despairing priests shall leap into the flames. All this, because Jerusalem does not receive her Messiah, who now manifests Himself to her in all His glory. The tears of Jesus are thus easily explained. Meanwhile several of the Pharisees present in the crowd, burning with anger, wish to stifle the people's enthusiasm by stopping that of the Apostles; Jesus merely reminds them that inanimate nature would bear witness unto Him, should the Apostles keep silent. The disciples did keep silent when Jesus hung on the cross, but the rocks and the firmament spoke.

garments on the colt, they set Jesus thereon. Now all this was done that the word might be fulfilled, which was spoken by the prophet (Zach. ix. 9-10) saying: Tell ye the daughter of Sion:

Fear not, daughter of Sion;

Behold, thy King cometh to thee,

Meek and sitting upon an ass

And a colt, the foal of her that is used to the yoke.

These things His disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. And as He went, a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way. And when He was now coming near the descent of Mount Olivet, the whole multitude of His disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, saying: Blessed is He who cometh King, in the name of the Lord, peace in heaven and glory on high. And the multitudes that went before, and that followed, cried, saying: Hosanna to the Son of David.

That the word might be fulfilled.—At that time the Apostles did not see the full import of all that happened around them; but later its prophetic value became clear to them. The little incidents that accompanied the entry of Jesus into Jerusalem are entirely in keeping with eastern customs. The people in the east spread, even now, their loose upper garments on the road when they wish to honor in a special way some illustrious person. The waving of the palm-branches was a custom of the people, adopted from the feast of Tabernacles; here it represents the joy of the present occasion. Eastern princes, when not engaged in war, used to ride mules or asses; Jesus enters as the prince of peace. The words pronounced by the multitudes are taken from Ps. cxvii. 25 ff., acknowledged to be Messianic; it was recited on the feast of Tabernacles, forming part of the great Hallel, and both psalm and feast celebrated the triumphant coming of the Messiah unto His own house. "Hosanna" means "save us," a prayer which Jesus expressly came to grant.

Blessed is He who cometh in the name of the Lord.

Blessed be the kingdom of our Father David that cometh.

Hosanna in the highest.

And a great multitude, that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried: Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel. The multitude, therefore, gave testimony, which was with Him when He called Lazarus out of the grave and raised him from the dead. For which reason also the people came to meet Him, because they heard that He had done this miracle.

The Pharisees, therefore, said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after Him. And some of the Pharisees from amongst the multitude said to Him: Master, rebuke Thy disciples. And He said to them: I tell you, that if these should hold their peace, the stones *would* cry out.

And when He drew near, seeing the city, He wept over it, saying: If thou also hadst known, and that in this day, the things that are for thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, *when* thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.

And when He was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said:

We prevail nothing.—The Pharisees in their exasperation have lost their self-possession. Jesus seems to them to have discomfited them entirely; they do not consider that most of the enthusiastic followers of Jesus are but strangers in Jerusalem, and will disperse in a very short while; indeed, their whole attitude of to-day is more ludicrous than it has ever appeared.

This is Jesus, the prophet, from Nazareth of Galilee. And Jesus went into the Temple of God, and the blind and the lame came to Him in the Temple, and He healed them. And when the chief priests and the Scribes saw the wonderful things that He did, and the children crying in the Temple, and saying: Hosanna to the Son of David, they were moved with indignation, and said to Him: Hearest Thou what these say? And Jesus said to them: Yea; have you never read: out of the mouth of infants and of sucklings thou hast perfected praise. And leaving them, He went out.

132. THE HOMAGE OF THE GENTILES.

John xii. 20-36; Mark xi. 11; Matt. xxi. 17.

Palm Sunday, 33 A. D. Now there were certain Gentiles among them, that came up to adore on the festival

Went into the Temple.—Jesus to-day takes formal possession of the Temple as the house of His Father. He healed all the sick that came to Him, and looked around as if to see what reform was needed in the Temple. The children who cried out "Hosanna to the Son of David" were probably some of those engaged in the Temple service. They select the very same passage of Ps. cxvii. which the crowds had used, and which they themselves had most probably sung on the last feast of tabernacles. Thus Jesus is officially welcomed to His Temple and worshipped by innocent children at least, even if the authorities do reject Him. The Jews themselves draw the attention of Jesus to the full meaning of the children's worship, but He reminds them of Ps. viii. 2, which speaks of the universal praise of God, even by His most insignificant creatures. Jesus, therefore, accepts the worship of the children in its full value, and proclaims Himself the God of the Temple.

Certain Gentiles.—St. John has told us of the homage Mary of Bethany paid Jesus; he has also related the homage Jesus received from the multitude of pilgrims and of Jews; now the third homage, that of the Gentiles, is added as the closing scene of the *public teaching* of Jesus according to the fourth Gospel. The Gentiles were probably Greek-speaking Syrians, who may have been mere tourists, and wished to see the famous

day. These, therefore, came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would willingly see Jesus. Philip cometh and telleth Andrew;

miracle-worker and prophet before they departed from Jerusalem. It is not unlikely that they had visited the watering places around Bethsaida and had there made the acquaintance of Philip. Others think that Philip had the general care of strangers who came to the band of the Twelve; we see him brought out prominently in the sixth chapter of St. John, where there is question of feeding the five thousand. Probably these Gentiles were Jewish proselytes, and as such they celebrated the feast of Passover when passing through Jerusalem. Commonly two classes of proselytes are distinguished by Christian scholars: the proselytes of righteousness and the proselytes of the gate. To be initiated as a proselyte of righteousness three conditions were required: circumcision, baptism, and sacrifice. Circumcision initiated the Gentile into the covenant of God, baptism gave him legal purity, sacrifice supplied the needed atonement. The proselyte of righteousness was bound to observe the full Mosaic law, and he shared in nearly all the privileges of the Israelites, though he could never call Abraham "his father." Concerning the proselytes of the gate, there has been much confusion. The name itself is used only by the later Rabbinic writers, and applied to the strangers who lived in Palestine, and were theoretically bound to observe the seven precepts of Noah: 1. To obey those in authority; 2. to sanctify the name of God; 3. to abstain from idolatry; 4. to commit no fornication; 5. to do no murder; 6. not to steal; 7. not to eat living flesh, i. e., flesh with blood in it. But it is hardly probable that these precepts were observed by all the pagans of foreign origin who lived in Palestine, though all of these were proselytes of the gate in the strict Rabbinic sense. Besides, nearly every Jewish community outside of Palestine had a certain number of Gentiles attached to itself, who observed some of the Mosaic laws; they revered the God of Israel either exclusively or together with their own idols, kept the Sabbath day, abstained from the forbidden meats, and observed other such prescriptions; some more, others fewer. The Jewish contemporaneous writers call these men "God-fearing" Gentiles. This class of "God-fearing Gentiles," whether in or out of Palestine, Christian scholars denote by the name "proselytes of the gate."

Philip telleth Andrew.—Whether Andrew was the senior of Philip, or was merely the first Apostle he met, is hard to determine. The incident shows the great reverence in which Jesus was held by the Twelve, notwithstanding His great familiarity with them.

again Andrew and Philip told Jesus. But Jesus answered them, saying: The hour is come that the Son of man should be glorified. Amen, amen I say to you, unless the grain of wheat fall into the ground, and die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life everlasting. If any man minister to Me, let him follow Me; and where I am there also shall My minister be. If any man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save Me from this hour. But for this cause I came unto this hour. Father, glorify Thy name.

A voice therefore came from heaven: I have both

Jesus answered.—The approach of the Gentiles reminds Jesus of His approaching glory, when all the Gentiles shall come to Him. But to bring about the conversion of the Gentiles, Jesus must suffer and die, even as the grain of wheat must die to bring forth fruit. All this on the general principle that inordinate self-love leads to eternal ruin, that self-sacrifice leads to everlasting glory. The reign of Jesus is not of this life, but of life everlasting. His servants must follow Him in self-sacrifice, but they shall also partake of His glory. The thought of His self-sacrifice in a manner overpowers Jesus for a moment, His soul is troubled, and He prays to the Father to save Him from the hour of suffering. However, it is precisely for this self-sacrifice that Jesus has come into the world; He submits Himself willingly, and even prays the Father to complete it, and glorify His name through it. The commentators who propose to read "save me from this hour" in form of a question, thereby destroy the significant meaning of the passage. It becomes a sentimental monologue, instead of a simple and true expression of the internal struggle of Jesus.

A voice,—supposed by some to be thunder, by others to be the voice of an angel. Both suppositions show the character of the voice; it was loud and terrible, and at the same time awful and majestic. To those who were badly disposed it was probably a mere inarticulate sound; while others, well disposed, as the Apostles and many of the disciples, clearly understood it. Jesus openly appeals to it as a testimony to His own truthfulness. In the coming judgment of the world, when the Son of man will be lifted up, many, no doubt, will stand in great need to have

glorified it and I will glorify it again. The multitude therefore that stood and heard said that it thundered. Others said: An angel spoke to Him. Jesus answered, and said: This voice came not for Me, but for your sake. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him: we have heard out of the law, that Christ abideth forever: and how sayest Thou: the Son of man must be lifted up? Who is this Son of man? Jesus, therefore, said to them: Yet a little while the light is among you. Walk while you have the light, that the darkness overtake you not; and he that walketh in darkness, knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and having viewed all things

their faith in Jesus strengthened. But the lifting up of Jesus will be: 1. Simultaneous with the casting out of the prince of the world; for the sacrifice of the Son of man will break the dominion of Satan. Satan is called the prince of the world in contrast with Jehovah, who is God and prince of the people of Israel. 2. The Son of man when lifted up will draw all things to Himself; or, as the Greek, Syriac, and Armenian texts read, "He will draw all men" to Himself. From this it does not follow that all men will follow the sweet and powerful call of grace, which goes forth from the cross into every human heart. By His sacrificial death on the cross, Jesus will become the Lord and Master of the redeemed universe.

The multitude answered.—Again it is the prevalent Messianic idea, that prevents the multitude from placing simple trust and confidence in the words of Jesus. They imagine an everlasting earthly kingdom, because they misapply Mich. v. 2 ff., Is. ix. 6 ff., Ps. lxxxviii. 30, and are confirmed in their wrong explanation of the Scripture by the Pharisees. Hence they contemptuously ask, "Who is this Son of man?" They desire no Messiah who is to be lifted up. Jesus, avoiding an answer to their question, which was not meant to be one, but to be a rejection of Him, warns them to provide for their safety while the light dwells among them.

round about, when the time of evening was come, leaving them, He went out to Bethania with the twelve and remained there.

133. JESUS CURSES THE BARREN FIG-TREE.

Mark xi. 12-14; Matt. xxi. 18-19.

Monday in Holy Week, 33 A. D. And the next day, in the morning, as He returned from Bethania into the city, He was hungry. And when He had seen from afar off a fig-tree by the way-side having leaves, He came to it, if perhaps He might find anything on it. And when He was come to it, He found nothing on it but leaves only, for it was not the time for figs. And answering, He said to it: **May no man hereafter eat fruit of thee any more for-**

The next day,—i. e., the day after His triumphant entry, Jesus went away fasting from Bethany early in the morning. By nightly prayer and fasting, He prepared Himself for the time of His passion.

Fig-tree.—The fig-tree referred to is said to have stood south of the southern road that leads from Bethany to Jerusalem, about midway between the two places. Fig-trees were common on Mount Olivet and in the neighborhood. They seldom rise above twelve feet, have many spreading branches, large dark green leaves, and their purplish fruit contains a soft, sweet, and fragrant pulp mixed with small seeds. In Judea it is said to produce two crops of fruit, and sometimes to have fruit all the year around.

Not the time for figs.—The earliest figs are called “dafour,” which means “ripe before the time,” and are ready about the end of March, before the leaves are well out. The regular time for figs seems to be about the month of June; but sometimes in October some figs put out fresh leaves, which may be followed by new figs. But the winter checks the ripening of such untimely growth, where it does not wholly ruin it. The figs that cling to the branches till spring never become fit to eat.

May no man hereafter eat fruit of thee.—The incident here related is a miracle of punishment, but also a figure of what was about to happen to the synagogue. Both the actual desolation of the land and the fruitless state of the people are prefigured. Their crime was falseness as well

ever. And His disciples heard it. And immediately the fig-tree withered away.

134. JESUS EXPELS THE TRADERS FROM THE TEMPLE.

Luke xix. 45-48; Mark xi. 15-19; Matt. xxi. 12-13.

Monday in Holy Week, 33 A. D. And they came to Jerusalem. And when Jesus had entered the Temple, He began to cast out all who were selling and buying in the Temple, and overthrew the tables of the money changers and the chairs of them that sold doves. And

as barrenness. The Gentiles had no more fruit to present at the coming of Jesus than the Jews; but the Gentiles acknowledged their helplessness, while the Jews boasted of the law, the Temple, the ceremonies, and all their national prerogatives.

The Temple—was built on Mount Moriah, whose top had been enlarged by building walls from the valley of Jehoshaphat, and then filling in. The first edifice had been erected by Solomon in seven years (about 1005 B. C.), and was destroyed by Nebuchadnezzar (B. C. 584); seventy years later the second temple was begun by Zerubbabel on the site of the first. Inferior to the first in magnificence, it surpassed it in size. The ark of the covenant, the Shekinah, or visible presence of God, and the Urin and Thummim were absent from the second Temple. The building had been repeatedly desolated and profaned, last of all by the Romans under Herod the Great, who, to gain the favor of the Jews, restored it and made it more magnificent than it had been before. The Court of the Gentiles, the scene of the incident we are about to consider, did not exist in the first or in the early stages of the second Temple. But the increasing number of Jewish proselytes rendered such a court almost a necessity. Compare no. 4 for a more accurate description of the single parts of the Temple.

Money changers.—Compare no. 28, where the first cleansing of the Temple is related, which happened three years before this time. The abuses there described had crept in again, and Jesus had seen them openly practised on that Sunday afternoon. He again refers to Is. lvi. 7 and Jer. vii. 11, as to a divine testimony of the sanctity of His Father's house, into which He now enters with full Messianic authority. It is expressly stated that Jesus not merely expelled all the tradesmen, but that He also prevented the Temple from being made a public thoroughfare. So far

He suffered not that any man should carry a vessel through the Temple. And He taught, saying to them: Is it not written: My house shall be called the house of prayer to all nations? But you have made it a den of thieves. Which when the chief priests and scribes had heard, they sought how they might destroy Him; for they feared Him, because the whole multitude was in admiration at His doctrine. And they found not what to do to Him. And He was teaching daily in the Temple, and all the people were held in suspense, hearing Him. And when evening was come, He went forth out of the city.

135. EFFICACY OF FAITH.

Mark xi. 20-26; Matt. xxi. 20-22, vi. 14-15.

Tuesday in Holy Week, 33 A. D. And when they passed by in the morning, they saw the fig-tree dried up from the roots. And Peter, remembering, said to him: Rabbi, behold, the fig-tree which thou cursedst is withered away. And the disciples seeing it, wondered, saying: How is it presently withered away? And Jesus answering, saith to them: Have the faith of God. Amen I say

had the Court of the Gentiles been degraded by the weakness and avarice of the authorities and probably owing to the close proximity of the Roman castle of Antonia, situated on the northwestern corner of the Temple, that foot-passengers with or without burden passed through it, as if it were a common market-place. On His entering our souls, Jesus cleanses them, too, of all thoughts and desires that are unbecoming in a temple of the Holy Ghost, and endeavors to make real houses of prayer out of them.

In the morning,—i. e., on Tuesday, the 12th day of Nisan. The fig-tree had begun to wither as soon as Jesus spoke the words over it. But now it was perfectly dried up. Usually the sap remains in the fig-tree for some time after it is cut down.

Have the faith of God.—The instruction which follows was very opportunely given. 1. The efficacy of real faith is insisted on; by it the

to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also, whoever shall say to this mountain: Take up, and cast thyself into the sea; Be thou removed, and be thou cast into the sea—it shall be done. Therefore I say to you, all things whatsoever you ask when you pray, believing, you shall receive. And when you shall stand to pray, forgive, if you have anything against any man, that your Father also, who is in heaven, may forgive you your sins. For if you forgive men their offences, your heavenly Father will also forgive you your offences. But if you will not forgive men, neither will your Father forgive you your sins.

136. THE CONFLICT BEGINS.

Luke xx. 1-8; Mark xi. 27-33; Matt. xxi. 23-27.

Tuesday in Holy Week, 33 A. D. And it came to pass, in one of the days, they came again to Jerusalem. And when He was come into the Temple and was walking in the Temple, the chief priests and the scribes, with the an-

disciples would be able to remove even the huge Mount Olivet from its rock-like foundations, and to cast Mount Moriah, with Temple and sanctuary, into the far off Mediterranean Sea. The typical meaning of the fig-tree is thus again alluded to. 2. The omnipotence of prayer is again asserted, an admonition that would be most valuable to the Apostles during their coming trials, if they would make proper use of it. 3. But neither the miraculous power of faith nor the omnipotence of prayer must be made subservient to private purposes of revenge and retaliation. A few days later the Apostles might be tempted to harbor uncharitable sentiments against Jesus's and their own enemies. •

One of the days.—On Tuesday, after the discourse concerning the withered fig-tree. Whether Jesus walked on this occasion in the court of the Israelites or in that of the Gentiles while he taught the people, cannot be determined from the data given in the gospels.

The chief-priests—and the scribes and the ancients were the three classes which constituted the Sanhedrim. At this time there lived in Jeru-

cients, met together. And when He was teaching the people in the Temple, and preaching the Gospel, the chief-priests and the scribes and the ancients come to Him, and they say to Him: Tell us by what authority doest Thou these things? Or, who is he that hath given Thee this authority to do these things? And Jesus answering, said to them: I will also ask you one question, which if you shall tell Me, I will also tell you by what authority I do these things. Answer Me: The baptism of John whence was it? from heaven or from men? But they thought within themselves, saying: If we shall say, from heaven, He will say

saalem seven persons who had, for a time, held the office of High-Priest. Though this dignity had formerly been perpetual, the Romans nominated and deposed the High-Priest as it suited their political ends. But possibly the heads of the various courses of priests may be meant by the chief-priests. The delegation seems, at any rate, to have been an official one.

By what authority—doest thou these things? They refer to His triumphal entry, His cleansing of the temple and public teaching. But they dare not specify the act of the cleansing of the temple more definitely, because by doing so they might seem either to publicly sanction the present abuses, or to publicly acknowledge them as well as their own neglect. They merely ask for the source of His authority, hoping to catch Him in some expression which they might explain as blasphemous. For He was neither a graduate Rabbi, nor a priest by birth. They allude again to His doing these things by Beelzebub.

The baptism of John.—Jesus proposes to the Jews a question to which they can give no answer without compromising themselves. 1. If they decide in favor of John, then they must acknowledge John's testimony concerning Jesus, and declare themselves blameworthy for not receiving John. 2. If they decide against John, they fear that the people will stone them. 3. If they confess their ignorance, then they are incompetent judges in matters of prophetic authority, and Jesus need not subject Himself to their judgment. 4. If they do not wish to answer, they confess their bad faith.

Thought within themselves.—The delegates consulted among themselves about the best answer to give, and they decide to confess their ignorance. Jesus sees that they really do not wish to answer, and this

to us: Why, then, did not you believe him. But if we shall say, from men, we are afraid of the multitude. The whole people will stone us, for they are certain that John was a prophet, for all men counted John that he was a prophet indeed. And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

137. THREE PARABLES.

A. THE TWO SONS.

Matt. xxi. 28-32.

Tuesday in Holy Week, 33 A. D. But what think you? A certain man had two sons; and coming to the first, he said: Son, go work to-day in my vineyard. But he, answering, said: I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering, said: I go, sir. And he went not. Which of the two did the father's will? They say to Him: The first. Then Jesus

He tells them by saying: Neither do I tell you by what authority I do these things.

A certain man had two sons.—Explanations: **1.** The two sons are often explained as Judaism and heathenism; the former had promised to work in God's vineyard, but did not do it; the latter had refused to enter the Messianic kingdom, but repented and entered. **2.** The two sons are the Pharisees and publicans; the latter were open sinners, but now repented; the former made profession of piety, but did not heed the preaching of John and Jesus, and kept away from the Messianic kingdom. **3.** The two sons are not the open sinners and public professors of piety as such, but are those sinners that were converted by the preaching of John, and those Pharisees and Jews that did not heed his preaching and remained unmoved by the conversion of the public sinners. The parable shows, at any rate, the insincerity of the members of the Sanhedrim who refused to answer concerning John, and to whom Jesus Himself applies it. They had broken their promise to God, were hardened against the preaching of John, and unmoved by his example.

saith to them: Amen, I say to you: That the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him; but you, seeing it, did not even afterwards repent, that you might believe him.

B. THE WICKED HUSBANDMEN.

Luke xx. 9-19; Mark xii. 1-12; Matt. xxi. 33-46.

Tuesday in Holy Week, 33 A. D. And He began to speak to the people this parable: hear ye another parable. There was a certain master of a family who planted a vineyard, and made a hedge round about it, and dug in it a

To the people.—The concluding words of the parable show that it had been spoken in the presence of the chief priests and Pharisees, for they understood that it was directed against them.

Planted a vineyard,—a most valuable plantation, but requiring constant care and labor (Conf. Is. v. 1-7). The "master of a family" is God, the vineyard the Jewish people; the hedge signifies either the natural limits of the promised land, or the Mosaic legislation; the tower is the Ark of the Covenant and the Temple; the wine-press represents the altar, on which the external expressions of internal sanctity were offered to God; the husbandmen are the divinely appointed guardians of the people; the journey into a strange country denotes that God gave full time to the Jewish theocracy to yield fruits worthy of the divine preparations; the fruit is internal sanctity; the servants sent to collect the fruit are God's prophets; the son is the Son of God, Jesus the Messiah.

Made a hedge about it.—We may notice that the master himself had done the work which should have been done by the husbandmen. The hedge was probably of thorns; some interpreters think that it was a wall. The wine-press consisted of two stone troughs: an upper one, in which the grapes were trodden, usually by human feet, and a lower one, into which the juice flowed from the upper one. The lower receptacle was often dug in the earth, so that the juice was kept cool in it. The tower was for the watchman who guarded the vineyard against depredations. In the time of vintage, however, it was used for recreation. A shed or scaffold sometimes served instead of the tower. The husbandmen

winepress, and built a tower, and let it out to husbandmen, and went into a strange country; and he was abroad for a long time. And when the time of the fruit drew near, he sent to the husbandmen a servant to receive from the husbandmen of the fruit of the vineyard. And they having laid hands on him, beat him and sent him away empty. And again he sent to them another servant; and him they wounded in the head, and used reproachfully, (*and*) sent him away empty. And again he sent the third; and they wounded him also, and cast him out and killed him. Again he sent other servants more than the former; and they did to them in like manner; they beat one, they killed another, and another they stoned. Then the lord of the vineyard said: What shall I do? Having, therefore, as yet, one dearly beloved son, he sent him also to them last of all, saying: I will send my beloved son; it may be when they see him, they will reverence him. But when the husbandmen saw the son, they said among themselves: This is the heir, come, let us kill

were usually paid by allowing them a part of the grapes. Hence the servants were sent to receive "of the fruit of the vineyard," namely, the master's portion.

Laid hands on Him.—The treatment which the servant of the master received from the husbandmen became worse at each successive mission. On the first servant they lay hands and beat him; they wound the second in the head, and use him reproachfully; the third is cast out and killed. The allusion here may be to the treatment of Elias, Jeremias, and Isaias; or perhaps it is only the general reception of God's prophets that Jesus wishes to describe.

This is the heir.—It is most probable that at least the leading men of the Sanhedrim had come to know that Jesus was the promised Messias. They saw, at the same time, that His doctrine and theirs did not agree, that either they must destroy Him, or He would rule them and destroy all their earthly hopes and ambitions. They decide on keeping the vineyard for themselves, instead of delivering it up into the hands of

him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him. When the lord, therefore, of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: He will come and destroy the husbandmen; and will give the vineyard to others. And when they heard this, they said to Him: God forbid. But He, looking on them said: What is this, then, that is written? The stone which the builders rejected, the same is become the head of the corner.

By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, the kingdom of God

the son. Passion blinded them as to the supreme folly of attempting to render God's designs vain through human crime.

He will bring those evil men to an evil end—is the judgment which the Jews pronounce against themselves; they do not seem to perceive as yet the full meaning of the parable. When Jesus repeats the same words with a significant emphasis, their full meaning bursts upon the Jews, and they exclaim either in daring hypocrisy or in horror of their own crime: "God forbid." But Jesus speaks more plainly still: "The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof."

The stone which the builders rejected.—(Conf. Ps. cxvii. 22 ff). The whole Psalm was acknowledged to be Messianic, and well known to both rulers and people, since it was used on the feast of Tabernacles. Jesus thus draws the attention of the bystanders to the picture of the rejected Messiah drawn from the Messianic prophecies (Conf. Is. viii. 14, xxviii. 16; Dan. ii. 34 ff.; Zach. iii. 9). Even to-day a stone of extraordinary dimensions is pointed out in the Jewish place of mourning, to which Jesus is supposed to have pointed when He quoted the words of the Psalmist. Jesus argues this way: According to the prophecy, the Messiah will be rejected by the heads of the people. But the heads of the Synagogue will, in their turn, lose the headship of the kingdom of God, and this precisely because of the rejection of the Messiah. The same is true in our days; whoever falls on the rock represented by the Church of Jesus, is broken, and him on whom it falls it grinds to powder.

shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard His parables, they understood that He spoke this parable against them. And they sought to lay hands on Him; but they feared the people, because they held Him as a prophet. And leaving Him, they went their way.

C. THE PARABLE OF THE MARRIAGE-FEAST.

Matt. xxii. 1-14.

Tuesday in Holy Week, 33 A. D. And Jesus answered, and spoke to them again in parables, saying: The kingdom of heaven is like to a man being a king, who made a marriage for his son. And he sent his servants

Sought to lay hands on Him.—Their own evil conscience made cowards of the Jews. Had they been upright in the eyes of the people, they had no need to fear the imputations of Jesus.

Made a marriage-feast.—In the East the father chooses the bride for his son, and the bridegroom for his daughter. This parable is like that of the great supper, without being identical with it (Conf. no. 113, D.). There, as here, we have a twofold invitation, after the Eastern custom, one remote, and one immediate; there, as here, the guests who had accepted the first invitation refused the second; in both parables the guest chamber is filled with men brought in from the highways. But there are important differences, too: The former parable was spoken in Perea, this one in the Temple; the former illustrates the goodness and liberality of the host, this one exemplifies his justice and judgment. In the first parable the guests simply refuse to come, excusing themselves; here, we have a double rejection, the invited guests are indifferent to the invitation, and they persecute the servants. In the first parable the result of the refusal of the guests is simply exclusion from the supper; here, it is twofold: a personal punishment of the invited guests, and the destruction of their towns. In the first parable every one brought in from the highways was admitted; here, the king himself enters after the guests have taken

to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the wedding. But they neglected and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king heard of it, he was angry, and sending his armies, he destroyed those murderers and burnt their city. Then he saith to his servants: The wedding, indeed, is ready; but they that were invited were not worthy. Go ye, therefore, into the highways, and as many as you shall find invite to the wedding. And his servants, going out into the highways, gathered together all that they found, both bad and good; and the wedding

their places, and examines whether all are clad in the nuptial robe, which, according to oriental custom, he had furnished to all who came to his house. One of the guests is cast out of the brilliantly illuminated marriage-hall into the outer darkness of the night.

The wedding is ready.—God, the Father, is the king; the king's son is the Word of God, wedded to human nature through His incarnation; the bride is the Church (Eph. v. 32), with which the Son has united Himself specially through the Eucharistic food; the first invited guests were the children of Israel, called to the marriage-feast by means of their prophets and inspired writers, who were the first messengers of God. The second messengers were Jesus Himself and His Apostles. But the Jews remained partly indifferent to the call, given as they were to avarice, pride, and sensuality; partly, they showed themselves positively hostile to it by persecuting and killing God's messengers. Yet God's economy of grace is not rendered void by the neglect of the Jewish people. The Gentiles are called from the highways of the world to occupy the place of the Jews at the marriage-feast; mere bodily presence in the marriage-hall is not sufficient to admit one to the eternal marriage-feast; the nuptial robe of sanctifying grace, which God presents to every one on his entering the Church, must be kept and worn, in order to be permitted to share in the feast of the Son.

was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding-garment. And he saith to him: Friend, how camest thou in hither not having on a wedding-garment? But he was silent. Then the king said to the waiters: Having bound his hands and feet, cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

138. THREE ASSAULTS.

A. THE POLITICAL ASSAULT.

Luke xx. 20-26; Mark xii. 13-17; Matt. xxii. 15-22.

Tuesday in Holy Week, 33 A. D. Then the Pharisees going away, consulted among themselves how to ensnare Him in His speech. And, being on the watch, they sent to Him spies, some of the Pharisees, their disciples,

Many are called.—God invites all to the marriage-feast, but few, in comparison with the number of invited guests, will be admitted. A moment of reflection will show that this is not exaggerated. We know, that without baptism of water or of blood or of desire, no one can enter the kingdom of God. On the other hand, about one-half of the human race dies without attaining the age of discretion, and only about one-fifth of these souls are baptized. Hence, four-fifths of one-half, or two-fifths of the whole human race, are kept from the kingdom of heaven for want of baptism. Only about one-sixth of the surviving human race belongs to the true Church; hence, nearly five-sixths are unbelievers and material or formal heretics. Supposing now that all adult Catholics be saved, and adding the number of all baptized infants, we obtain the following results: Eleven-sixtieths of the human race are certainly saved; twenty-four-sixtieths of the human race are certainly excluded from heaven for want of baptism; twenty-five-sixtieths of the human race may be saved, but only by way of invincible ignorance and extraordinary grace. Still, mathematical calculations must not be taken as absolutely conclusive on a matter in which God's mercy rules supreme.

Their disciples.—The persons sent were young, and had, according to all appearances, discussed the proposed questions among themselves

with the Herodians, who should feign themselves just that they might take hold of Him in His words, that they might deliver Him up to the authority and power of the governor. And coming they asked Him, saying: Master, we know that Thou art a true speaker, *and* that Thou speakest and teachest rightly; and Thou hast no respect of person, but teachest the way of God in truth. Tell us, therefore, what dost Thou think: is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness *and* their deceit, said to them: Why do you tempt Me, ye hypocrites? show Me the coin of the tribute that I may see. And they offered Him a penny. And Jesus saith to them: Whose image and inscription is this? They say to Him: Cæsar's.

and with the Herodians. They feigned to have come to the conclusion to consult the great prophet on this point, as if they were troubled in conscience about it. The Pharisees had never committed themselves to any decision on this point. For if they had declared the payment of tribute unlawful, they would have fallen into the hands of the Roman authorities like Judas of Galilee, about ten years after the birth of Jesus. On the other hand, the annual capitation tax, or tribute money, imposed by the Romans on the Jews, amounting to one denarius (about 17 cents in our money), was borne by the Jews with the utmost reluctance, and any Jewish doctor would have made himself most unpopular by declaring such a tax binding according to Jewish law.

Herodians—were the members of a political party, which had the special end of promoting the interests of the family of Herod. Consequently, the Roman laws and the Roman rule were fully acknowledged by them, and a declaration of the unlawfulness to pay taxes to Cæsar would most certainly have caused them to denounce Jesus as a disturber of peace.

Thou art a true speaker.—This flattering address is calculated to elicit from Jesus an answer adverse to the Roman government. They speak the truth, but "the devil never lies so foully as when he tells the truth."

Whose image and inscription.—The coin had probably been obtained from the Herodians, or from the tables of the money-changers outside of the Court of the Gentiles. The Jewish school acknowledged that *he* was the true master of the land whose image and inscription was found on the money of the country.

Then Jesus answering, said to them: Render, therefore, to Cæsar the things that are Cæsar's, and to God, the things that are God's. And when they heard this they could not reprehend His word before the people; and wondering at His answer they held their peace, and leaving Him went their way.

B. THE ASSAULT OF THE SCOFFERS.

Luke xx. 27-39; Mark xii. 18-27; Matt. xxii. 23-33.

Tuesday in Holy Week, 33 A. D. The same day there came to him some of the Sadducees, who deny

Render to Cæsar the things that are Cæsar's.—The truth that political duties and interests are distinct from religious, had never been known before Jesus announced this principle. According to the views of the pre-Christian nations, the question asked was unanswerable, without offending either the political rulers, or startling the religious views of the Jewish people. Jesus places the relations between Church and State on a new and just basis. For since Christianity was to be a universal religion, it could not be satisfied with the principles of a national religion. Indeed, so strange did the distinction between Church and State seem to the pagan philosophers, that they attacked Christianity on this very point, and tried to establish that every religion must be national. Well might the Pharisees wonder and hold their peace after Jesus had answered them. —Our soul is the image of God.

Sadducees—called probably after Zadok, the head of the first of the twenty-four courses of priests. This party seems at first to have been a merely political union, including all the foremost and noblest of the priestly aristocracy who thus attempted to secure their political influence in the nation. But soon the party distinguished itself by a distinct set of doctrines. Besides God, they admitted no other spiritual being, either good or bad; they rejected providence, the spirituality and immortality of the soul. Only the Pentateuch was received as an authoritative book, and all traditions, as well as the other books of the Old Testament, were rejected. But in the course of time they seem to have taken up one doctrine after another, till about the eighth century after Christ they rejected only the traditions, and were then called Karaites. The development of the Sadducean sect into that of the Karaites cannot be maintained as absolutely certain.

that there is any resurrection; and they asked Him, saying: Master, Moses wrote unto us, if any man's brother die, having a wife, and he hath been without children, that his brother should take her to wife, and raise up seed to his brother. There were, therefore, seven brethren with us; and the first having married a wife, died; and not having issue, left his wife to his brother. And the next took her to wife, and he also died without a son. And the third took her. And in like manner, all the seven, and they left no seed and died. Last of all, the woman died also. In the resurrection, therefore, whose wife shall she be of the seven, for all the seven had her to wife?

And Jesus, answering, said to them: You err, not know-

Moses wrote unto us.—Conf. Deut. xxv. 5. The marriage described was called a Levirate marriage, whose object it was to preserve the families. The first-born son was registered as the son of the dead brother, a matter of great importance in the Jewish economy. The Sadducees quote the law, and give a feigned, though a possible, case of its application. They show that absurd consequences would follow if the resurrection were to take place; and, therefore, they conclude, there will be no resurrection. The whole case is proposed to Jesus in a scoffing and sneering manner, by way of a question.

Jesus said to them.—The answer of Jesus points out two mistakes in the reasoning of the Sadducees: 1. They do not know the Scriptures; 2. they do not know the power of God. The *second* mistake is first developed; the Sadducees suppose either that God cannot raise the dead at all, or can raise them only as they have lived on earth. Jesus tells them that by the power of God the dead after their resurrection will be like the Angels: the women will not be given in marriage, as the Jewish daughters were by their fathers, nor will the men marry. Then, the first error of the Sadducees is shown. They admit the Pentateuch. But the Pentateuch supposes the immortality of the soul and the resurrection of the dead; because, according to the Pentateuch, God *is*, and not merely *has been*, the God of Abraham, and Isaac, and Jacob, and He is their God through the covenant whose marks they bear on their bodies. But God is not a God of the dead, but of the living—since to God nothing is dead, in our meaning of the word. Hence, Abraham, Isaac and Jacob

ing the Scriptures, nor the power of God. The children of this world marry and are given in marriage. But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married nor take wives. Neither can they die any more, for they are equal to angels and are the children of God, since they are the children of resurrection. And as concerning the dead, that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living, for all live to Him. You therefore do greatly err. And some of the scribes answering, said to Him: Master, Thou hast said well. And when the multitudes heard this, they were in admiration at His doctrine.

C. THE THEOLOGICAL ASSAULT.

Luke xx. 40; Mark xii. 28-34; Matt. xxii. 34-40.

Tuesday in Holy Week, 33 A. D. And when the Pharisees heard that He had silenced the Sadducees, they came together. And one of them, a doctor of the law,

must be now alive, and moreover, must still have a living relation to their bodies. The resurrection cannot then appear unreasonable to the Sadducees.

They came together.—The Pharisees rejoiced at seeing the Sadducees reduced to silence, being defeated with their own weapons. The argument used against them by Jesus was new; for they had constantly maintained, that from the Pentateuch the immortality of the soul could not be proved, and that the resurrection was absurd in the light of the Pentateuch theology.

A doctor of the law.—The first assault of to-day, Tuesday, had been made by the Pharisees; the second, by the Sadducees; now, the third follows, on the part of the scribes. In the text, the scribe who tempted Jesus is also called a lawyer, which probably means that the man had an official position as teacher of the law. For the scribes, or those learned

in the law, were too numerous to be all employed in positions of teaching. For the right understanding of the present question, it is necessary to add a few words concerning the teaching of the scribes. It comprised three main divisions: the Torah, the Halachah, and the Haggadah. 1. The written Torah, or the law as contained in the sacred books of the Old Testament, was simple enough, and would have hardly required the study of a life-time to be understood in its bearing on practical life. But there were many particulars of the every-day life of the Israelite that were not definitely determined by the written law; hence, the law was either explained in such a way as to apply to those cases also, or it was positively extended to them, or, finally, the customary way of acting was set down as the legal one. 2. The sum of these legal *explanations*, legal *extensions*, and legally binding *customs*, may be said to be comprised under the term Halachah. But within the Halachah proper there are again three different categories: a. Single Halachoth (traditional enactments) traced back to Moses. b. The body of the Halachah proper, containing the enactments above explained. c. The appointments of the scribes, which stood below the other two categories in legal value. Newly advanced maxims became valid, only when they were duly demonstrated as derived from or connected with existing laws, either written or unwritten. Hillel is said to have laid down seven rules in regard to this demonstration, namely, the inference from the less to the greater, from analogy, from a single passage of Scripture, from two passages, from general to particular, and from particular to general, from parallel passages, and from the context. Later Rabbis omitted the inference from parallel passages, but specified the inference from general to particular, and vice versa, in eight different manners, so that the rules of Jewish Logic numbered thirteen; they are also called Middoth. 3. But it was not only the law strictly so called that was influenced by the traditionary Halachah; the historical parts also of the Old Testament had their supplementary traditions, often containing true historic facts, but often being mere legends. The sum of all these traditionary *historical* additions to the Sacred Books was called Haggadah. On the whole, the Haggadah received less attention from the scribes than the law and the Halachah. They enumerated as many as six hundred and thirteen ordinances: three hundred and sixty-five prohibitions, according to the number of days in the year; and two hundred and twenty-eight commandments, according to the number of parts in the human body. The question concerning the comparative importance of these ordinances was a common one; some gave pre-eminence to the law of sacrifice, others to that of circumcision, or the Sabbath, or meats and washings.

that had heard them reasoning together, and seeing that He had answered them well, asked Him, tempting Him: Master, which is the first commandment, the great commandment in the law? Jesus said to him: The first commandment of all is: Hear, O Israel, the Lord thy God is one God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. On these two commandments dependeth the whole law and the prophets. And the Scribes said to Him: Well, Master, Thou hast said

Tempting Him.—Some place the temptation in the fact that, whatever answer Jesus gave, He would offend one faction or another of scholars, and thus increase His enemies. Probably, the Pharisees made use of the scribe, here spoken of, as a tool, in order to elicit some answer from Jesus, which they might use against Him. Jesus having made Himself the Son of God, most probably would not be orthodox in the interpretation of the law. The lawyer who asked the question seems to have been a guileless and upright man.

Hear, O Israel.—Conf. Deut. vi. 4. Jesus gives preference to the moral over the ceremonial laws, while the Pharisees gave pre-eminence to the ceremonial law. The law Jesus quoted was one most familiar to all the Jews, since all had to repeat it twice a day in the prayer called *Shema*. The law prescribes to love God with the whole energy of desire and will, of sentiment and passion, of reason and intellect; its result must be manifest in all the strength we exert, i.e., in all the actions of our life.

The second.—The law to love our neighbor is second, indeed, but it is like the law of the love of God. Man must love his neighbor, not as he does love himself, but as he ought to love himself; not in the same degree, but after the same manner. The love of the neighbor stood, therefore, above the ceremonial law, as the scribe rightly inferred. Jesus approves of the scribes answer; nay, more; He tells him that he is not far from the kingdom of heaven.—This was the last question asked by the Pharisees and scribes of Jesus. They have not succeeded in entangling Him in any of the snares they had prepared for Him.

in truth, that there is one God, and there is no other besides Him; and that He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbor as one's self is a greater thing than all holocausts and sacrifices. And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

139. THE LAST ENCOUNTER.

Luke xx. 41-44; Mark xii. 35-37; Matt. xxii. 41-46.

Tuesday in Holy Week, 33 A. D. And the Pharisees being gathered together, Jesus teaching in the Temple, said: What think you of Christ? Whose Son is He? They say to Him: David's. And Jesus answering, saith to them: How, then, doth David in spirit call Him Lord. For David himself saith by the Holy Ghost in the book of Psalms (cix. 1):

What think you of Christ?—*i.e.*, of the Messiah. The Jews were about to kill Jesus because He claimed to be the Messiah. Jesus shows them that they did not even understand, who and what the Messiah was, and that, therefore, they had no legal right to destroy Him for claiming the Messiahship.

How doth David in spirit call Him Lord?—How does David, inspired by the Holy Ghost, acknowledge the Messiah as superior both to David himself and to his royal house and family? The Jews had given an answer that was partially true, but whose partial truth could not explain the question of Jesus. The Jews may, indeed, have known the real solution, since the divine character of the Messiah is clearly enough set forth in the Old Testament. The words which Caiaphas spoke to Jesus, when He was judged by the Sanhedrin, seem to indicate such a knowledge. Certainly, the claims of Jesus to be both Messiah and the Son of God were well known by His enemies; but they preferred a confession of ignorance on this point to a seeming approval of His title.

The Lord said to my Lord,
 Sit thou on my right hand,
 Till I make thy enemies thy foot-stool.

If David, then, call Him Lord, how is He his Son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions. And a great multitude heard him gladly.

140. WOE AGAINST THE SCRIBES AND PHARISEES.

Luke xx. 45-47; Mark xii. 38-40; Matt. xxiii. 1-39.

Tuesday in Holy Week, 33 A. D. Then Jesus, in the hearing of all the people, said to His disciples in His doctrine: The Scribes and Pharisees have sitten on the chair of Moses. And, therefore, whatsoever they shall say to you observe and do; but according to their works do

Till I make Thy enemies Thy foot-stool—was a call of grace and of warning. The Jews were about to seal their enmity towards the Messiah by steeping their hands in His blood; Jesus shows them here in prophetic language what will become of the enemies of the Messiah. The text refers to the oriental custom, according to which conquered kings were often literally made the foot-stools of the conquerors. The Jews are confirmed in their hostile intentions of putting Jesus to death, and henceforth they work underhand, all their open plans having failed.

In the hearing of all the people.—Jesus had till now treated the Pharisees with mildness and forbearance. But before He finally left the people He took care to warn them publicly against all the weaknesses and vices of their spiritual leaders.

On the chair of Moses.—The chair of Moses implies a triple power: legislative, judicial, and executive. The successors of Moses as such had not by divine authority the legislative power, but they had the judicial and executive. Hence, whatsoever they said *as successors* of Moses must be obeyed. But the teaching of individual Rabbis could easily be corrupted, though the body of religious tenets held and taught by them, represented the word of God. In the same way, particular actions of the Pharisees might be good and praiseworthy; but their general behavior was no fit model to be followed.

ye not. For they say and do not. Beware of the Scribes. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men. For *they* love to walk in long robes, and they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the

Bind heavy burdens.—To illustrate this it suffices to point out a few of the Sabbath regulations imposed on the people. "One might not walk upon the grass because it would be bruised, which would be a kind of threshing; nor catch a flea, which would be a kind of hunting; nor wear nailed shoes, which would be a sort of burden; nor, if he fed his chickens, suffer any corn to lie upon the ground, lest a kernel should germinate, which would be a kind of sowing."

They will not move it.—Not as if the Pharisees and scribes had not kept their own enactments; but they did not give the people any help, either natural or supernatural, to carry their insupportable burdens. Unsympathetic and self-righteous, they despise the vulgar multitude.

Long robes—were the special pride of the scribes; the rule prescribed that they should wear robes long enough to cover their whole body down to the feet, but not longer. They seem to have often worn a train after them to signify their leisure and learning.

Phylacteries—is a term derived from a Greek word meaning "to guard." They consisted of leather strips at the ends of which were fastened parchment slips, with passages from the Old Testament, four in number: Exod. xii. 2-10, xiii. 11-21; Deut. vi. 4-9, xi. 18-20. They were worn around the head and wound around the arm during the time of prayer. The Pharisees are said to have worn them constantly. Making them broad, probably refers to the cases in which the parchment strips were kept. Every particular concerning the phylacteries was determined by law (Conf. Exod. xiii. 16).

Fringes.—In Num. xv. 38, the Israelites were bidden to wear fringes about their outer garment fastened to it by a blue ribbon, to distinguish them from other nations, and to remind them of their divine covenant. The Pharisees enlarged these fringes to show their zeal for the law.

The first places at feasts—were the places on the middle couch of the Jewish tables, that is, on the couch which united the two side-tables. The first chairs in the Synagogues were those nearest to the reader, where the elders sat. By the greetings in the market-place the public

first chairs in the synagogue, and salutations in the market-place, and to be called by men, Rabbi. But be not you called Rabbi. For one is your master, and all you are brethren. And call none your father upon earth; for one is your Father, who is in heaven. Neither be ye called master; for one is your Master, Christ. He that is the greatest among you, shall be your servant. And whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted.

But woe to you, Scribes and Pharisees, hypocrites; be-

marks of recognition are meant, which are thought to show the importance of the person who receives them.

Rabbi.—Rab, Rabbi, and Rabboni were the titles usually given to the Jewish teachers. To be called Rabbi was equivalent to having a school, numerous or not, of followers; the disciples of the various Jewish schools used to engage in the most bitter and unpractical disputes about the smallest points of the legal ceremonies. The Rabbis required from their pupils the greatest reverence, surpassing even that of children to parents. "Let thy esteem for thy friend border upon the respect for thy teacher, and respect for thy teacher on reverence for God." And again, "respect for a teacher should exceed respect for a father, for both father and son owe respect to a teacher." "Father," "teacher," "master," are some other titles which the Rabbis gladly received from their pupils. For we must remember that in all these instances, the scribes and Pharisees were not blamed for receiving such honorable titles and places, but for *seeking* them.

The greatest among you.—Jesus here, again, lays down the principle that Christian greatness means real usefulness to the greatest number of men; again, He implies the end of Christian government, which does not seek the good of the ruler, but that of the subjects, and makes the ruler a real servant of all.

Woe to you, Scribes and Pharisees.—Eight times Jesus denounces the scribes and Pharisees with woe to you; four times, because they mislead others, and four times because they are sinners themselves. I. Jesus illustrates their sin of misleading others by four examples: 1. They prevent the people from entering into the kingdom of God; 2. they devour the property of widows, under the pretence of long prayers. All the labors of the scribes, whether educational or judicial, were to be

gratuitous. Their source for obtaining a livelihood should have been either their private property, or the practice of a trade. But this principle of non-remuneration was strictly carried out only in their judicial labors; in their employment as teachers, and their life as devotees, they certainly knew how to compensate themselves, either by directly charging their pupils and clients for their work and prayer, or by obtaining their remuneration in an underhand, but not the less efficient way. 3. In the third place, Jesus charges them with corrupting the proselytes so as to make them guilty of violating both the natural and Mosaic law. Concerning proselytes, see number 132. 4. They have corrupted the sanctity and inviolability of the oath. It was, indeed, difficult to find the right formula of an oath that would, according to Pharisaic casuistry, oblige in conscience. Jesus enumerates some few of their futile distinctions by which they assisted their clients in evading the obligations they had incurred. Philo advised his contemporaries that, if they must swear, to do so by an appeal to the earth, the sun, the stars, and the heavens, only not to God, in order not to perjure themselves. II. Their own perversion and sinfulness Jesus shows again by four examples of Pharisaic conduct: 1. They attend to the smallest points of the ceremonial and outward law, and neglect weighty matters of the moral law. Tithe of mint, and anise, and cumin, and other small garden herbs was but doubtfully due, and the Pharisees paid it; but justice, mercy, and fidelity to their contracts were certainly binding on them, and they neglected these matters. They strained out the gnat, in order not to become unclean, but they swallowed the camel, the greatest of all unclean animals. 2. They care only for outward, legal sanctity, while they neglect the inward holiness unseen by men. 3. The sepulchres were whitewashed every March (15th day of Adar) in order that the Jerusalem pilgrims might be able to see them from afar, and not defile themselves by touching them or walking over them: both the external and internal state of the Pharisees was like these sepulchres, but they were so much the more dangerous, because their fair exterior did not show their rotten interior. 4. The Pharisees show their guilt by building the tombs of the prophets. They thus acknowledge that their ancestors killed not common men, guilty of death, but laid their hands on God's messengers. They might, indeed, escape the national guilt of these sacrileges, if they were only carnal descendants of their fathers; but sons and fathers resemble one another spiritually, and the sons are on the point of filling up their cup of iniquity by rejecting and destroying their only hope, the Messiah. Hence, the nation will have to suffer for the guilt contracted by the shedding of the innocent blood from the murder of Abel, which is the first mentioned in the Sacred

cause you shut the kingdom of heaven against men; for you go not in yourselves; and those that are going in, you suffer not to enter. Woe to you, Scribes and Pharisees, hypocrites; because you devour the houses of widows, making long prayers; therefore, you shall receive the greater judgment. Woe to you, Scribes and Pharisees, hypocrites; because you go round about sea and land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves. Woe to you, blind guides, who say: Whosoever shall swear by the Temple, it is nothing; but he that shall swear by the gold of the Temple is a debtor. Ye foolish and blind: for whether is greater, the gold, or the Temple, that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whosoever, therefore, sweareth by the altar, sweareth by it, and by all things that are upon it; and whosoever shall swear by the Temple, sweareth by it, and by Him that dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

Scriptures, up to the murder of the last just man, mentioned in the Hebrew Bible (II. Par. xxiv. 20), namely, of Zacharias, the son of Joiada, who seems to have been called Barachias, or blessing of God.

Swear by the Temple.—Some interpreters explain this passage somewhat differently from our above explanation. A large part of what was offered on the altar and given to the treasury of the Temple, fell to the share of the Jewish priests; and, therefore, it was not their interest to have such promises, or oaths dispensed with. This made them teach the people, that if any one had made a promissory oath or vow, to give their money or goods to the *Temple* or *altar* itself, such oaths or promises were not obligatory, or might easily be dispensed with. But if any one had sworn or vowed to give anything to the *treasury* of the Temple, or to join it to the *offerings* to be made on the altar, such oaths and promises tending to the profit of the priests, were by all means to be kept.

Woe to you, Scribes and Pharisees, hypocrites; who pay the tithe of mint, and anise, and cumin, and have let alone the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those others undone. Blind guides, who strain out a gnat, and swallow a camel. Woe to you, Scribes and Pharisees, hypocrites; because you make clean the outside of the cup, and of the dish: but within you are full of extortion and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you, Scribes and Pharisees, hypocrites; because you are like to whited sepulchres which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness: so you also outwardly, indeed, appear to men just; but, within, you are full of hypocrisy and iniquity. Woe to you, Scribes and Pharisees, hypocrites; who build the sepulchres of the prophets, and adorn the monuments of the just, and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them who killed the prophets. Fill ye up, then, the measure of your fathers. You serpents, generation of vipers, how will you escape the judgment of hell? There-

Tombs of the Prophets.—The traditional site of the tombs of the prophets is shown on the western decline between the middle and the southern summit of Mount Olivet. It is an old tradition that in these catacombs Jesus initiated His disciples in the sacred mysteries before His Ascension. In the seventh century four stone tables were shown where Our Lord and His disciples sat. But since the eighth century the site of the place seems to have passed out of memory. It is said to be the burying place of the twelve minor prophets; but probably only Aggeus, and a few just men of the Old Testament rest in it. At the death of Jesus these tombs, according to tradition, were thrown open, and some at least of the dead went forth to witness the bloody triumph of the Messiah.

fore, behold, I send to you prophets, and wise men, and Scribes. And some of them you will put to death and crucify; and some you will scourge in your synagogues, and persecute them from city to city: That upon you may come all the just blood, that hath been shed upon the earth from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the Temple and the altar. Amen, I say to you, all these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets,

Zacharias son of Barachias.—Some think that the reference here is to Zachary, the father of the Baptist; but we know nothing of his having been killed. Others point to the prophet Zachary, who calls himself the son of Barachias, but we have no knowledge that he was martyred. Others, again, think that Zachary, the son of Baruch or Bariskeios, is spoken of, who was murdered in the Temple-court during the siege of Jerusalem, A. D. 68; but Jesus speaks of a past event, not of something future. It is most probable that Zacharias, the son of Joyada, is referred to. He is called the son of Barachias, either because Joyada had two names, or because Barachias really was the father of Zacharias, Joyada being his grandfather. Urias was, indeed, murdered after Zacharias, but the death of Zacharias is the last martyrdom, that is related in the Books of the Old Testament, according to their arrangement in the Hebrew Bible. Conf. II. Paral. xxiv. 20-22. He was slain between the Temple proper and the altar which stood in front of it, crying aloud: "The Lord seeth and will avenge it." This murder was looked upon by the Jews themselves as particularly criminal; the Talmud says that between eighty thousand and ninety-six thousand priests and Levites had been killed, without expiating the death of Zacharias. His monument stands in the Jewish cemetery in the valley of Jehosaphat, consisting of a cubic rock about sixteen feet square, by thirty-two feet high, on which rests a pyramid of about sixteen feet in height.

Upon this generation.—The generation then living witnessed and felt the unutterable horrors of Jerusalem's destruction, related by Josephus: they saw fellow-countrymen crucified in jest, till room was wanting for the crosses and crosses for the carcasses, six hundred thousand dead bodies carried out of the gates, friends fighting madly for grass and

and stonest them that are sent unto thee! how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not? Behold your house shall be left to you desolate. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

141. THE WIDOW'S MITES.

Luke xxi. 1-4; Mark xii. 41-44:

Tuesday in Holy Week, 33 A. D. And Jesus sitting over against the treasury beheld how the people cast in money into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she cast in two brass mites, which make a farthing. And call-

netties and the refuse of the drains, mothers devouring their children in the pangs of hunger, families sold as slaves in such numbers, that none would buy them, young children exposed to the sword of the gladiator and the fury of the lion, the Holy House burned, the city in flames, till no life was left to kill, and no property to carry off or destroy. Then 1,100,000 men perished, and 97,000 were carried into a captivity worse than death. Truly, the blood of the slain prophets did come upon that generation.

You shall not see me henceforth.—The public teaching of Jesus as contained in the first three gospels was thus ended. After this He spoke only to a chosen few, not to the multitude. The multitude as such will see Him again on His second coming.

Against the treasury.—The treasury was in the women's court. The part here referred to, consisted of thirteen trumpet-shaped chests, with an open mouth for receiving the contributions of the people. No fewer than six of these boxes were for the reception of "voluntary gifts," without the object for which they were intended being specified: according to the Mishna, all these contributions were expended in the purchase of burnt offerings, because these were supposed to accrue most to God's glory.

Two Mites.—The mite was a Jewish copper coin; its name was "fish scale" alluding to its diminutive size. In value it equalled about one-fifth of a cent.

ing his disciples together, he saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all these have of their abundance cast into the offerings of God; but she of her want hath cast in all her living that she had.

142. THE INCREDULITY OF THE JEWS.

John xii. 37-50.

Tuesday in Holy Week, 33 A. D. And whereas he had done so many miracles before them, they believed not in him, that the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?

She of her want—hath cast in all her living. God does not measure our gift, but searches the heart of the giver. A greater gift pleases him more than a small one, only in so far as it implies a greater generosity of heart and will, a greater self-sacrifice. The widow gave all she had, not for human applause, but for the love of God, and thus her sacrifice was very great.

They believe not in him.—The public ministry of Jesus being at an end, St. John summarizes it in this section: on the part of Jesus, there had been sufficient evidence given to bring about the belief of the synagogue; still, the result on the whole was but a failure. In the gospel of St. John this section almost reminds one of the part of the chorus in the classic drama. But far from causing us any disturbance, such a failure rather confirms us in our faith in Jesus as the Messiah, since it was predicted by Isaias as a mark of the Messiah.

That the saying of Isaias might be fulfilled.—Isaias had predicted the unbelief of the Jews, because he had foreseen it, as future through the fault of the Jews; now it happened as it had been predicted, that the fulfilment of prophecy might confirm the mission of Jesus. The future guilt of unbelief was antecedent to the prophetic vision, and not effected by it.

Our hearing,—or as others translate it our "report." It means, according to the original text, "Who hath believed (the things) heard from us?"—i.e., the things we preached. The "arm of the Lord" commonly denotes the power of the Lord, manifesting itself in miracles and signs. But sev-

Therefore, they could not believe; for *Isaias* said again: He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them. These things said *Isaias*, when he saw His glory, and spoke

eral Fathers explain it here as meaning "the *Messias*" (*Jer.*, *Euseb.*, *Aug.*, *Athan.*, *Conf. Is.* liii. 1).

Therefore, they could not believe,—since the prophet, by infallible divine revelation, had foreseen and foretold that they would not believe through their own fault. Their impotency to believe follows the infallible knowledge of God, and this follows their own free rejection of the grace of faith.

He hath blinded their eyes.—(*Conf. Is.* vi. 10). In the prophecy the words have the form of a command; the Evangelist quotes them as *Isaias* himself would have announced them, if he had spoken of the Jewish unbelief as a fact of the past. Only the last clause, "And I should heal them" is quoted as we find it in *Isaias*. In the Book of *Isaias*, these words contain the purpose for which the prophet was sent. The first part of the sixth chapter contains the story of the prophet's divine call; after he had consented to act as God's messenger, God foretells him the result, and also the purpose of his mission, in the words here quoted. He was chosen by God to manifest His will, in order that, through his manifestation, Israel might receive sufficient grace to be converted. God knew that the greater part of Israel would wilfully reject this grace, and therefore, be hardened in its iniquity and blinded in its waywardness. The great principles of *Isaias* that "Israel shall be saved in judgment," and only "the rest shall be saved" are results of his mission as foreseen by God. Now *Isaias* was the type of Jesus, and as the preaching of *Isaias*, so the self-manifestation of Jesus was at the time a grace sufficient to draw all into the Messianic kingdom, but became for the greater part of Israel, only an occasion of wilfully hardening their hearts and blinding their eyes. In this sense is God said to have blinded the eyes of the Jews and hardened their hearts, because, notwithstanding His foreknowing infallibly their wilful rejection of Jesus, He sent Him as a rock of offence and a stone of atumbling.

Saw His glory.—The chapter from which the foregoing text is taken is the one in which *Isaias* saw the glory of the Lord; whether by "the Lord" is understood the Word alone (*Hil.*, *Tert.*, *Ambros.*) or both Father and Son (*Iren.*, *Athan.*, *Basil.*) or, finally, a visible form of the Most Holy

of Him. However, many of the chief men also believed in Him; but because of the Pharisees they did not confess *it*, that they might not be cast out of the synagogue. For they loved the glory of men, more than the glory of God. But Jesus cried out, and said: he that believeth in Me, doth not believe in Me, but in Him that sent Me. And he that seeth Me, seeth Him that sent Me. I am come a light into the world, that, whosoever believeth in Me may not remain in darkness. And if any man hear My words, and keep them not, I do not judge him; for I came not to judge the world, but to save the world. He that despiseth Me, and receiveth not My words, hath one that judgeth him. The word that I have spoken, the same

Trinity, as seems more probable, cannot now be determined. In any case, the Evangelist here identifies Jesus with the Lord seen by Isaiah who was God Himself, as both the context and the form of the Hebrew word indicate. Hence, St. John asserts here again the divinity of Jesus.

Many of the chief men believed in Him—*i. e.*, many members of the Sanhedrin; concerning the excommunication which they feared, see no. 101. But they preferred the human glory coming to them from their position, to the glory they would have given to God by confessing their faith in Jesus. At times, the omission of a confession of faith is equivalent to a denial of it.

Jesus cried out,—either publicly or privately: perhaps the Evangelist merely summarizes the teachings of Jesus on various occasions. We cannot well hold that Jesus now cried out publicly, because in verse 36 of this same chapter, St. John says that Jesus went away and hid Himself, indicating the close of His public teaching. Nor can there be question of a private instruction of Jesus, because the word “cried out” shows its public character. Hence the following words must be a *summary* of the public teaching of Jesus. Jesus proclaims Himself: 1. as the Divine legate, belief in whom, is belief in God; 2. as one with God Himself, so that seeing Him is seeing God (Conf. John x. 30; xiv. 9); 3. as the light of the world (Conf. John i. 5; viii. 12); 4. as the Saviour of men (Conf. John viii. 15; iii. 17; viii. 50, v. 27–45); 5. as the touchstone of salvation (Conf. John v. 27; iii. 18; viii. 50, xii. 13); 6. and finally, as the mouth-piece of the Father.

shall judge him in the last day. For I have not spoken of Myself, but the Father who sent Me; He gave Me command what I should say, and what I should speak. And I know that His commandment is life everlasting. The things, therefore, that I speak, even as the Father said unto Me, so do I speak.

143. THE LAST PROPHECIES OF JESUS.

A. THE DESTRUCTION OF JERUSALEM.

John xii. 36; Luke xxi. 5-24; Mark xiii. 1-23; Matt. x. 17-23, xxiv. 1-28.

Tuesday in Holy Week, 33 A. D. And Jesus, being come out of the Temple, went away, and hid Himself from them. And as He was going out, His disciples came to show Him the buildings of the Temple. One of His disciples saith to Him: Master, behold, what manner of stones, and what buildings are here. And Jesus answering, saith to him: Seest thou all these great buildings? Amen, I say to you: These things which you see, the days will come, in which there shall not be left a stone upon a stone, that shall not be thrown down.

Hid Himself.—This was the final departure of Jesus from the Temple. Jesus withdrew for a day, after which He came forth for His bloody sacrifice.

What manner of stones.—The Temple was built of white marble, exquisitely carved, and of stones of large dimensions, some of them fifty feet long, sixteen high, and twenty-four thick. On every side covered with solid plates of gold, it reflected, when the sun rose, such a strong and dazzling effulgence, that the eye could not sustain its radiance. Where the plates of gold were not, it was extremely white and glistening, so that at a distance it appeared as a huge mountain covered with snow. The admiration of the Apostles may have been occasioned by the prophetic words of Jesus addressed to the Pharisees, so that their tone must have been partly incredulous, partly suppliant in behalf of the magnificent buildings.

Stone upon a stone.—When this prophecy was uttered, no merely

And as He sat on the Mount of Olives, over against the Temple, the disciples came to Him privately, and Peter and James and John and Andrew asked Him apart: Tell us, when shall those things be? And what shall be the sign, when all these things shall begin to be fulfilled? And what shall be the sign of Thy coming, and of the consummation

human sagacity could have inspired it. Parts of the Temple were then building, and the Jewish nation was in peace; moreover, it was very unlikely that such a work of art should be destroyed by the Romans. Indeed, Titus, the Roman commander-in-chief, earnestly strove to save the Temple, and had given orders accordingly; but in spite of his orders, the work of destruction took place.

Sat on the Mount of Olives.—This time Jesus may have taken the foot-path leading to Bethany across the summit of Mount Olivet. Near the top Jesus sat down, His four favorite Apostles immediately around Him. Far below Him on the slope of the mountain lay the garden of Gethsemane; on the opposite slope rose the city walls and the artificial plateau that crowned Mount Moriah, with the marble colonnades and the gilded roofs of the Temple. There, too, was the guilty city, stained by the innocent blood of all the just that were slain from Abel to Zacharias, the son of Barachias.

Tell us, when.—The Apostles asked Jesus about the time of three different events which they thought would be simultaneous: 1. The destruction of the Temple and the city. 2. The end of the world. 3. The second coming of Jesus. To the mind of the Apostles the first event implied the full establishment of the Messianic kingdom, which, in its turn, presupposed the end of the then existing order of things and the personal presence of Jesus. Jesus answers these three questions, without distinctly pointing out which part of the prophecy referred definitely to each event. Hence we cannot approve: 1. Those interpreters who maintain that the whole prophecy of Jesus has been fulfilled in the destruction of the Temple and the Holy City, and the overthrow of the Jewish nation. 2. Nor can we give our unqualified consent to those who think that the whole prophecy must still be fulfilled, no part of it referring to the Temple or the city. 3. We are rather inclined to believe: a. That, in its literal sense, the prophecy refers partly to the destruction of city and Temple, partly to the end of the world, and the second coming of the Messiah. b. That even those parts which refer literally to the Jewish disaster, refer typically, or figuratively, to the end of the world.

of the world? And Jesus answering, said to them: Take heed that no man seduce you; for many will come in My name, saying: I am Christ; and the time is at hand. And they will seduce many. Go ye not, therefore, after them. And when you shall hear of wars and seditions and rumors of wars, be not terrified; these things must

Take heed.—Jesus begins His prophecy by warning the disciples against false Christs, answering first, it would seem, the question concerning His second advent, either because it had been asked most urgently, or because it is the last of the three events referred to. Before the time about which the Apostles had asked Jesus shall be nigh, there must occur: 1. National and natural disturbances and signs: wars, pestilences, earthquakes, etc. 2. Persecutions of the followers of Jesus on the part of the Jewish authorities and their own nearest relatives. 3. The advent of false prophets and false Messias, and the apostacy of many believers. 4. The encompassing of Jerusalem by an army, and the abomination of desolation in the holy place. 5. Still more striking natural phenomena: the obscuration of the sun and moon, the falling of the stars, etc. 6. The appearance of the sign of the Son of man in the clouds. The first, second, and fourth of these signs may literally refer to the destruction of Jerusalem; the second, third, and fifth may literally refer to the end of the world; the second, third, and sixth, probably refer also to the second coming of Jesus. But to determine anything with certainty on these points, except perhaps concerning the sixth and the first half of the fourth phenomenon, is beyond our power.

Wars and rumors of wars—has reference to the dangers of war that threatened A. D. 40 and 49, under the Emperor Caius and Claudius respectively. When the Syrians and Jews rose one against another, so that 20,000 Jews were slain, when five emperors followed one another within five years amidst civil tumult and bloodshed, nation might be said to rise against nation. A famine occurred A. D. 49, and another in the reign of Claudius; A. D. 65, a pestilence carried off thirty thousand persons in a single autumn in the city of Rome. A great earthquake visited Crete A. D. 46 and 47, another Rome on the day when Nero assumed the manly toga A. D. 53, a third Laodicea in Phrygia A. D. 60, a fourth Campania, and five others occurred in thirteen years. A flaming sword appeared over the city of Jerusalem, and a great comet was visible for a full year; on one of the Passover nights, April 8, at 3 o'clock A. M., a light shone for the space of half an hour so bright between the Temple

first come to pass, but the end is not yet immediately. Then He said to them: Nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. Now all these are the beginnings of sorrows.

But look to yourselves. For before all these things they

and the altar, that it seemed as if it were noonday. The eastern brazen Temple-gate, which could hardly be shut by twenty men, was thrown open by invisible powers at midnight; on May 21, before sunset, chariots and armed troupes were seen fighting in the sky. On the day of Pentecost when the priests entered into the inner Temple, they heard a great voice as of a multitude crying out, "Let us depart hence." Four years before the Jewish war, on the feast of Tabernacles, Jesus, the son of Ananus, began suddenly to cry out in the Temple: "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Temple, a voice against the bridegroom and the bride, a voice against the whole nation." Thus crying, he passed through the streets of the city; scourged till his very bones were laid bare, he did not weep nor even sigh, but only repeated: "Woe, woe, Jerusalem;" for full seven years and five months he continued crying, loudest on the festival days, till Jerusalem was surrounded. Then he shrieked aloud, standing on the city walls, "Woe, woe to the city, to the Temple, and to the people." "Woe unto me," and struck by a stone, flung by a Roman soldier, he fell dead to the ground (Conf. Joseph., Bell., Jud., VI. v. 3, and Tacitus, Hist. V. xiii).

Look to yourselves.—Next, Jesus predicts the persecutions of the Apostles. The two most painful ones which await them, will arise, 1. from the religious authorities, who will bring them before the council, both the great and small Sanhedrin, and inflict upon them shameful scourgings in the synagogue, which punishment could be imposed even by the local councils, or small Sanhedrin, consisting of twenty-three members. Excommunication, too, and imprisonment, they will have to bear for Jesus' sake; but in all these trials, an extraordinary providence will guard them, and even suggest the words for their defence. Their patient suffering of all this will be a testimony both to the persecutors, who must thus be convinced of the truth of Christianity, and to the persecuted, who see the prophecies of Christ fulfilled. 2. The second source of persecution of the Christians will be their own blood-relations. But in these

will lay their hands on you, and persecute you, delivering you up to councils, and prisons, and in the synagogues you shall be beaten, and you shall stand before governors and kings, and you shall be hated by all nations for My sake, for a testimony unto them. And it shall happen to you for a testimony. And when they shall lead you delivering you up, lay it up in your hearts, not to meditate before, how you shall answer; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and friends, and some of you they will put to death. And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall put them to death. And you shall be hated by all men for My name's sake. But a hair of your head shall not perish. In your patience you shall possess your souls. And when they shall persecute you in this city, flee into another. Amen, I say to you, you shall not finish all the cities of Israel, till the Son of man come.

And then shall many be scandalized, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved. And then, if any man shall say to you: Lo, here is Christ; or, Lo, he is there, do not believe. For there

trials, again, God will not allow a single hair to fall from their heads without His permission. Besides, the Jewish nation will be destroyed, even before the disciples have fled to all the cities of Israel, for the Son of man will come in judgment upon them.

Here is Christ.—Some interpreters count as many as twenty-nine false Christs, who had arisen before the seventeenth century. Most of

will rise up false Christs, and false prophets; and they shall show great signs and wonders, to seduce, if it were possible, even the elect. Take you heed, therefore; behold, I have foretold you all things. If, therefore, they shall say to you: Behold, he is in the desert, go ye not out; behold he is in the closets, believe it not. For as the lightning cometh out of the East, and appeareth even unto the West, so shall the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations; and then shall the consummation come. And when you shall see Jerusalem compassed about with an army

these deceivers excited great insurrections among the Jewish people, and thus exasperated the Romans, who slew the insurgents by thousands. On the return of the true Messias to the earth, he can no more be ignored than a flash of lightning can be hidden, which comes out of the East and appears even in the West. Wheresoever there are persons, steeped in depravity, there the judge, perhaps through the instrumentality of the Roman eagles, shall be found doing his work of retribution. But before the final judgment, the gospel will be preached all over the world.

Jerusalem compassed about with an army.—The extortions and vexations inflicted on the Jewish people by the Roman governors reached their height under the governor Gessius Florus, and about the middle of May, 66 A. D., Jerusalem openly revolted against Rome. The castle of Antonia, adjoining the northwest corner of the Temple, was taken by storm and the Roman soldiers were slain. The Roman guard of Mount Sion capitulated on condition of safe departure; but hardly had they laid down their arms, when they all, their leader alone excepted, were treacherously murdered. Whereupon Cestius Gallus, the procurator of Syria, hastened against Jerusalem with his army, but was first prevailed upon to return, and then attacked in the narrow passes near Bethoron, where he lost 6000 men, all his baggage and war-implements. This happened in the beginning of November, 66 A. D. The unhappy news reached the emperor Nero when he was in Greece, and at once he sent his most experienced general, Vespasian, to Judea, to suppress the revolt. Vespasian employed nearly three years in taking all the strongholds and cities of Judea, so that the

Jews of Jerusalem might have no escape after the capture of the capital. In June, 69 A. D., as he was about to attack Jerusalem, Vespasian was proclaimed emperor by his armies, and departed through Egypt for Rome, leaving his son Titus supreme commander of the armies.

Jerusalem had, meanwhile, been the scene of the bitterest party strives. The citizens had clung to the high-priest Anuas, the son of Annas before whom Jesus was interrogated; the zealots gathered around a certain Eleazar and slaughtered a great number of the most respectable citizens on the mere suspicion of friendship with the Romans. Then the zealots invested a common stonecutter, named Phanasus, or Phanas, with the high-priestly office, on which account most bloody party-fights followed between the more respectable classes and the zealots. Thousands of carcasses covered the streets and public places, even the courts of the Temple, and finally the citizens had to give way to the zealots. Now, these latter split into two parties, one, under Eleazar, held possession of the Temple; the other, under John of Gishala, a Galilean, made common cause with the Idumeans and attacked the former party furiously. The citizens attempted to put an end to the rule of the zealots, and sent for Simon, the son of Giora of Gerasa, who had been the conqueror of Cestius, near Bethoron, and who commanded a considerable army. After his arrival, there were three parties at war in Jerusalem, who slaughtered one another, burnt and tore down various quarters of the city, and destroyed the provisions, which otherwise would have sufficed to supply Jerusalem for years.

Under these circumstances Titus began his attack on Jerusalem in spring, 70 A. D. He divided his armies into three battalions: one he encamped on the heights of the mountain about 700 feet from Mount Golgotha; the second was stationed opposite the tower Hippikus, near the modern Yafa-gate; the third, consisting of the tenth legion, took its stand on Mount Olivet. When, from three different positions, the Roman battering-rams shook the outer wall, the inhabitants raised a loud wail, and fear filled the stoutest hearts. The wall fell after fifteen days, and the attack was begun at once on the second wall, between the new city and the suburb of Acra. This, too, fell after five days, and Titus with the bravest of his army now attempted to enter the lower city. The Jews attacked him on all sides, from streets and alleys, from the roofs of houses, and the tops of walls. For three days the Romans persistently held the entrance, but on the fourth, they had to yield to the despair of the Jews. Now Titus made four trenches around the castle Antonia, but through the cunning of the Jewish leaders, he lost nearly all his war machinery by fire. By a special providence of God, the city had been attacked during

the week of the Passover, so that over a million of people were enclosed in the city walls. Famine was the immediate consequence of the siege; many went out during the night-time into the surrounding fields to gather herbs, and a great number of them fell into the hands of the Romans. These unhappy victims were during the day-time scourged, near the city walls, by the Roman soldiers, and often as many as five hundred were crucified in one day under the eyes of the beleaguered multitude. To cut off all hope of escape, the whole city was surrounded by a trench. Now the famine reached a fearful height: old leather, rotten hay, and cow-dung were considered delicacies. Husbands took the last bit of food from their wives, wives from their husbands; a mother killed her own baby to prolong her life by eating the fruit of her womb. The flat roofs were covered with famished women and children, the streets with dying old men. There was no cry of woe, no lamentation; a mighty silence of death rested upon the Holy City, broken only by the robber-bands of zealots, who despoiled even the dead of their last bit of clothing. The living envied the dead; and many dreading that they might remain unburied, went while they might, to the graves, and there awaited their only remaining hope in life, their deliverance from life. Between April 24 and July 1, 116,000 dead bodies were carried out of one city gate, and 600,000 others were thrown over the walls of the city.

Meanwhile, the castle Antonia had been taken by Titus; next the Temple must be attacked. Before doing so, he again offered the Jews terms of peace, as he had often done before. When they were rejected, Titus first destroyed the northern and western wall of the outer court. Then he attacked the eastern wall of the court of the Jews; but there seemed to be no hope of piercing it. Hence a fire was kindled before the silver plated entrance gate of the court of the Jews; the silver soon melted and the wooden doors caught fire. The fire spread also in the outer court and lasted a day and night. Titus commanded his soldiers the next day to extinguish the fire, when the Jews attacked them anew; they were driven back, the Romans following them to the Temple itself. A soldier was lifted up by his companions and threw a fire-brand through a northern window into the corridor, which surrounded the sanctuary. It was in vain that Titus hastened to the scene, and commanded to cease the battle; the enraged troops, infuriated by the long resistance, and driven on by avarice and the hope of hidden treasures, swept on like a mad mountain stream, trampling under foot all resistance, murdering, robbing, and destroying as only human fury may. The Roman eagles were planted on Mount Moriah, and the Roman gods were honored there instead of Jehovah. This happened on the 9th of Ab, or the 15th of August, A.

then know that the desolation thereof is at hand. When, therefore, you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand; then let those that are in Judea flee to the mountains, and let those that are in the midst thereof, depart out; and let not those who are in the countries enter into it. And let him that is on the housetop, not go down into the house, nor enter therein to take anything out of his house. And let him that shall be in the field, not turn back again to take up his garment. For these are the days of vengeance, that all things may be fulfilled that are written. But woe to them that are with child and give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation in the land and wrath upon this people. For in those days shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be. And they shall fall by the edge of the sword; and shall be led away captives into all nations. And unless the Lord had shortened the days, no flesh shall be saved; but for the

D. 70; the previous year, on December 19th, the great Temple of Jupiter Capitolinus at Rome had been burnt to the ground. After eighteen more days the trench around Mount Sion was completed, and when the Romans began to use their battering-rams against the walls of that portion of the city, its occupants lost all courage; instead of thinking of self-defence they fled into the subterranean pathways, where the Romans following them, burnt and slaughtered all they found; for two days and two nights the fire raged, leaving only ruins to hide from sight over two hundred thousand dead bodies. Only the towers Hippikus, Phasaël, and Mariamne had been left, but they, too, were destroyed about 130, A. D. The city was razed to the ground, and a plough passed over the site of Jerusalem.

Shortened the days.—The destruction of Jerusalem had been hastened through the burning of provisions by the various parties of zealots, the almost miraculous discouragement of the occupants of Sion, and the abandonment of the three strong towers which even Titus, on seeing them,

sake of the elect which He hath chosen, He hath shortened the days. And Jerusalem shall be trodden down by the Gentiles till the time of the nations be fulfilled.

B. THE SECOND COMING.

Luke xxi. 25-36; Mark xiii. 24-37; Matt. xxiv. 29-42.

Tuesday in Holy Week, 33 A. D. And there shall be signs in the sun, and in the moon, and in the stars. The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall be falling down. And upon the earth there shall be distress of nations by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved.

And there shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with great power, and glory, and majesty. And He shall send His angels with a trumpet, and a great

had pronounced unconquerable by merely human strength. But the shortening of the final tribulation, too, is referred to, after the time of the Gentiles shall have been fulfilled.

There shall be signs in the sun.—Explanations: 1. After the time of the nations is fulfilled a physical change is to take place in our universe. That this prediction was fulfilled in its whole extent at the destruction of Jerusalem can hardly be maintained. 2. A moral event is predicted: the knowledge of the sun of faith shall be obscured, the reflected light of sacred science shall fail, the great ones of the Church shall apostatize. This is an unusual and improbable explanation.

The sign of the Son of man.—Explanations: 1. A phenomenon like the star that appeared to the wise men of the East. The enemies of the cross seem to have excogitated this explanation. 2. The cross; this is the common explanation of the Fathers and the liturgical writers: a. The identical physical cross on which Jesus suffered (Chrys. and others). b. A cross of light and heavenly glory (Thom. Aquin. and others).

voice; and they shall gather His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand. And He spoke to them: Now learn a parable from the fig-tree: When its branch is now tender and the leaves come forth, you know that summer is nigh. So also you, when you shall see all these things, know that the kingdom of God is near, even at the doors. Amen, I say to you: This generation shall not pass, till all these things be done. Heaven and earth shall pass away, but My words shall not pass away.

But of that day and hour no one knoweth; no, not the Angels of heaven, nor the Son, but the Father alone. And as it was in the days of Noe, so shall also the coming

Gather His elect.—Thus a first separation is made between those that belong to Jesus and His enemies. The figure of the fig-tree shows that the coming of Jesus will follow the preceding events as naturally as summer follows spring.

This generation shall not pass.—Explanations: 1. The then living Jews did not die till the destruction of Jerusalem came to pass; many at least witnessed it. This explanation does not wholly fulfil the prediction. 2. The race of the Jews will last till the second coming of Jesus; this seems a very probable interpretation. 3. The human race will last on till the predicted event happens; or even the whole of creation will last till then; this is a weak explanation. 4. The generation of My faithful ones, consequently the Church, shall not pass away till the end of the world (Jerom. Chrysa.).

Heaven and earth shall pass away.—Not that this material universe is to be annihilated, but that the present form of heaven and earth shall pass, so that we shall really have a new heaven and a new earth.

No one knoweth.—1. No man; 2. no angel; 3. not the Son, Jesus. Jesus, even as man, knew the day of the second coming, but not in His official capacity as our divinely appointed *teacher*; again, Jesus knew the day, not because He was man, but because He was through His divine person in the closest union with the Father.

As in the days of Noe.—The flood came suddenly and unexpectedly

of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark; and they knew not till the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other shall be left. Two women shall be grinding at the mill; the one shall be taken, and the other shall be left. Take ye heed; watch and pray, for you know not when the time is; you know not at what hour your Lord will come. And take heed to yourselves, lest perhaps your heart be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth.

Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye, therefore, for you know not when the lord of the house cometh; at even, or at midnight, or at the cock crowing, or in the morning, lest coming on a sudden he find you sleeping. And what I say to you I say to all: Watch ye, therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

on the human race; so shall the second coming be sudden and unexpected, surprising men in their enjoyments and sins. At the same time it will be most thorough in its effects, separating the good from the bad, however closely they may apparently be connected.

Even as a man.—The parable that now follows, impresses us forcibly with the necessity of watchfulness; the porter is here the prominent figure, as elsewhere the steward. The seasons of the possible arrival of the Lord are the four watches into which the Hebrews divided the night.

C. THE TEN VIRGINS.

Matt. xxv. 1-13.

Tuesday in Holy Week, 33 A. D. Then shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

Then,—namely, at the time of the second coming of Jesus.

The kingdom of heaven,—in general, refers to the rule of God over His rational creatures. There is an internal and an external kingdom of God; both may be perfect or imperfect. The internal kingdom of heaven refers to the subjection of the hearts and minds of the rational creatures to God's will, which subjection will be perfect in the next life, but is connected with many shortcomings in this life. The external kingdom of heaven implies the external subjection of a society of rational creatures to God's rule; this, again, is perfect in the Church triumphant, but only partially so in the Church militant on earth. The kingdom of heaven, in the present parable, denotes the Church militant.

Ten virgins.—**Explanations:** 1. Some think that the procession in which the ten virgins were about to accompany the bridegroom was proceeding from the house of the latter to that of the bride. When the bridegroom had to come from a distance, the virgins used to expect him in the neighborhood of the bride's house, to which they led him amidst music, dancing and singing. Evening was the usual time for the wedding; after entering the house, the whole company partook of the marriage supper. 2. Others think that the procession was that from the house of the bride to that of the bridegroom. According to this view, the bride, with ten of her virgin-friends, awaited in her father's house the arrival of the bridegroom, and after his coming, the whole company formed a procession, the bride surrounded by her ten friends who carried burning torches, and the bridegroom in the company of his acquaintances; the procession was headed by "the friend of the bridegroom." Arrived at the bridegroom's house, the marriage-feast, which had begun at the house of the bride, was concluded, the whole lasting seven days.

Bridegroom.—The bridegroom of the parable is Jesus; His bride is the Church (Conf. Ephes. v. 23, ff.); the ten virgins are either the individual members of the Church or the Gentile nations, who will enter the wedding-feast in company with the original bride, the synagogue; the coming of the bridegroom is the second coming of Jesus, and for

Now five of them were foolish, and five were wise. But the five foolish having taken their lamps, took no oil with them; but the wise took oil in their vessels with the lamps. And while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: Behold, the bridegroom cometh; go ye forth to meet him. Then, all those virgins arose, and trimmed their lamps. And the foolish said to the wise: Give us of your oil for our lamps have gone out. The wise answered, saying: Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now, while they went to buy, the bridegroom came; and they who were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he, answering, said: Amen, I say to you, I know you not. Watch ye, therefore; because ye know not the day nor the hour.

individuals it is the hour of death; the lamps and the oil signify either faith enlivened by good works (Hil., Chrys., Orign.), or good works done with due charity and through a supernatural motive (Greg. the Great), or the external communion with the Church and interior participation of its supernatural life, i. e., of sanctifying grace; the slumbering and sleeping of the virgins signifies either the entire unexpectedness and suddenness of the second coming, which even the just do not then anticipate (Orig.), or it indicates the sleep of death from which both foolish and wise virgins must be raised on the last day; the cry at midnight is the sound of the angel's trumpet; the trimming of the lamps is the reunion of soul and body and the subsequent search into man's faith, whether it has the oil of good works; the petition of the foolish virgins is a final attempt to be saved through the merits of others alone. The marriage-feast is the heavenly banquet, from which the foolish virgins will be excluded forever, notwithstanding their pleading an acquaintance with the bride and the possession of an empty wedding-lamp.

Their lamps—were probably torches, made by winding rags about a piece of iron, and fastening it to a thick wooden staff. The oil was poured on the wick, the vessel containing the oil not forming a part of the torch or lamp.

D. PARABLE OF THE TALENTS.

Matt. xxv. 14-30.

Tuesday in Holy Week, 33 A. D. For even as a man going into a far country, called his servants and delivered to them his goods: And to one he gave five talents, and to another, two; and to another, one; to every one according to his proper ability: and immediately he took his journey. And he that had received his five talents, went his way, and traded with the same, and gained other five.

A man going into a far country.—The preceding parable represents the waiting for Jesus, the present shows forth the working for Him; here we are warned against sluggishness in the life of active charity, there, against sluggishness and sloth in our outward vocation; there the foolish virgins think their part too easy; here, the unfaithful servant thinks his lot too hard. This parable must be well distinguished from the parable of the pounds as related in Luke xix. 12-27. The parable of the pounds was spoken in Jericho, the parable of the talents a week later on Mount Olivet; the former warns us against the expectation of a too speedy coming of the kingdom of God in the full sense of the Jews, the latter exhorts the disciples to be ready for the return of the master: the former represents all servants as receiving an equal trust of small value; the latter tells us that the whole property of the lord was given over to the administration of the servants, each receiving a portion, according to the measure of his ability; there, the faithful servants are placed over greater trusts in reward for their fidelity; here, the good servants are bid to enter the joy of their Lord.

Five talents.—A talent was a certain weight of precious metal, and differed in value in various countries. The talent here spoken of, is commonly estimated by interpreters to represent about \$1,950.00 of our money. The talents represent each man's gifts, whether in money, or in learning, or in natural ability, or in his state in life, or, finally, in supernatural grace. The man going into a far country is Jesus Himself, who will return to each individual at the hour of death, and to the world, at large, at His second coming; the trading with the talents, means the work we perform for Jesus. The meaning of our word "talent," in its metaphorical sense, is derived from this parable.

Other five talents.—The good servants increased their lord's property

And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged in the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents: behold, I have gained other five over and above. His lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents, came, and said: Lord, thou deliveredst two talents to me; behold, I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. But he that had received the one talent, came, and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid, I went, and hid thy talent in the earth; behold, here thou hast which is thine. And his lord, answering, said to

according to the trust they had received from him. We notice that the reward of the servant who had gained five talents, was the same as that of him who had gained two. It is not the amount of work, nor the great external result that God looks to in His reward; but it is personal fidelity in God's service that is taken into consideration.

Thou art a hard man.—Men commonly put forth the harshness of their Master as an excuse for their own shortcomings. They do not consider that even if God wished to do so, He could not despoil Himself of His right to the creature's works, He being, by the very nature of things, the last end, and the supreme Lord of all. In His goodness He has promised a reward exceeding great to all who serve Him faithfully.

The lord answering.—The answer of the lord partly grants the answer of the servant; not as if the lord acknowledged his harshness, but he insists that all his servant's work and possession must tend to his

him: Thou evil, and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed; thou oughtest, therefore, to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away, therefore, the talent from him, and give it him that hath ten talents. For to everyone that hath shall be given; and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

E. THE LAST JUDGMENT.

Luke xxi. 37-38; Matt. xxv. 31-46.

Tuesday in Holy Week, 33 A. D. And when the Son of man shall come in His majesty, and all the Angels with Him, then shall He sit upon the seat of His majesty.

own benefit. But from this premise he draws a conclusion that differs widely from the servant's inference. The latter reasoned, "all I possess and can acquire through my industry is the property of my master. Therefore, I prefer not to gain anything at all." The master reasons: "I have a right to all I have entrusted to my servant, and all the profit flowing from it. But this slothful servant has neglected the profit. Therefore, he has neglected my right and deserves punishment." The punishment includes two things: 1. The servant is bereft of his trust. 2. He is thrown out into exterior darkness, the kingdom of God being again conceived as a marriage supper. In like manner, the faithful servants are left in trust of all they had (the trust of one is even increased), and they are admitted to the marriage-feast of the master.—The Greek word for "banker" has the same etymology as the English one. In the parable, bankers may be taken in various ways, according to the various meaning of talents. If these be riches, bankers may signify the poor and needy; if the former be mental or spiritual gifts, bankers may represent the proper spiritual doctors, obedience to whom would render their gifts profitable.

When—then.—Explanations: 1. Some interpreters maintain that

And all nations shall be gathered together before Him; and He shall separate them one from another, as the shepherd separateth the sheep from the goats. And He shall set the sheep on His right hand; but the goats on the left. Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess

there is an interval of a thousand years between the second coming of Jesus and His final sitting on the throne of majesty to judge all nations. This they infer from Matt xxiv. 31, 40, 41; I. Thess. iv. 16-17; II. Thess. i. 7-10; Apoc. xx. 2-15; Matt. xxv. 37-39; I. Cor. vi. 2. Accordingly, Jesus at His second coming, will raise the saints from the dead, and gather all the just ones from among the nations to reign with Him for a thousand years. At the end of this period the general resurrection and the general judgment will take place. Many think this opinion untenable. 2. Others identify the time of the second coming of Jesus with the time of the general judgment. 3. Others, again, are inclined to admit some interval between the two events, without specifying its length or nature. 4. It is safest not to form any definite idea on this point. We see that all the prophecies of the Old Law referring to the sufferings of Jesus have been fully accomplished, but in a way which hardly any interpreters of Scripture, living before Jesus, would have imagined. So, too, we may be sure, for we have divine authority for it, that every prophecy relating to Jesus triumphant will be verified to the letter. How, we know not, neither can imagination determine the manner of the fulfilment; for it will surpass all hope we may have conceived concerning it.

Gathered together before Him.—Therefore, the judgment will be held in a definite place. Many locate it in the valley of Jehosaphat, between Mount Olivet and Jerusalem, which witnessed both the deep humiliation and the greatest glory of Jesus. According to this view the place of the Ascension is identical with the place of the second coming.

The sheep from the goats.—The good are compared with sheep on account of their innocence, meekness, and patience; the bad are likened to goats, for the opposite reasons. The work of separation will probably be done by the Angels. The figure alludes to the character of Jesus as the Great Shepherd; the action itself reminds one of the custom of the eastern shepherds who separate at night-fall the sheep from the goats, before they shut them up in the fold.

Blessed of My Father,—are those blessed by the grace of God, blessed by new graces, given on account of their co-operation with the

the kingdom prepared for you, from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you clothed Me; sick, and you visited Me; I was in prison, and you came to Me. Then, shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee to drink? And when did we see Thee a stranger, and took Thee in, or naked, and clothed Thee? Or when did we see Thee sick, or in prison, and came to Thee? And the King, answer-

first grace, and, finally, blessed through the fulness of grace and its last accomplishment—life eternal.

Kingdom prepared for you,—from the foundation of the world. From all eternity, God had destined these blessed ones to be with Him forever (Ephes. i. 4); but the place itself was prepared for them in the beginning of creation. How different is the condemnation of the wicked. Their place was not prepared for *them* but for the *Angels*; not from the beginning, but only when the angels fell; neither did God intend it for them, until He saw them wilfully reject the kingdom of bliss and choose the fire enkindled for the rebellious angels.

I was hungry.—The works of charity enumerated in this catalogue form what we call the seven corporal works of mercy, if we add to them the burying of the dead. Here, as well as in the condemnation, it is evident that faith alone does not save one, but faith, enriched by works, living faith. Again, we see clearly from this passage, as from many others of the New Testament, that our neighbor represents to us Jesus Himself. What we do to our neighbor for the love of Jesus, we do to Jesus Himself; and, on the other hand, an offence against our neighbor Jesus considers as a personal offence. The question of the just is more an exclamation of surprise at the greatness of the reward, than a desire to know more clearly the truth, which they have always known by faith. The question of the wicked is an expression of their self-righteousness and hypocrisy; they implicitly declare that they love Jesus but do not love their neighbor, since they refuse to the latter what they consider a duty of charity to the former. St. John (I. John iv. 20) answers them: "If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?"

ing, shall say to them: Amen, I say to you, as long as you did it to one of these, My least brethren, you did it to Me.

Then, shall He say to them also that shall be on His left hand: Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you clothed Me not; sick, and in prison, and you did not visit Me. Then, shall they also answer Him, saying: Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then, He shall answer them, saying: Amen, I say to you, as long as you did it not to one of these least ones, neither did you do it to Me. And these shall go into everlasting punishment; but the just, into life everlasting.

And in the day-time He was teaching in the Temple; but at night, going out, he abode in the mount that is called Olivet. And all the people came early in the morning to the Temple, to hear Him.

Into everlasting punishment.—The opposite is "life eternal" given to the just. "Everlasting" and "eternal" are expressed by the same word in the Greek text; in the New Testament, this word is employed fifty-nine times of the happiness of the righteous, of God's existence, of the Church and the Messianic kingdom; and seven times of the future punishments of the wicked. The alleged passages of the New Testament (Rom. xvi. 25; II. Tim. i. 9; Titus i. 2,) in which the word is said to express a limited duration, refer one and all to past time, and may be rendered "formerly," or from the "earliest" period of time. Those scholars who regard the word as indicating *quality* rather than quantity of being, i. e., as indicating the kind rather than the duration of life, and those others who maintain its meaning of indefinite duration, are more influenced by a preconceived fear of eternal punishment, than by scientific arguments. They find, besides, insurmountable difficulties in reconciling this new meaning of the word with the parallel passages of the New Testament.

144. JESUS FORETELLS HIS PASSION AGAIN.

Luke xxii. 1; Mark xiv. 1; Matt. xxvi. 1-2.

Wednesday in Holy Week, 33 A. D. Now the feast of the unleavened bread, which is called the Pasch was at hand. And it came to pass, when Jesus had ended all these words, He said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified.

145. JUDAS BETRAYS JESUS.

Luke xxii. 2-6; Mark xiv. 1-2, 10, 11; Matt. xxvi. 3-5,
14-16.

Wednesday in Holy Week, 33 A. D. Then were gathered together the chief-priests, and the Scribes, and

Feast of the unleavened bread.—The word Passover expresses the literal sense of the Hebrew word, which referred to the passing over of the destroying angel, who spared the Jewish first-born in Egypt. The word Pasch seems to be a corrupt form of the Hebrew Pesach (Conf. Exod. xii. 11). The feast began in the evening of the 14th day of Nisan, (Conf. Deut. xvi. 1), i. e., on the eve of the fifteenth day after the first new moon, immediately following the spring equinox. The night from the fourteenth to the fifteenth was called Passah. The feast itself was sacrificial and memorial. The paschal lamb was not consumed on the altar, nor did it become the portion of the priests, but was used as food by the household of the offerer. In its proper sense, the word Passover signified the feast in its entirety, which lasted seven, or, adding the fourteenth of Nisan, eight days. The Passover was also named the feast of the unleavened bread, because this was eaten instead of the ordinary bread, during the whole week. But the word sometimes signifies also the paschal lamb itself, or the paschal lamb together with the supper (Conf. Mark xiv. 12; Luke xxii. 7; Matt. xxvi. 17).

After two days—probably signifies the day after to-morrow, according to Hebrew usage. Hence, this prophecy falls on Wednesday morning, or Tuesday evening; for the Wednesday began on Tuesday after sunset.

the Ancients of the people into the palace of the High-priest, who was called Caiphas. And they consulted together, that by some vile subtlety they might apprehend Jesus, and put Him to death. But they feared the people, and said: Not on the festival day, lest there should be a tumult among the people.

And Satan entered into Judas, who was surnamed Iscar-

Into the palace.—The enumeration of the assembled persons shows that nearly the whole Sanhedrin was called together; the assembly, however, was not an official one; according to many authors the official meeting of the Sanhedrin had to take place in the *Gasith*, the assembly-chamber in the inner Temple court. The palace of the High Priest refers, probably, to a hall, opening into the court, or to the enclosed court itself. The time of the gathering was Tuesday evening or Wednesday morning.

Caiphas.—His original name seems to have been Joseph, if we may believe what Josephus says. Caiphas was probably a surname. He was son-in-law of Annas, who himself had been High-priest. According to the Mosaic law the office was hereditary in the family of Aaron and lasted for life; but Antiochus Epiphanes had offered the post to the highest bidder (160 B. C.), and the Romans deposed the incumbents at pleasure. Caiphas had received his office about five years before the present period, from the Roman procurator Valerius Gratus, and held it during the whole governorship of Pontius Pilate, after whose exile he, too, was deposed by the proconsul Vitellius, about 36 A. D.

Not on the festival day,—or, as St. Matthew has it, “not during the feast.” The feast of the Passover brought at times, as many as three million pilgrims to Jerusalem. It was often the occasion of insurrection and rebellion. Commonly the execution of criminals was deferred to this time, in order to impress the multitudes more strongly by such examples of severity. In the case of Jesus, most of whose adherents were Galileans, the danger of an insurrection on the part of His followers seemed to be unavoidable, if He were put to death during the feast. The enemies of Jesus feared men, but did not fear God.

Judas, who was surnamed Iscariot,—or, man of Karioth, a city of Juda, probably identical with the modern Kereitein, about four hours south-east of Hebron. He was the only Apostle, that was not a Galilean. Some have supposed that he betrayed Jesus, because he thought it his duty to do so; others have imagined, that he wished to make an experiment to see whether Jesus would save Himself by a miracle; others, again,

iot, one of the twelve. And he went to the chief-priests to betray Him to them. And he discoursed with the chief-priests and the magistrates, how he might betray Him to them. And he said to them: What will you give me, and I will deliver Him unto you? And they hearing it, were glad, and promised to give him money, and appointed him thirty pieces of silver. And he promised.

And from thenceforth he sought for an opportunity to betray Him in the absence of the multitude.

have maintained that Judas intended to accelerate the Messianic kingdom of Jesus. If we take the plain meaning of the Gospel account, we must say that avarice led Judas to betray His master, an avarice, that was offended by the action of Mary of Bethany at the supper in Simon the leper's house, and exasperated, when Jesus foretold his passion and death. The other motives may have served to stimulate the passion of Judas, and deaden the voice of his conscience. But the severe words of Jesus against Judas, and the clause of the Gospel, "Satan entered into Judas," imply full guilt on the part of the traitor.

What will you give me.—Some think these words imply an unsettled mind on the part of Judas; that he would not have delivered Jesus, had the promised reward been too small. The offer of Judas seems to have changed the plans of the priests and magistrates. An Apostle turned traitor showed the fickleness of the adherents of Jesus, in general.

Thirty pieces of silver,—equivalent to about \$19.50 of our money. According to Exod. xxi. 32, this sum had to be paid in exchange for a murdered slave. This price was offered intentionally, to insult Jesus. When Judas was paid, is not stated. He may have received part of the money immediately, part of it on the night following. At any rate, he had received his full payment before Friday morning, as the Gospel narrative implies. The money was taken out of the treasury of the Temple. The betrayer of Jesus is paid out of the money, that was particularly offered for the service of God; the widow's mites may have formed a part of the sum.—We often sell Jesus at a less price than Judas did.

III. THE PASSION AND DEATH OF JESUS.

CHAPTER I.

THE LAST SUPPER.

146. THE PASCHAL LAMB.

Luke xxii. 7-13; Mark xiv. 12-16; Matt. xxvi. 17-19.

Holy Thursday, 33 A. D. And on the first day of the Azymes, in which it was necessary that the pasch should

On the first day of the Azymes.—Different opinions: 1. Jesus celebrated the supper on the thirteenth day of Nisan; He did not eat the paschal lamb; His death falls on the fourteenth day. 2. Jesus ate the paschal lamb on the thirteenth day, anticipating the paschal supper, because He knew that He would die on the fourteenth day. 3. Jesus ate the paschal lamb on the thirteenth day of Nisan because the Jewish law prescribed it. He died on the fourteenth. 4. Jesus ate the paschal lamb on the fourteenth day, but in this year the Jews had postponed the feast of Passover by one day; they crucified Jesus, and ate the Paschal lamb on the fifteenth. 5. Jesus ate the paschal lamb on the fourteenth day, and was crucified on the fifteenth.

We may, by way of summary, mention a few reasons for and against the different opinions:—

1. It can hardly be maintained that Jesus did not eat the real Paschal Lamb at the supper. For the supper St. John speaks of, is the same as that mentioned by SS. Matthew, Mark, and Luke. Both are followed by the retirement of Jesus to Mount Olivet, and by His Passion; in both are given the same commands of charity and humility; in both, the traitor is indicated, and the fall of Peter foretold. Now, St. Mark explicitly states that the supper took place on "the first day of the unleavened bread, when they sacrificed the pasch"; St. Luke, on "the day of the unleavened bread, on which it was necessary that the pasch should be killed;" and St. Matthew, who was present, places it "on the day of the azymes," and calls it "the pasch." The first opinion, therefore, cannot,

in its entirety, be conveniently harmonized with the first three gospels, though such scholars as Calmet, Fouard, Sepp, and several Greek authorities hold it.

2. The following reasons tend to prove that Jesus died on the fourteenth, and held the paschal supper on the thirteenth of Nisan. **a.** St. John places the supper "before the festival day of the Pasch" (xiii. 1), therefore before the fourteenth of Nisan; and during the trial of Jesus the Jews did not enter Pilate's house, "that they might not be defiled, but that they might eat the Pasch" (xviii. 28). Hence, Jesus must have eaten His supper on the thirteenth of Nisan. **b.** Again, according to St. John, the day of our Lord's death was "the parasceve of the Pasch" (xix. 14, 31), or the fourteenth day of Nisan; hence, the thirteenth was the day of the supper. **c.** The Sabbath following the death of Jesus was the great Sabbath-day (John xix. 31), because it fell on the fifteenth of Nisan. **d.** The first day of the azymes was the thirteenth day of the month; now, SS. Matthew, Mark, and Luke, agree in placing the supper on the first day of the azymes. **e.** It is most fitting that Jesus should have died when the paschal lamb was sacrificed, since the offering of the pasch had been one of the greatest types of the death of Jesus. **f.** The Galileans celebrated the entire fourteenth day of the month, the day beginning on the evening of the thirteenth; the thirteenth, then, may be called the first day of the azymes.

3. The following are the reasons for placing the supper on the fourteenth: **a.** The account of the three first Gospels naturally leads us to believe that the Lord's supper was instituted during a Passover feast at the regular time. **b.** Christ, who came to fulfil the law, would not have violated it in this instance. **c.** A celebration before the regular day of the pasch would not have been permitted by the Jewish authorities, under whose eyes the paschal lamb was slain. **d.** The reasons given for the thirteenth are not sufficiently strong to make us abandon the plain and literal sense of the first three Evangelists: **A.** If Jesus had died on the fourteenth, at the precise time of the slaying of the paschal lamb, there would certainly be some indication of such an important fulfilment of prophecy, at least in the gospel of St. Matthew, who makes it a special point to show the coincidence of prophecy and reality. **B.** If Jesus had died on the fourteenth, the time of His death would, at any rate, not have coincided with the slaying of the paschal lamb, as this happened just midway between the seventh and eighth hour, i. e., 1.30 P. M., while Jesus died at 3 P. M. **C.** "Before the festival day of the pasch" (John xiii. 1) does not necessarily mean *a day* before; besides, the festival day of the pasch was not the fourteenth, but the fifteenth day of

Nisan (Conf. Exod. xii. 16; Lev. xxiii. 7; Num. xxviii. 17 ff.). In John xiii. 27, the words, "What thou doest do quickly," are used to show that the feast could not have begun before the supper, because then the disciples would not have thought of buying and selling. But we may oppose, on the other hand, that if the supper had happened on the thirteenth, there would not have been any need of the word "quickly." **D.** Had the trial of Jesus happened on the fourteenth, the Jews would not have feared the defilement contracted by entering the hall of Pilate. Such a defilement ceased in the evening (Lev. xv. 5 f., 19 f.), and would not have prevented the Jews from eating the pasch. But their fear of defilement shows that the day of the trial was the day on which the Chagigah was eaten (Conf. Deut. xvi. 2-3; II. Par. xxx. 22), because this was partaken of during the day time, while the legal impurity still lasted. **E.** Parasceve was the regular name of the Friday, and is found in several Talmudic enumerations of the days of the week (Conf. Bereshith Rabba, fol. 12). Barhebræus, too, uses the same word. Hence, the parasceve of the pasch is comparable to our "Friday" in Holy Week, or Easter Sunday, and indicates the Friday that fell within the paschal week. The Sabbath following would be the great Sabbath-day, as the first Sabbath of the paschal time, though not its first day. **F.** The chief-priests were present at the crucifixion; if it had been simultaneous with the killing of the paschal lamb, these men would most probably have been present in the Temple. **G.** The objection that an execution and a criminal process would not take place on the feast-day, is of very little weight. According to Deut. xvii. 12-13, executions were to be public, and of a religious character, and one of the Rabbis distinctly asserts that they took place on feast-days. The Mishna maintains (Sanhedrim x. 3. 4) that even on the Sabbath-day, whose rest was of much stricter obligation than that of feast-days, trials were held in the Temple, and that on feast-days, sometimes guilty persons were put to death, for the sake of example. According to the Talmud (Hilcoth iv. 20) it was also allowed to buy bread and sell on feast-days, and Exod. xii. 16 permits the preparation of food, which was wholly forbidden on the Sabbath. **H.** Aben-Ezra, (in Lev. xxiii. 4), states that the Passover fell at times on Monday, Wednesday, and Friday. And in several places of the Talmud (Succa, c. 5; Betsa, c. 1; Chagiga, c. 2) it is maintained that feasts, occasionally, fell on days immediately preceding or following the Sabbath. **I.** It seems, indeed, to have been customary to search the house with lanterns on the evening of the thirteenth day, in order to gather everything that contained leaven. But leavened bread was still eaten till about noon of the fourteenth; from that time till the evening a fast was observed. The unleavened bread seems

to have been baked in the morning of the fourteenth day. On this account, Josephus could speak now of seven, now of eight days of unleavened bread (*Ant.* III. x. 5; II. xv. 1), and the fourteenth day could be called the first day of the unleavened bread.

4. The view that the Jews had postponed their feast in this year, is advanced without any special reasons to uphold it. It merely urges the arguments proposed under numbers 2 and 3, and attempts to reconcile them by means of an ingenious conjecture.

5. The opinion that the paschal lamb was regularly eaten on the 13th of Nisan in the evening, and that the first great feast-day fell on the 15th, seems, at first sight, highly incongruous. But on closer examination it becomes plausible, if not probable. We hardly need to notice that it solves all difficulties, reconciling the above arguments for both sides of the question. It distinguishes two evenings of the 14th: the first is the evening of our 13th, which was considered by the Jews as the beginning of the 14th; the second is the evening of the 14th proper, according to our way of reckoning time. When, therefore, the Jews were commanded to eat the paschal lamb on the evening of the 14th, it might, for all we know, indicate the Jewish beginning of that day, its first evening, or our evening of the 13th. The Jews in Egypt had eaten the paschal lamb for the first time on this evening, and twenty-four hours later they left Egypt. The pasch or Chagigah, which they were commanded to eat as a thank-offering for their going forth from Egypt, was entirely distinct from the Paschal lamb. (*Conf. Joseph. Antiq.* ii. 51; *Exod.* xii. 6 ff.; *Deut.* xvi. 6 f.; *Num.* xxviii. 16 ff). But the fact that in sacrificial language the day preceded the night, is against this opinion. (*Jerusal. Talm.*, Yoma xxxviii. 2; *Chullin* liii. 1; *Mishna*, Berakhoth i. 1; *Menachoth* xi. 9; *Chullin* v. 5).

The easter-question against the Quarto-decimans does not directly touch the present question. In the present question we ask: Did Jesus celebrate His supper on the 13th or 14th of Nisan, and did He eat the paschal lamb at it? The easter-question asked: 1. Shall the Christians celebrate their easter according to the Jewish calendar, on the fourteenth day of Nisan, or shall they keep the day of the week, commemorating the Passion of Jesus always on the Friday after the 14th, and His resurrection on the following Sunday? 2. Shall the Christians follow the Jewish calendar with its astronomical mistakes, or must they correct it? 3. Shall the Christians eat the paschal lamb like the Jews? The third question was raised by a certain sect; the second was of minor importance; on the first rested the burden of the dispute. Indirectly, however, this question may be brought to bear on that of the last supper. The name Quarto-decimans seems to indicate that its bearers commemorated the

be killed, Jesus sent two of His disciples, Peter and John, saying: Go, and prepare us the pasch, that we may eat. But the disciples said to Him: Whither wilt Thou that we go, and prepare for Thee to eat the pasch? But Jesus said: Go ye into the city; behold, as you go into the city, there shall meet you a man, carrying a pitcher of water; follow him into the house, which he entereth into, and you shall say to the master of the house: The Master saith to thee: My time is near at hand; I will keep the pasch at thy house with My disciples. Where is My guest-chamber, where I may eat the pasch with my disciples?

death of Jesus on the 14th; for it can hardly be maintained, that they celebrated the Lord's resurrection on that day. On the other hand, the name may have been given them on account of the Jewish law, which fixed the 14th day for the eating of the paschal lamb. Cf. Hefele, Hist. of Conc. vol. I.

If tradition be of any value in this question, there exists a living one in the Church: for the ceremonies of Holy Maas point undoubtedly to the ceremonies of the paschal supper. We shall see later, how and where they agree. At present, it is enough to state that the Mass is really the fulfilment of the paschal supper, and that Jesus Himself, when He consecrated for the first time, followed the ceremonies of the paschal supper.

A man, carrying a pitcher of water,—was probably a slave of the master, in whose house Jesus wished to hold His paschal supper. As for the master of the house, some think he was Nicodemus. But this is not certain. Some interpreters suppose that Jesus mentioned the host by name; others that he was a person entirely unknown to the disciples (Chrys.); others, again, suppose that Jesus spoke in this indefinite way to prevent Judas from finding out the supper-room, and betraying it to the Jews (Euthym., Theoph.), while some others maintain that Jesus wished to give His Apostles another striking proof of His omniscience and power. From the fact that the man carried water, several have inferred that it must have been evening; but nothing can be deduced from it with certainty.

My time is near at hand:—1. The time of My suffering is at hand. This seems to suppose such an intimate acquaintance with the man, that Jesus had even foretold him His suffering and death. 2. The time of My paschal supper is near as contrasted with the paschal supper of the Jewish people. In any case, Jesus may have made arrangements with the man

And he will show you a large dining-room furnished, and there prepare ye for us. And His disciples went their way, and came into the city; and they found as He had told

before. The paschal lamb had to be kept from the 10th; it was presented in the Temple on the 14th between the two evenings, *i.e.*, between two and six o'clock, P. M., or, according to others, after 1.30 P. M.; the householder himself slew it: the priests standing in a row, received in basins of silver and gold, the blood which they passed from hand to hand. The blood was poured out at the foot of the altar, and flowed by an underground channel to the brook Kedron. The householder then removed the fat and the skin; the former was burned on the altar, the latter, wrapt around the lamb and carried home. The number of lambs was very great; therefore, the persons bringing them were admitted in detachments. Probably, the Apostles that were sent, attended to these details. The room was already furnished with tables and couches. As to the roasting of the lamb, see *Exod. xii. 8*. Some think of the room on the second floor, others of the "Aljiah," or the room on the housetop. Tradition identifies it with the room in which, three days afterwards, the Apostles saw their risen Saviour, and in which, seven weeks later, each disciple received the Holy Ghost under the appearance of a tongue of fire. The supper-room is said to have been situated on Mount Sion, perhaps in the place where, at the time of David, the ark of the covenant, and the heavenly manna were kept. According to St. Epiphanius, the emperor Hadrian found (126 A. D.) in Jerusalem, among the few buildings that had escaped destruction, a little Christian church, which stood on the place whither the disciples had retired after our Lord's ascension. St. Cyril (*Catech. xvi. 4*) mentions twice the church on Mount Sion as the upper church. According to the description of Arnulf (670 A. D.), it formed an elongated parallelogram, facing East and West. During the crusades the church was restored (1102-1103); Saladin desecrated it by holding a profane banquet in it; and in 1244, it was entirely destroyed by the Charesmians. Robert, King of Sicily, and his wife Sancia, bought the holy place from the Sultan of Egypt (1305 A. D.) and gave it in charge of the Franciscans. These religious built a new church and monastery, 1333 A. D. They had just completed them, when the Mohammedans seized them, and drove the Franciscans out. At present, the building is called the mosque of David. Formerly, the Christians were permitted, by paying a great sum of money, to celebrate the washing of feet on Holy Thursday, and to offer the sacrifice of the Mass on Pentecost in the holy place. It seems, that they again enjoy the latter privilege.

them. And the disciples did as Jesus had appointed them, and they prepared the pasch.

147. JESUS DESIRES TO EAT THE PASCH.

Matt. xxvi. 20-29; Mark xiv. 17. 25; Luke xxii. 14-18.

Holy Thursday, 33 A. D. And when evening was come, He cometh with His twelve disciples. And when the hour was come, He sat down and the twelve Apostles

He sat down.—The following were the details of the Jewish paschal supper: **1.** The father of the house sent around a cup full of wine (according to some, each one had his own cup) with the prayer: "Blessed be Thou, O Lord our God, King of the world, who hast created the fruit of the vine." Then came the washing of hands. **2.** Next there were passed from one to another the bitter herbs, forming a kind of salad; these were dipped in vinegar or salt water, all in remembrance of the sufferings in Egypt. Meanwhile, the ritual dishes were brought in: **a.** a sweet reddish sauce, called charoseth, made of almonds, nuts, figs, and other fruits, commemorating by its color the hard labor of brick-making in Egypt, and by its taste the sweet consolations which God mingled with His people's miseries; **b.** the unleavened loaves; **c.** the festal offerings; **d.** the paschal lamb. All these things were then explained by the father of the family, and the second cup of wine was drunk, most probably preceded by the singing of a part of the Hallel, or the song of praise (Pss. cxii.-cxiii.). **3.** Then began the supper proper, at which they reclined. The householder took two loaves, divided one in two, laid it upon the whole loaf, blessed it, wrapped it with bitter herbs, dipped it, ate of it, and handed it round with the words. "This is the bread of affliction, which our fathers ate in Egypt." He then blessed the paschal lamb and ate of it. The festal offerings were eaten with the bread, dipped in the broth charoseth; last of all, the lamb was eaten. Each one followed the example of the householder; all the while conversation was carried on. At the end, a third cup was passed around, the cup of blessing, because accompanied with the giving of thanks by the father of the house. **4.** The remainder of the Hallel (Pss. cxiv.-cxvii.) was sung, and the fourth cup drunk. Sometimes the father added a fifth cup, which was accompanied with the singing of the great Hallel (Pss. cxix.-cxxvi.), or, according to others, by the Pss. cxxxiv.-cxxxvi.

with Him. And He said to them: With desire have I

The Apostles with Him.—The incidents happening at table may be classified under the following headings: 1. The expression of desire to eat the pasch; 2. The strife among the Apostles who should be the greatest; 3. The washing of the disciple's feet; 4. The announcement of the betrayer; 5. The prediction respecting Peter; 6. The incident of the swords; 7. The institution of the Holy Eucharist; 8. Judas leaves the company; 9. Jesus speaks at length about various subjects.

The chronological order of these events varies in the different Evangelists. St. Matthew and St. Mark arrange the events thus: Prediction of the betrayal, implied departure of Judas, institution of the Holy Eucharist, abbreviated part containing the desire of the Pasch, prediction of the fall of Peter. St. Luke's order is as follows: Desire of the pasch, institution of the Eucharist; prediction of betrayal, implied departure of Judas; strife for the first place, prediction of the fall of Peter. The fourth gospel places first the washing of the feet; then, the prediction of the betrayal and the departure of Judas, next the prediction of Peter's fall and the consolatory discourse of Jesus. Hence, it is plain that, from the gospel accounts themselves the true chronological order cannot be determined.

Some interpreters arrange the events thus: Prediction of the betrayal, washing of the feet, desire of the Pasch, institution of the Eucharist; second prediction of the betrayal, departure of Judas, strife for the first place, prediction of the fall of Peter, discourse of Jesus. Others arrange them: Institution of the Eucharist, prediction of the betrayal of Judas, of the fall of Peter, strife for the first place. Omitting other views, we think the following order of events the more probable one: 1. The expression of the desire to eat the pasch occurred in connection with the first cup, in the blessing of which were found words similar to those used by Jesus in the expression of His longing for this pasch. 2. The strife for the first seats would occur naturally, when the Apostles were about to take their places; they began to recline after the second cup. 3. The washing of the feet follows the strife for the first place, as the practical answer of Jesus; at the same time, it fits in very well here with the ritual, according to which the washing of the hands took place. 4. The announcement of the betrayer forms a proper beginning of the free discourse of Jesus; it is a last attempt to move the heart of the traitor to a timely repentance. 5. After the announcement of the betrayer, Judas thinks himself disgraced, if not before all, at least before some of the Apostles, and thereupon departs. 6. After the going out of this unsympathetic heart, Jesus proceeds to the greatest expression of His love for men, the

desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks, and said: Take and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come, until that day when I shall drink it new with you in the kingdom of My Father.

institution of the Holy Eucharist. 7. The prediction of Peter's fall, the incidents of the swords and the whole discourse of Jesus follow. The order is here merely indicated, without further proof from the gospels; how these agree with the indicated series of events, will appear by and by.

With desire I have desired,—*i.e.*, I have desired most earnestly and lovingly, both as God and as man, because at this paschal feast all the types of the Old Law shall be fulfilled.

Till it be fulfilled.—Jesus does not say that He will eat the Pasch, after it has been fulfilled; several grave authorities add in St. Luke's passage, the words "no more," a reading that explains the meaning very plainly. "I will eat the paschal supper no more;" then a new idea is added, namely, the fulfilment of the paschal supper through its antitype, the sacrifice of the New Law, both the bloody and the unbloody. The typical meaning of the pasch was fulfilled "in the kingdom of God," *i.e.*, in the Church of God. Recollect the four different meanings of the expression "kingdom of God:" the Church triumphant, the Church militant, the individual soul in the Church triumphant, and the individual soul in the Church militant.

Having taken the chalice,—probably the first cup of the Paschal supper; the ritual blessing was: "Blessed be Thou, O Lord, our God, King of the world, who hast created the fruit of the vine." Hence immediately after, Jesus declares that He will not drink of the "fruit of the vine," *i.e.*, of the paschal drink, till the kingdom of God come. The old rite is, therefore, abrogated with this paschal supper; the new pasch is about to enter.

In the kingdom of My Father.—(Conf. Apoc. i. 13 ff., v. 7, xix. 6.) The kingdom of God denotes here primarily the joys of heaven, whose blessed citizens enjoy the paschal feast in a new form. The new paschal supper is also indicated, in which the wine is taken new, *i.e.*, changed into the blood of the Lamb.

148. THE APOSTLES STRIVE FOR THE FIRST PLACES.

Luke xxii. 24-30.

Holy Thursday, 33 A. D. And there was also a strife amongst them, which of them should seem to be greater. And He said to them: the kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so; but he, who is the greatest among you, let him be as the least; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth. And you are they who have continued with Me in My temptations; and I appoint to you, as My Father

A strife amongst them—was probably occasioned by the distribution of the seats; the seat nearest the master was the seat of honor. The cause was a deep-rooted ambition for the highest rank in the Messianic kingdom which was now about to come, as far as they understood Jesus (Greek Cat., Bed.). Others think that this strife rose at the washing of the feet, all seeking to be first (Chrys., Born.); others, again, think that the strife was brought on by their emulation in asserting their fidelity to Jesus after He had foretold them His betrayal (Theophyl.).

Kings of the Gentiles—are here mentioned to show that such sentiments of ambition belong to the heathens, rather than to the disciples of Jesus. "They that have power over them" are probably royal officers and princes. The term "beneficent," in the Greek text expresses the actual title of several emperors and generals; it is equivalent to the phrase "deserved well of the Republic." Others think that the term "beneficent" refers to the Roman custom of military leaders, who distributed part of their newly-conquered countries on the frontiers of the empire to their soldiers; such lands were called "beneficia," the persons who enjoyed them "beneficiarii." Such generals were, no doubt, considered as "beneficent" by their clients.

In My temptations—*i.e.*, in my trials; the whole public life of Jesus had been full of hardships and opposition. But Jesus probably alludes also to the future trials which His Apostles will have to endure for His sake.

hath appointed to Me, a kingdom. That you may eat and drink at My table in My kingdom; and may sit upon thrones, judging the twelve tribes of Israel.

149. JESUS WASHES THE FEET OF HIS APOSTLES.

John xiii. 1-20.

Holy Thursday, 33 A. D. Before the festival day of the pasch, Jesus, knowing that His hour was come, that He should pass out of this world to the Father; having loved His own, who were in the world, He loved them to the end. And when supper was done, the devil, having now put into the heart of Judas, *the son* of Simon

Appoint to you—leave to you as My last bequest, as the kingdom to be gained and conquered by humility, love, and suffering. The Apostles did gain this kingdom, and possess it even to-day in their successors, the Roman Pontiff, and the Bishops of the Holy Church. But personally, too, the Apostles are in possession of the Messianic kingdom, seeing God face to face in the triumphant Church of God.

Sit upon thrones.—The number “twelve” is here omitted; perhaps Jesus did so intentionally, having in view the fall of Judas.

Before the festival day of the pasch,—i.e., the fourteenth day of Nisan; for the festival day of the pasch was the fifteenth. “Before” does not necessarily mean the day before.

Knowing.—The Evangelist gives in this passage: **1.** A chronological notice; **2.** A description of the principal person on one side of the scene, Jesus: **a.** He knows that His last hour has come. **b.** He loves His own to the end; to the end of His own sojourn on earth (Tolot., a Lapid., Luc. Brug.), and to the extreme limit of love, that is, He loves His own exceedingly (Cyril., Chrys., Theophyl., etc.).

When supper—was begun; “was done” is a less probable reading. In this verse, again, we have. **1.** A chronological notice. **2.** A description of the principal person of the counterpart of the scene, Judas: **a.** Satan had inspired him. **b.** His heart was bent on betraying Jesus. The “supper” here spoken of is not the paschal feast proper; this would be called “the supper.” It is the eating of the bitter herbs (see No. 147) that is meant here.

Iscariot, to betray Him; knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God; He riseth from supper, and layeth aside His garments; and having taken a towel, He girded Himself. After that, He poureth water into a basin, and began to wash the feet of His disciples, and to wipe them with the towel, wherewith He was girded. He cometh, therefore, to Simon Peter. And Peter said to Him: Lord, dost Thou wash my feet? Jesus an-

Knowing—three things: 1. That the Father had given Him all things, the full dominion over all creatures; 2. that He came from God, as His incarnate legate; 3. that He goeth to God, as one who has fulfilled His mission. Some interpreters explain the “knowing” as “though He knew” (Aug., Cyril, Chrysost.). In the full consciousness of His divine nature, and of the glory of His human nature, Jesus humbles Himself to the service of a slave. Others explain the “knowing” by “because He knew,” therefore, He performed the act of humility, to teach His followers what they ought to do.

Layeth aside His garments.—Servants, when waiting at table, laid aside their outer garments, and were girded with a towel. A person thus girded was considered by the ancients as we consider a person wearing an apron. In the foot-washing the feet were not put into the basin, but water was poured over the feet, and then they were wiped by a servant. The pouring of water into the basin, which Jesus performed in this case, was generally the work of slaves.

He cometh to Simon Peter.—Explanations: 1. The foot-washing begins here, Peter being the first, whose feet Jesus wished to wash (Aug., Bed.); 2. the preceding verse points to the beginning of the washing; Jesus had begun with him who needed it most, Judas Iscariot, and came to Peter after Judas (Chrys.); 3. Jesus washed the feet of Peter after He had washed those of all the Apostles (Orig., Ambr.). If we consider all the details of the event, it seems more probable that Jesus washed Peter's feet first.

Dost Thou wash my feet.—Peter's hasty disposition made him break out into this exclamation of wonder. A few interpreters explain the connection this way: Jesus began to wash His Apostles' feet, in order to reprove them for their striving after the first places; Peter refuses to accept the reproof. But the context shows that Peter's disposition was that of a most loving disciple of Jesus. It was out of humility, therefore,

swered, and said to him: What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore, He said: You are not all clean.

Then, after He had washed their feet, and taken His

that he refused to allow Jesus to wash his feet. Even after the Saviour had promised him a knowledge of the hidden meaning of His action, Peter was still unwilling. Only the threat that his persistence would separate him from his Master, made the Apostle yield. "Lord, not only my feet, but also my hands and my head."

No part with Me.—Explanations: 1. Part in the grace and merits of Jesus (Basil., Aug.); 2. part in the Eucharistic food (Tolet., a Lap.); 3. part in the humiliations and sufferings of Jesus. Hence, Jesus says not, "no part *in* Me," but "no part *with* Me."

Is clean wholly,—alludes to the eastern custom of bathing before meals; since they wore only sandals, their feet were apt to become dusty again, and had to be washed immediately before the meal. The mystical bath that cleanses the soul from all impurity is the sacrament of Baptism (Aug., Orig.), and after Baptism, that of Penance (Bed., Bern.). However, the minor faults, arising from human frailty and disorderly affections, are apt to stain our souls daily. Only Judas among the Apostles was wholly unclean. Jesus shows here that He was not deceived in Judas, but knew his heart perfectly.

After He had washed their feet.—Here begins the second part of the present section, wholly calculated to point out the lessons which Jesus wished to teach through the foot-washing. It is entirely parallel to the preceding part: 1. It establishes the real dignity of Jesus,—He is Master and Lord; 2. it shows what He has done; 3. it draws the conclusion; 4. it shows more clearly the connection between the conclusion and its premises; 5. it adds an additional motive to act in the prescribed way,—the blessings promised to those who imitate Jesus and act as He, their Lord Master, had acted; 6. again, the traitor is pointed out. Briefly:

garments, having sat down again, He said to them: Know what I have done to you? You call Me Master, and Lord; and you say well; for so I am. If I, then, being Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that, as I have done to you, so you do also. Amen, amen, I say to you: The servant is not greater than his Lord; neither is the apostle greater than He that sent him. If you know these things, you shall be blessed if you do them. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled: He that eateth bread with Me, shall lift up his heel against Me. At present, I tell you before it come to pass; that, when it shall come to pass, you may believe that I am *the Messiah*. Amen, amen, I say to you: He that receiveth whomsoever I send, receiveth Me; and he that receiveth Me, receiveth Him that sent Me.

I am your Master; but I have washed your feet. Therefore, you must wash one another's feet, for the servant is not greater than his Lord; by doing so, your blessing will be as great as if you had washed My feet. I well know, however, that this does not apply to all of you; I mention this to you that you may not be scandalized in Me, when the traitor shall have done his work. I allowed this to happen that the Scripture (Ps. xl. 10) might be fulfilled.

He that receiveth Me.—Some interpreters think that these words refer to the treason of Judas, being an argument from the contrary (Cyril. Alex., Patrizi.). Others suppose that the general announcement of the treason had preceded, and that Jesus wished to console His Apostles by referring to Ps. xl. 10, which must be fulfilled in Him. Others, again, explain the passage as stated in the preceding note. The words of Sacred Scripture here, taken alone, would lead us to suppose that a special sacrament—"foot-washing"—for the remission of venial sins, had been instituted. But the traditional interpretation of this whole section, shows conclusively, that no such sacrament was instituted by Jesus in this function.

150. JESUS ANNOUNCES HIS BETRAYAL.

John xiii. 21-26; Luke xxii. 21-23; Mark xiv. 18-21;
Matt. xxvi. 21-23.

Holy Thursday, 33 A. D. When Jesus had said these things, and when they were at table, and eating, Jesus was troubled in spirit; and He protested, and said: Amen, amen, I say to you: that one of you who eateth with Me, will betray Me. The disciples, being very much troubled, looked one upon another, doubting of whom he spoke; and they began to enquire among themselves, which of them it was that should do this thing. And they began everyone to say: Is it I, Lord? But He answering, said to them: One of the twelve who dippeth his hand in the dish with Me, the same shall betray Me. The Son of

Troubled in spirit.—The presence of even one unsympathetic person in the company may disturb one's feelings. What, then, must have been the feelings of the heart of Jesus, truly human as it was, at the presence of His betrayer, who had remained unmoved by all the signs of love Jesus had showed him.

Looked one upon another,—is the description St. John gives of the Apostles after the terrible words of Jesus. The other Evangelists tell us that they 1. Spoke to one another, and when this inquiry remained without result, they 2. addressed Jesus directly, asking Him: Is it I, Lord? In Greek, the form of the question implies a denial.

Who dippeth his hand in the dish with Me.—In the East, men eat with their hands, knives and forks being unknown. Since the Orientals wash their hands before and after meals, this custom is not peculiarly improper. The food is conveyed to the mouth by a jerk. In the present passage, the dish is that containing the sauce "charoseth," into which the cakes of bread were dipped, or perhaps the cup of vinegar in which the bitter herbs were soaked. Whether Jesus with His Apostles reclined even during the ritual paschal supper is disputed. The original requirement (Exod. xii. 2) demanded that the Passover should be eaten standing. The Jews changed this when they came into the land of promise and rest, and Jesus may have conformed to the general practice. Several writers think, however, that during the paschal supper proper, Jesus observed

man, indeed, goeth, as it is written of Him: But woe to that man by whom the Son of man shall be betrayed. It were better for that man, if he had not been born. Now there was leaning on Jesus's bosom, one of His disciples whom Jesus loved. Simon Peter, therefore, beckoned to him, and said to him: Who is it, of whom He speaketh? He therefore leaning on the breast of Jesus, saith to Him: Lord, who is it? Jesus answered: He it is, to whom I shall reach bread dipped. And when He had dipped the bread He gave to Judas Iscariot, the son of Simon. And Judas that betrayed Him, answering said: Is it I, Rabbi? He saith to Him: Thou hast said it.

the Mosaic law (August., Euthym., Theoph.). It probably happened that several of the company dipped their hands into the dish with Jesus, when He answered His Apostles' questions, so that they really did not understand who was to be the traitor.

It were better for that man.—The question whether it would be better for those condemned to hell not to be, than to be, is not necessarily answered by these words of Jesus. They may express merely the wish of the damned themselves (Dionys. Carthus.), or they may imply that it is better not to be at all than to be in a particular state. St. Jerome takes them in their literal and obvious sense.

Leaning on Jesus's bosom.—St. John when speaking of any special favor shown him, does not call himself by name. At this supper he occupied the place of the couch, immediately in front of Jesus, both reclining on their left arm. By leaning back, his head would recline on the breast of Jesus. Jesus must have been in the habit of communicating His secrets to John, since Peter supposes, in the present case, that John knows the name of the false Apostle. What place Peter himself occupied at the table is hard to determine. There are several positions from which he might have beckoned to John, who held the place of honor. Peter may have asked in the name of all (Cyrill. Alex.)

Bread dipped,—namely, in the sauce "Charoseth." Generally, each person dipped his own bread. To dip the bread for some one else was the sign of great love and friendship. Jesus may have answered in a low tone, or He may have, immediately after, dipped the bread for several other Apostles. At any rate, it does not seem probable from the Gospel account that the rest of the Apostles knew who was to betray Jesus.

151. THE DEPARTURE OF JUDAS.

John xiii. 27-32.

Holy Thursday, 33 A. D. And after the morsel, Satan entered into him. And Jesus said to him: That which thou doest, do quickly. Now no man at the table knew for what intent He said this to him. For some

Judas answering.—The plain and open announcement of his betrayal seems to have disturbed Judas for a while. He did not ask "Is it I" hurriedly, like the other Apostles. But by this time, he had regained his courage; and when Jesus gave him a special mark of His love, he thought that he might ask openly like the other Apostles. Judas had not heard Jesus say that this "bread dipped" was to be the sign of the traitor. There is one more difference between the question of Judas and that of the other Apostles: these addressed Jesus as "Lord," Judas addressed him merely as "Master" or Teacher.

Thou hast said it.—Neither these words were noticed by the other Apostles, who were very much excited. Or if they did notice them, they were followed so closely by the address of Judas in the next section, that the Apostles did not understand them. Judas alone understood them fully, and thought himself now disgraced in the eyes of the whole company. Hence he leaves it.

Satan enters into him.—Twice is Satan said to have entered Judas; first, when he went to the Jews to bargain with them concerning the treason (Luke xxii. 3), and again, when he rejects the last signal graces that might have saved him. In both cases, the phrase denotes the giving over of one's self into the power of Satan to serve him as a willing instrument.

That which thou doest, do quickly.—St. Ambrose seems to regard this as a command; probably it is an expression of the longing of Jesus to fulfil his mission, and denotes his ardent desire to remove the last remnant of the leaven of the world, from among his Apostles in order that he may be able to celebrate the true Pasch of the New Testament with more devotion.

No man at the table knew.—This phrase shows with what delicate consideration Jesus treated His betrayer down to the moment when He was to leave his Master for ever; Jesus utters his parting words in such a manner as to arouse no suspicion in even the most susceptible heart. The two

thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day; or that he should give something to the poor. He, then having received the morsel, went out immediately. And it was night. When, therefore, he was gone

conjectures of the Apostles concerning the reason of Judas's departure show, that Jesus celebrated the real legal Passover. 1. They imagined that Judas was to buy the necessaries for the festival day, and to do it quickly. Had the festival day been two days later, there would have been no need of buying late at night and quickly, what was needed for it. 2. Others imagined that Judas was to give something to the poor, and again, do it quickly. We cannot understand the reason of such a command, unless the poor are those spoken of in Deut. xvi. 14, where the Jews are bidden to give alms at the Passover to the stranger and the fatherless and the widow, to enable them also to rejoice. But this again points to the festival day on the morrow, and therefore, the supper of Jesus happened on the 14th of Nisan.

And it was night.—Judas having received the morsel, went out immediately, feeling that his home was no longer among the chosen Apostles of Jesus. The Evangelist gives in the clause "and it was night," another instance of his true minute coloring of incidents; but at the same time, the night symbolizes the darkness that envelopes the traitor's heart. The light had shone in the darkness, but the darkness did not comprehend it. The question whether Judas was present at the institution of the Holy Eucharist, and received the Sacraments of the Eucharist and Holy Orders, will probably never be finally settled. Sts. Jerome, Cyril of Jerusalem, August, Cyril of Alex., Chrysost., and most interpreters defend the affirmative; St. Hilary, the *Harmonia Evangelica* of Victor Cap., St. Aphraates, the *Apostolic Constitutions* (v. 14), Innocent III., Salmeron, Barradius, Laury, etc., answer in the negative. They say that according to John, the question is doubtful, according to Matthew and Mark it must be answered negatively, according to Luke, affirmatively. But the chronology of Matthew is here more reliable than that of Luke, Matthew being an eye-witness. Besides St. John says clearly that Judas left immediately after receiving the morsel, which was not Holy Communion. Again, why should Jesus allow such a new crime, being able to prevent it easily? Finally, the institution of the Holy Eucharist fits most naturally into St. John's account after the words of Jesus, spoken when Judas had departed: "Now is the Son of man glorified, and God is glorified in Him. If God

out, Jesus said: Now is the Son of Man glorified; and God is glorified in Him. If God be glorified in Him, God will also glorify Him in Himself; and immediately will He glorify Him.

152. JESUS INSTITUTES THE HOLY EUCHARIST.

Luke xxii. 19-20; Mark xiv. 22-24; Matt. xxvi. 26-28:

I. Cor. xi. 23-25.

Holy Thursday, 33 A. D. And whilst they were at supper, Jesus took bread, and gave thanks, and blessed,

be glorified in Him, God will also glorify Him in Himself: and immediately will He glorify Him." For the Eucharistic life which Jesus began here, is the glory peculiarly His own, so that God glorified His Son immediately. The next verse "Little children" begins a new line of thought most appropriate after the Apostles had been sacramentally united with Jesus through their first Holy Communion.

Whilst they were at supper.—From the words of Sts. Luke and Paul, it appears that the Chalice was consecrated by Jesus after He had supped, i.e., after the paschal supper was ended. Cardinal Bellarmin and several other theologians think that there intervened a space of time, perhaps the whole paschal supper, between the consecration of the bread, and that of the wine. But there is no foundation for this in the gospel account. Both consecrations took place whilst they were at supper, after the ritual eating of the Lamb.

Bread.—The bread used at the paschal supper was unleavened. The Latin Church always consecrates in unleavened bread, both to imitate the institution of the Holy Eucharist more closely, and to signify the purity of heart with which we must approach Holy Communion. All leaven of mortal sin must be removed from the soul. There were two cakes of bread on the supper-table. One had been divided at the beginning of the meal; the second one Jesus now divided in a similar way.

Gave thanks,—commemorated by the offertory in Holy Mass; "blessed," according to Innocent III., with the sign of the cross; according to St. Ambrose, Hugolard, Lyran and others, Jesus consecrated while He blessed the bread. The breaking of the bread was easy, since the parts were partially cut beforehand, so that only their lower parts were coherent.

and broke, and gave to His disciples saying: Take ye,

Gave to His disciples.—St. Bonaventure and several other interpreters, suppose that Jesus distributed the pieces of bread before the consecration, and that He consecrated them in the hands of His Apostles while He pronounced the sacramental words over His own piece. If Jesus consecrated the bread before distributing it, He placed it after the consecration, most probably into the hands of the Apostles, not into their mouth. This was the usual way of distributing Holy Communion during the early centuries of the Church. If the opinion of St. Bonaventure be true, it beautifully explains the ceremony of newly ordained priests saying their first Mass together with the celebrating Bishop.

This is My Body.—These words changed the substance of bread really, truly and substantially into the body of Jesus, by a change which we aptly name transubstantiation. True, this mystery is hard to understand, and the word transubstantiation does not occur in the Bible. Neither do the words "Incarnation" and "Trinity" occur in the Bible; yet, notwithstanding their surpassing our comprehension they are articles of faith. Jesus, to avoid all obscurity and doubt concerning the time and manner of the change, does not say "this becomes My Body," but "this is My Body." The Council of Trent (sess. xxii. cap. i. et cc. 1-2), teaches that the words effected a substantial change in the elements of bread. Only the appearance of bread remained.

The Apostles naturally understood the words in their literal sense: because, on the one hand, Jesus had promised them, about a year before, that He would give them His Body to eat and His blood to drink (see no. 75), and on the other, they knew Jesus to be all-powerful; for He had done many works which they did not understand. The words would not be true in their literal sense, if the substance of bread remained with the substance of the Body of Jesus; for then, not simply "this," but only a part of "this" would be the Body of Jesus.

Again, if Jesus had been only hypostatically united to the bread, as the Word is united to the human nature of Jesus, the words would not be true. For, as now, Jesus cannot say of His soul, "this is My Body," or of His heart "this is My head," though both body and soul, heart and head of Jesus are hypostatically united to His Divine Person, in like manner He could not say, "this is My Body" of the bread, even if it were hypostatically united with the Word. Now, if the words "this is My Body" cannot be verified in any literal sense, except in that held by the Catholic Church, much less are they verified, if taken in a figurative sense.

For whether we understand the words as expressing the merely repre-

and eat, this is My Body, which is given for you; do this for

sentative presence of the Sacred Body, as Washington, for instance, is present in his statue, or whether we admit even a dynamic presence of Jesus's Body, as the sun is dynamically present in a coal-mine, in either case the words of Jesus, "this is My Body" suffer violence. Luther owned that he wanted not an inclination to deny Jesus's real presence in the sacrament, in order to vex and contradict the Pope; but this, he said, is a truth that cannot be denied; the words of the Gospel are too clear. He called the Sacramentarians, denying the real presence, men possessed, prepossessed and transpossessed by the devil. The constant tradition of both the Greek and Latin Church has always held and defended the real presence of the Body of Jesus under the Eucharistic species of bread. Only in the 9th century was this article of faith first directly denied by Scotus Erigena. His position was immediately attacked by Hincmar and Pope Nicolaus I. Berengarius renewed the heresy of Scotus in the 11th century, but was opposed by Lanfranc, St. Leo IX. and Victor II. The same error sprang up in the time of Wicleff, and again, during the Reformation. The Church forsooth did not understand her sacred deposit of faith, she had to be enlightened by apostate monks and married priests!

Given for you—may mean, "which shall be given for you on the cross;" but the Greek text reads the passage in the present tense, "which is given for you" here and now, in an unbloody sacrifice. This reading might, indeed, be explained of the future; but taken in connection with the consecration of the chalice, it will hardly bear such an interpretation. St. Luke has it: "this is the chalice, the New Testament in My Blood, which shall be shed for you," or "this cup is the New Testament in My Blood which is shed for you." A few remarks will explain our argument

1. The "chalice" or "cup" evidently means the contents of the chalice or cup, as we speak of pouring out a bottle, instead of pouring out its contents.
2. "Testament" means a covenant with God. Here it implies that we have made a kind of unilateral contract with God, by virtue of which we are to inherit His goods. A testament is not in full force, till after the death of the testator, who, in this case, is Jesus. Hence, the shedding of His Blood was to give full value to our claims on God.
3. For this reason, because, the covenant between God and man had the nature of a testament, and supposed the death of the testator by the shedding of His Blood, in the Old Law, too, (Exod. xxiv. 6-8), the covenant of God with His people, was concluded by a bloody sacrifice.
4. If then Jesus at the last supper says, "this cup is the New Testament in My Blood," He means: the contents of this cup are My Blood, which seals

a commemoration of Me. In like manner, taking the chalice also, after He had supped, He gave thanks, and gave to them, saying: Drink ye all of this. For this is My blood of the New Testament, which shall be shed for you, and for many, for the remission of sins. This do ye, as often as you shall drink for the commemoration of Me.

the covenant of God with men, and is here and now, shed for you. In the Greek text, the clause, "which is shed for you" refers plainly to the cup, with which it agrees in grammatical construction. The Blood of Jesus, therefore, as far as it is contained in the cup, is shed: but this did not happen on the cross. Hence, it happens here and now, at the last supper. Now, the shedding of the Blood of Jesus for many, or for the remission of sins, is a real sacrifice. Hence, a real sacrifice, though in an unbloody manner, was offered at the last supper. Again, Jesus commanded His Apostles to do, in memory of Him, what He Himself had done at the last supper. The Catholic Church is right, then, in offering the unbloody sacrifice of the Body and Blood of Jesus on her altars. 5. We must also notice that Moses in sealing the covenant between God and His people, poured part of the blood on the altar, with part of it he sprinkled the people. In the same manner, the Blood of Jesus is both shed on the altar of the cross and sprinkled over the faithful, when they receive Holy Communion.

Taking the chalice.—Some interpreters think that this was the third cup of wine, usually taken after the eating of the paschal lamb. But the words "after He had supped" seem to indicate that the paschal supper with its ritual three cups was over before Jesus began the institution of the Holy Eucharist. Here it may be of interest to notice the similarity which exists between the Mass from the Preface onward to the end, and the latter part of the paschal supper.

For you and for many.—The "many" in contrast with the one victim, are all men. The words "for the remission of sins" do not indicate the primary effect of the Holy Eucharist as a sacrament, but as a sacrifice.

For the commemoration of Me—contains two commandments: 1. to offer in the same way the unbloody sacrifice of the body and blood of Jesus, and make others offer it. Hence, the words give the Apostles the power of the priesthood, and of ordaining other priests. 2. to receive the sacred body and blood in the same way in which they had received it this night, and to distribute the same to the faithful. We infer, therefore, from this section: 1. In the Holy Eucharist the body and blood of Jesus are

153. FIRST PREDICTION OF THE FALL OF PETER.

John xiii. 33-38; Luke xxii. 31-34.

Holy Thursday, 33 A. D. Little children, yet a little while I am with you. You shall seek Me; and, as I said to the Jews: whither I go, you cannot come, so now I say to you. I give you a new commandment, that you

really, truly, and substantially present under the outward species of bread and wine. The presence is not merely figurative or metaphorical, dynamic or virtual. 2. The body and blood of Jesus become present by transubstantiation, *i.e.*, by a change of the whole substance of bread into the body of Jesus, and of the whole substance of wine into His blood. 3. Jesus under the species of bread and wine is really our food and drink, which we must take in memory of Him. 4. By becoming present under the species of bread and wine, Jesus renews His sacrifice offered on Mount Calvary: the offerer is the same, the victim is identical, only the manner is different. 5. At the same last supper Jesus gave His Apostles the power to consecrate, and to ordain, *i.e.*, He made them priests and bishops; and He commanded them moreover to make use of this twofold power. 6. Jesus commanded that the faithful also, are to receive His sacred body and blood, though He did not determine the time at which this ought to be done.

Little children,—is a most affectionate address, and occurs only once again in I. John ii. 1. But better readings omit it in this second passage so that the present verse is the only one that certainly has the expression.

Whither I go, you cannot come.—This reference to ch. vii. 34, and viii. 21 is most striking. It at once reminds the Apostles of the definite prediction of Jesus that He would go away, and shows them that they will be left alone.

A new commandment.—To love one's neighbor, is a part of the natural law. On Mount Sinai several definite transgressions against this precept had been forbidden, and certain definite acts of this love had been imposed. Now a new commandment of brotherly love is given, because we are now bidden to love one another as Jesus has loved us, *i.e.*, with an all embracing, all powerful, and supernatural love; and it is precisely this love of our neighbor that is to distinguish the true from the false disciple.

love one another, as I have loved you, that you also love one another. By this all men shall know, that you are My disciples, if you have love one for another. Simon Peter said to Him: Lord, whither goest Thou? Jesus answered: Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. Peter saith to Him: Why cannot I follow Thee now? I will lay down my life for Thee. Jesus answered him: Wilt thou lay down thy life for Me? Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren. And he said to him: Lord, I am ready to go with Thee both into prison and to death. And He said: Amen, amen, I say to thee: Peter, the cock shall not crow this day, till thou thrice deny that thou knowest Me.

Simon, Simon.—Jesus addresses Peter by his original name, probably to show him that the flesh had spoken in him. Conf. Job. i. 9-12; ii. 4-6. The figure of sifting, used of the temptation of Satan, shows both its grievousness, and its comparative harmlessness. The grain of corn may be shaken in irregular movements, but it will not be thrown out with the chaff.

I have prayed for thee.—The prayer of Jesus was most likely efficacious, so that Peter did not lose his faith, though human respect and fear may have driven him to deny that he knew Jesus (Theodor., Alb.).

And thou being converted.—The original text means simply "when thou art turned," when thou hast overcome thy weakness and human respect. Some interpreters translate the phrase adverbially, so that the passage reads: "I have prayed for thee—and thou, in thy turn, confirm thy brethren." If Peter is to confirm his brethren in the faith, as Jesus commands him to do, he himself must be infallible in his faith, at least after his conversion according to the opinion of those who hold that Peter failed in his faith, when he denied Jesus.

The cock shall not crow this day.—Some interpreters think that Jesus predicted Peter's fall three times: twice during the supper (Conf. John xiii. 38; Mark xiv. 30, and Luke xxii. 31), and once on the way to Gethsemane (Matt. xxvi. 33-35; August.). Others, taking all the

154. THE INCIDENT OF THE SWORDS.

Luke xxii. 35-38.

Holy Thursday, 33 A. D. When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said He to them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat and buy one. For I say to you, that yet this, that is written, must be fulfilled in Me: and with the wicked He was reputed. For the things concerning Me have an end. But they said: Lord, behold, here *are* two swords. And He said to them: It is enough.

passages mentioned above as relating to one occasion, hold that Jesus only once foretold the fall of Peter (Tatian., Jans.). Others, again, admit a twofold prediction of the denial: one during the supper (Conf. John xiii. 33-38; Luke xxii. 31-34), and the second on the way to Mount Olivet, as related by Matthew and Mark. We have adhered to the third, as the more probable opinion. Our reasons will be given in the account of the second prediction.

When I sent you without purse.—Parting friends often dwell lovingly on the joys of the past. Jesus reminds His Apostles that till now their discipleship has known no real hardships. Men willingly supplied their every want. But now the external opposition will begin, so that, 1. The Apostles will have to provide for themselves,—take purse and scrip; and 2. defend themselves against external aggression,—buy a sword. The reason is added: the prophecy of Isaiah (53) must be fulfilled, in which the whole suffering of the Messiah is minutely foretold.

Here are two swords,—provided by Peter and another Apostle, who had perhaps found them in the house in which the supper took place (Cajet., Bern.); or two butcher-knives, perhaps used at supper (Chrys.); or finally two swords, such as Galileans often carried when journeying to Jerusalem, to defend themselves against robbers. In any case, the Apostles do not seem to have fully understood Jesus: He, therefore, dismissed the topic with the words, "it is enough," not adding any further explanation. Experience will supply the needed insight.

CHAPTER II.

THE LAST WORDS OF JESUS.

155. JESUS ADDRESSES HIS APOSTLES.

A. Jesus strengthens His Apostles against Present Trials.

A. MOTIVES OF CONSOLATION.

John xiv. 1-26.

Holy Thursday, 33 A. D. Let not your heart be troubled. You believe in God; believe also in Me. In My Father's house there are many mansions. If not,

Troubled.—The announcement of the approaching departure of Jesus, and of the coming trial in which the first Apostle was to fall, were well calculated to disturb the hearts of even those disciples who were most resigned. Therefore, the admonition to have confidence in God, was needed. The words referring to this confidence are variously rendered from the Greek: 1. "Believe in God, believe also in Me" (Chrysost., Cyril Alex., Hilar.); 2. "You believe in God; believe also in Me" (Vulg.); 3. "You believe in God, consequently, believe in Me, (since I, too, am God)" (Aug.); 4. "You believe in God, and you believe in Me," being a mere statement, not an exhortation.

Many mansions.—The first motive of consolation. Explanations: 1. In My Father's house, *i.e.*, in the universe, or in the whole kingdom of God, are many apartments, some on this side the grave, some beyond it. Jesus, therefore, was but to enter into another apartment. He would still remain with the Apostles in His Father's house. Had it not been so, He would have told them; His teaching would have been entirely different. 2. In My Father's house, *i.e.*, in heaven as distinguished from earth, are places prepared for many, or manifold degrees of blessedness (Aug., Gregory the Great). The second part of the verse "if not, I would have told you; because I go to prepare a place for you," may be rend-

I would have told you; because I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to Myself; that where I am, you also may be. And whither I go you know, and the way you know.

Thomas saith to Him: Lord, we know not whither Thou goest; and how can we know the way? Jesus saith to him: I am the way, and the truth, and the life. No man

ered: 1. "If not, I would have told you *that* I go to prepare a place for you" (Cyrill., Chrysost.) (Conf. Aug., Bed., Rup., Tuit.); 2. "If not, I would not have told you that there were not many mansions; *because* I go to prepare a place for you;" 3. "If not, would I have told you, that I go to prepare a place for you?"

I will come again.—The second motive of consolation. Explanations: 1. I will come again in My second coming, at the end of time. 2. I will come again at the hour of death. 3. I will come again to you, partially at the hour of your death, but fully at the end of time. 4. The heavenly mansions are prepared for man in two ways, one by predestination, another by active redemption. Jesus as God, had, from eternity, prepared many mansions in heaven by predestination; now He was about to prepare them by actual redemption, and after His death on the cross, and His three days in the grave, He will come again (Aug.).

You know.—The third motive of consolation. The Apostles know two things: 1. Whither Jesus is about to go. 2. The way thither. Our knowledge of the Father through the Son is an experimental one.

We know not.—Thomas interrupts the discourse of Jesus. He is overcome by the thought of the coming separation from Jesus. This recalls the words of Thomas spoken before the raising of Lazarus: "Let us go and die with Him." Now he states three points: 1. Their ignorance of whither Jesus was about to go. 2. Their ignorance of the way thither. 3. He implies the impossibility of this knowledge.

Jesus saith.—The answer satisfies the difficulties of Thomas point by point: 1. Jesus Himself is the way leading to the Father. 2. To the Father Jesus is about to go. 3. The Apostles might have known Jesus; hence, the knowledge of the way has not been impossible for the Apostles. Concerning the words "I am the way, and the truth, and the life" interpreters differ: 1. "I as man, am the way; as God, I am the truth, and the life, *i.e.*, the terminus of the way (Thom. Aquin., Aug.). 2.

cometh to the Father, but by Me. If you had known Me, you would surely have known My Father also; and from henceforth, you shall know Him, and you have seen Him.

Philip saith to Him: Lord, show us the Father, and it is enough for us. Jesus saith to Him: Have I been so long a time with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest Thou, show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father who abideth in Me, He doeth the works.

Because of Me you can believe. I am the cause of your faith, and your merit (Conf. Ambros., Leo., Cyril. Alex.). **3.** I am the way, because through Me you will have access; the truth, because My words shall come to pass: the life, because not even death shall prevent you from coming to Me (Chrys., Tolet.). **4.** "I am the way of truth and life," i.e., the way leading to truth and life (Mald., Luc. Brug.). **5.** I am the way, because I am truth and life (Boelen, Hengst.). Jesus after the interruption by Thomas, again repeats the third motive of consolation.

Philip saith.—Jesus is again interrupted. Philip understands Him to speak of a carnal seeing of the Father, and he asks to be allowed to enjoy this favor. Perhaps he thought of the vision of Moses (Exod. xxxiii. 18-19), and Elias (III. Kings xix. 11; compare Mal. iii. 1).

Jesus saith.—You have known Me, seen Me, for I have been a long time with you. Now he that knows and sees Me, knows and sees the Father, as far as He can be seen with bodily eyes. Hence, you have seen the Father as far as your bodily eyes can see Him. The second premise Jesus proves, and develops further: You must believe both on My own authority, and on account of My miracles that I am in the Father, and the Father in Me. This truth Jesus emphasizes; He first puts it in the form of a question, and then imposes belief in it by way of command. Until now the Apostles had known Jesus as man, as messenger of God, as Messiah, as Son of God. But His consubstantiality with the Father, though manifested to them (Conf. John x. 30), they had not understood. Hence, they had seen the Father in Him, but did not know it. The Father is not, however, formally seen in Jesus, as far as He is Father; He is rather seen materially, i.e., he who sees Jesus sees a person who has the same nature as the Father.

Believe you not that I am in the Father, and the Father in Me? Otherwise, believe for the works themselves.

Amen, amen I say to you, he that believeth in Me the works that I do, he shall do also, and greater than these shall he do; because I go to the Father. And whatsoever you shall ask the Father in My name, that will I do: that the Father may be glorified in the Son. If you shall ask Me anything in My name that will I do. If you love Me, keep My commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide

The works that I do.—The fourth motive of consolation. Jesus now returns to the line of thought interrupted by Thomas and Philip. The Apostles had desired to see the Father with the eyes of flesh. Jesus shows them that the vision of faith is greater, bringing the gift of miracles along with it. For all believers, not only the Apostles, shall be able to ask of the Father, and ask efficaciously too, whatever they may wish to obtain. They must ask in the name of Jesus, *i.e.*, believing in Jesus, and confiding in His merits. They must ask also in His spirit, and for the fulfilment of His mission, that the Father may be glorified in the Son. In the verse "if you shall ask Me anything in My name, that will I do," the "me" is omitted in the Greek text. Some think that these words merely repeat the former promise to emphasize it; others suppose that they contain a new promise which extends to everything, and is not limited to the gift of miracles.

Another Paraclete.—The fifth motive of consolation. First the necessary condition is stated, practical love of Jesus (Conf. John xv. 10-14). The promise is the coming of the Paraclete; Paraclete means advocate, comforter, exhorter, helper, interpreter, and intercessor. The word "helper," being the most general, expresses, perhaps, the office of the Paraclete best of all; but from general usage, Paraclete seems to have received the meaning of comforter.

Most fathers and interpreters, in explaining this promise, speak of the Apostles alone as the recipients of the Paraclete, without, however, positively excluding their successors. Still several commentators (de Buck, Salmeron, a Lap., a Picon, etc.,) apply the promise to both the Apostles and their successors. If we adhere to this latter explanation, the word "forever" means to the end of time.

with you forever, the Spirit of truth, whom the world cannot receive; because it seeth Him not, nor knoweth Him; but you shall know Him; because He shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while; and the

Let us notice here, also, the peculiar characteristics ascribed to the Paraclete: **1.** He is distinct from Father and Son, since the Son asks for, and the Father sends the Paraclete. **2.** He is to take the place of Jesus among the disciples; hence it is, at least, implied that He too, is God. **3.** He is the spirit of truth; the substantial truth in Himself, He will also be an infallible teacher of truth. **4.** The world cannot receive Him, but the Apostles shall know Him. The Greek text reads, "but you know Him, because He abides with you (through sanctifying grace) and is, (or shall be) in you."

I will come to you.—The sixth motive of consolation. Explanations: **1.** I will come to you after My resurrection (Thom. Aq., Salm., Euthym., Tolet., Theophyl.). **2.** At My second coming (Mald.). **3.** On Pentecost-day together with the Paraclete (Cyril, Beelen, Bisp.). **4.** As perpetually living, and as giving supernatural life (Chryst., Hengst.). This coming must be carefully distinguished from that which constituted the second motive of consolation. For there Jesus promises to come, and take them into their everlasting mansions; here He comes, not to leave them orphans, but to be with them during life.

Yet a little while.—The seventh motive of consolation—distinct from the others, because it dwells on the shortness of the time, during which the Apostles will have to suffer their state of darkness. Jesus will disappear from the world's sight, but the Apostles will see Him, either by faith after Pentecost, or in glory in heaven, and know three things: **1.** that He is consubstantial with His Father: **2.** that they are in Jesus, in His assumed human nature; **3.** that Jesus is in them, because through sanctifying grace they have been made partakers of the divine nature (Cyril Alex., Tolet.). Some interpreters see here the constant physical, though supernatural influence that Jesus exercises over all the just. They draw an analogy between the union of Jesus with the just soul, and His consubstantiality with the Father. The Socinians attempted to establish a strict similitude between these unions, thus denying the Divinity of Jesus. The privilege of thus intimately knowing Jesus in His relation to the Father, and to the soul of the just man, is not confined to the Apostles; it is

world seeth Me no more. But you see Me, because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and keepeth them; he it is that loveth Me. And he that loveth Me, shall be loved by My Father: and I will love him, and will manifest Myself to him.

Judas saith to Him, not the Iscariot: Lord, how is it that thou wilt manifest Thyself to us, and not to the world? Jesus answered, and said to him: If any one love Me, he will keep My word; and My Father will love him, and We will come to him, and will make Our abode with him; He that loveth Me not, keepeth not My words. And the word which you have heard is not Mine, but the Father's who sent Me. These things have I spoken to you, remaining with you. But the Paraclete, the Holy Ghost, whom

granted to all whom the Father and Son love, *i.e.*, to all who love Jesus with a practical love, by keeping His commandments.

Judas saith.—The Apostle Judas finds it hard to reconcile this doctrine of the Lord with his own Messianic ideas. He wonders why Jesus will not manifest Himself to the whole world.

Jesus answered.—The fear of Judas, that Jesus on His part will limit His manifestation, is dispelled by the consideration that the practical love for Jesus, and the observance of His commandments are inseparable; the one cannot be had without the other. Now the commandments of Jesus, are the commandments or words of the Father. Hence, he who does not love Jesus, is an enemy of the Father too, and cannot expect any Messianic revelation. On the other hand, both the Father and Son will abide in a special way, in every one who loves Jesus practically. Every living soul has sufficient grace to acquire this practical love, shown by the keeping of the commandments. If, then, any one does not actually attain it, he has himself to blame.

But the Paraclete.—Jesus sees that the Apostles are still in doubt and darkness concerning many truths, which He Himself cannot now explain, and they cannot now understand. Hence, He reminds them again of the coming Paraclete. The special marks of the Paraclete in this verse are : 1. He is identified with the Holy Ghost; 2. He is represented as distinct from the Father and the Son, since the Father will send Him in the name

the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

B. FAREWELL WORDS OF JESUS.

John xiv. 27-31.

Holy Thursday, 33 A. D. Peace I leave with you, My peace I give to you; not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved Me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And I have told you before it has come to pass,

of the Son; **3.** He is a person, because to teach and to remind are personal actions; **4.** He will be sent by the Father in the name of the Son; hence, He is in some way subordinate to the Father and the Son. Supposing the Divinity of the Holy Ghost proved elsewhere, we may continue our reasoning. In God there can be no subordination, except that flowing from the relation of origin; hence, the Holy Ghost must proceed from Father and Son. **5.** The Paraclete will be sent into the hearts of the Apostles; hence, His mission though attributed to the Father, is an extrinsic action of God, and therefore, common to the three Divine Persons. **6.** In the same manner the action of the Paraclete in the hearts of the Apostles, is the action of the Holy Trinity, though attributed to the Holy Ghost.

Peace.—Jesus has concluded His consolatory discourse. Now follows His solemn farewell. For the eastern custom prescribes, a wish of "Peace" on meeting and leaving a friend, just as we wish him "Good-morning" and "Good-by." Jesus assures His Apostles that His farewell-words are not an empty formula, such as the world gives its friends. The wish of Jesus is efficacious; allusion to it is made in the Mass, in one of the three prayers before Communion.

Your heart be troubled.—The Apostles have two reasons for not being troubled: **1.** They have the peace of Jesus with them; **2.** the near departure of Jesus is for the good of Jesus. If they loved Jesus with the love of benevolence and real friendship, and not merely with the selfish love of concupiscence, they ought to rejoice with Jesus.

that when it shall come to pass, you may believe. Now I will not speak many things with you. For the prince of this world cometh; and in Me he hath not anything. But that the world may know that I love the Father, and as the Father had given Me commandment, so I do. Arise, let us go hence.

B. Jesus strengthens His Apostles against Future Trials.

A. ABIDE IN ME.

John xv. 1-11.

Holy Thursday, 33 A. D. I am the true vine; and

The Father is greater than I.—Explanations: 1. Than I, as man; 2. than I as God, because as God I proceed from the Father (Athan., Basil., Naz., Chrys., Hilar.): 3. in your opinion the Father is greater than I (Chrys.). The second and third explanations hardly fit into the context. This passage has been much misunderstood by the Arians.

When it shall come to pass—namely, the departure of Jesus, the coming of the Paraclete, and all events predicted in this discourse.

In Me he had not anything.—It was then not on account of the guilt of Jesus that He was delivered up to the prince of the world; Jesus delivered Himself into the hands of His enemies to fulfil the command of His Father.

Arise, let us go hence.—Explanations: 1. Jesus now rose with His Apostles, said the hymn of thanksgiving, and went out to Mount Olivet. On the way He continued His discourse (Patrizi, etc.). 2. Jesus and His Apostles now rose from the table and prepared to depart. But Jesus, whose heart was now full to overflowing, interrupted their preparations and finished His discourse. It would take Him about ten minutes to say all we read in St. John. The first explanation seems more natural.

The true vine.—In the Old Testament the vine was the type of Israel, planted by God, the husbandman, to adorn and vivify the earth (Ps. lxxix; Is. v. 1 ff.; Jer. ii. 21; Ezech. xvii. 10; Osee. x. 1). We remember the golden vine hanging on the curtain before the Temple, and representing the tribes of Israel. But Israel had degenerated. Hence, Jesus came as the true vine planted by the husbandman, His heavenly Father, to quicken and fructify the earth. In this passage, there is question of the supernatural life, which Israel had been destined to propagate.

My Father is the husbandman. Every branch in **Me** that beareth not fruit, He will take away; and everyone that beareth fruit, He will purge it, that it may bring forth more fruit. Now, you are clean by reason of the word, which I have spoken to you. Remain in **Me**, and I in you. As the branch cannot bear fruit of itself, unless it

The husbandman.—My Father is the husbandman, in the New Testament as He has been in the Old. If Jesus pronounced these words on His way to Mount Olivet, He may have seen a vine at the foot of the temple-mountain. Some of those who maintain that the words were spoken in the supper-room, think that a vine may have penetrated into the chamber where they were gathered. Others suppose that these words were suggested by the benediction of the cup, in which the phrase "the fruit of the vine" occurred.

He will take away.—The husbandman has a twofold action to perform: 1. To take away the branch that beareth not fruit; Judas had been taken away; 2. to purge the fruitful branch, in order that it may bring forth more fruit. The eleven Apostles are such fruitful branches, because they are clean by reason of the word which Jesus had spoken to them, cleansing them from their ignorance, their presumption, their untimely sadness, and their selfishness.

Remain in Me, and I in you.—It is not enough for the branch to be in the vine; it must remain. So must the Apostles remain in Jesus throughout their coming trials. Various motives are indicated.

As the branch.—First motive for remaining in Jesus:—If we do not remain, we cannot bear fruit. Because "the branch cannot bear fruit, unless it abide in the vine." But "I am the vine, you the branches." Therefore, "neither can you bear fruit, unless you abide in Me." And again, "without Me, you can do nothing." But, "every branch in Me that beareth not fruit, the husbandman will take away." Therefore, "if any man remaineth not in Me, he shall be cast forth as a branch, and shall wither." Hence, we rightly infer that a supernatural influx of Jesus must accompany every salutary act, that is, every act which may be considered as "fruit" in the supernatural life, or every act that positively leads to life eternal. That this supernatural influx must be actual, and distinct from the habitual influx of grace received in the soul of the just man, is also revealed in this passage. The necessity of this influx is placed beyond doubt by the explanation tradition gives of these verses. Nor does it follow from this that every act of sinners is sinful. Sinners can perform

abide in the vine; so neither can you, unless you abide in Me. I am the vine; you are the branches; he that abideth in Me, and I in Him, the same beareth much fruit; for without Me you can do nothing. If anyone remaineth not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire; and he burneth. If you remain in Me, and My words remain in you; you shall ask whatever you will, and it shall be done to you. In this is My Father glorified, that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Remain in My love. If you keep My commandments, you will remain in My love; as I also have kept My Father's commandments, and do remain in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled.

works that are *naturally* good. The freedom of our actions is not impaired by the similitude of Jesus.

He that abideth in Me.—Second motive for abiding in Jesus:—If we abide in Him, we shall bring forth much fruit.

You shall ask.—Third motive for abiding in Jesus:—union with Him will obtain for us all we ask for in His name (Conf. I. John v. 14).

My Father glorified.—Fourth motive for abiding in Jesus:—if we remain in Him, we shall produce much fruit, and thus procure His Father's greatest glory.

Remain in My love.—Fifth motive:—Jesus has loved us as His Father has loved Him. Hence we, on our part, ought to endeavor to deserve His further love. We remain in His love on condition that we keep His commandments, as He, too, as man, remains in His Father's love by keeping His Father's commandments. Jesus here compares condition with condition, result with result, without alluding to the difference of state that He and we are in, with regard to His Father's commandments. He keeps them freely, but He cannot do otherwise, since He cannot sin; we, too, keep them freely, but are also free not to keep them.

My joy may be in you.—Explanations: 1. That I may rejoice over you remaining in Me, and bringing forth fruit, and that, through the efficacious influx of My love, your joy may be filled (Conf. Phil. ii. 2; I.

B. CONDITION OF THEIR ABIDING IN JESUS.

John xv. 12-17.

Holy Thursday, 33 A. D. This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants; for

Thess. ii. 19; Salmer., Tol., Luc. Brug.). 2. That My joy, by which I rejoice over My divinity, may be in its own measure in you, by your participation of the divine nature, and that this, your joy, may be filled (Thom. Aq., Beelen.). This part of the discourse might, with the proper modifications, be addressed by every bishop to his newly-ordained priests, because they also are the branches through which the Eucharistic wine, the life-blood of the Church, flows from the vine, Jesus Christ Himself, into the hearts of the faithful. The priest, above all, is bound to remain in the true vine as a living branch; else the vivifying sap will flow through him into others, while he himself withers, and is cast forth, and gathered up, and cast into the fire.

My commandment.—Jesus has made the keeping of His commandments the sole condition on which we can remain in Him. Now He states the commandment that is peculiarly His own. He proposes it thus: "Love one another, as I have loved you." Now, I have loved you with the greatest love. For "greater love than this no man hath, that a man lay down his life for his friends." But "you are My friends." "Because all things whatsoever I have heard from My Father, I have made known to you." But a mere "servant knoweth not what his lord doeth." Again, "I have chosen you. . . that you should. . . bring forth fruit. . . and that whatsoever you shall ask the Father in My name, He may give it to you." Now these are the signs of true friendship. Hence, love one another with the greatest love, as true friends.

Lay down His life for His friends.—There is no contradiction between this passage and Rom. v. 6-19, where the laying down of one's life for one's enemies is proposed as the greatest sign of love. Love is measured by the good it communicates, and this is both here and in Rom. v. 8, the sacrifice of one's life. Again, Jesus died for His enemies, but not as enemies. He died for them as His friends, not yet *loving* friends, but already *beloved*.

the servant knoweth not what his lord doeth. But I have called you friends; because all things whatsoever I have heard from My Father, I have made known to you. You have not chosen Me; but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain; that whatsoever you shall ask of the Father, in My name, He may give it you. These things I command you, that you love one another.

C. OUTWARD RESULT OF THEIR ABIDING IN JESUS.

John xv. 18-xvi. 4; Matt. x. 24-25.

Holy Thursday, 33 A. D. If the world hate you,

The servant knoweth not.—The servant must fulfil his work more or less blindly, merely because he is a servant. The friend fulfils his task with a full knowledge of the end and purpose for which the work is intended. Jesus had communicated this to the Apostles as far as they were capable of understanding it.

If the world hate you.—In the following section Jesus states the general result of the discipleship, gives two reasons for bearing this result patiently, then *develops* these reasons: next He answers a difficulty that might occur to His audience, and finally, He *develops* the result stated in the beginning. 1. Result of the discipleship is the hatred of the world. 2. Reasons for bearing this hatred patiently: a. The example of Jesus; b. the motive from which it springs. 3. Development of the reasons: a. Jesus is their Master and Lord; but He has not been heeded, has been called Beelzebub and been persecuted. b. The motive of this hatred is the name of Jesus, unknown to the world. 4. Answer to a possible exception. If the world does not know Jesus, the persecution of the disciples is not to be imputed to the world. But Jesus shows that the world's ignorance of Him is wilful and culpable, because: a. Jesus personally has "spoken to them;" but they have hated Him, and the Father in Him. b. They have seen "the works that no other man hath done," yet, have hated both Jesus and the Father. (Conf. Mark i. 32-34: vi. 56; Matt. viii. 16; and Pss. xxxiv. 18; xxi. 23). c. The Paraclete, too, and the disciples themselves will give testimony of Jesus to the world by miracles and prophecies, by the truth of doctrine and the sanctity of life, so that the world's ignorance is entirely culpable. 5. The hatred of the world is

know ye that it hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore, the world hateth you. Remember My word, that I said to you; The disciple is not above his master, nor the servant above his lord, if they have called the master of the house Beelzebub, how much more them of his household? If they have persecuted Me, they will also persecute you; if they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake; because they know not Him that sent Me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law: They have hated Me without cause. But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give

more developed; they will excommunicate the Apostles from the synagogue, even kill them and imagine it their duty to do so; but all this through their culpable ignorance of Jesus.

Who proceedeth from the Father.—The Greek schismatics base on this passage their principal argument for denying the procession of the Holy Ghost from the Son. They maintain that Jesus here would have said "from the Father and the Son," if the Holy Ghost proceeded from both Father and Son. We answer, such an addition "and the Son," would have been useless here. The enemies of Jesus question the authority of the Son; hence the testimony of a person proceeding from the Son, would not settle their doubt. Again, Jesus had already said, "whom I will send;" but with God, sending implies *origin*, since it denotes superiority; and superiority among the Divine Persons cannot exist, except as resulting from origin. Besides the procession of the Paraclete from the Son, is sufficiently clear from other passages of Scripture, (I. Pet. i. 11;

testimony of Me; and you shall give testimony, because you are with Me from the beginning. These things I have spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you; that when the hour of them shall come, you may remember that I told you.

D. EFFECTS OF THE COMING OF THE PARACLETE.

John xvi. 5-15.

Holy Thursday, 33 A. D. But I told you not these things from the beginning, because I was with you; and now I go to Him that sent Me; and none of you asketh Me: Whither goest Thou? But because I have spoken

Gal. iv. 6; Phil i. 19; John xiv. 26) and the definitions of the Holy Church.

You may remember that I told you.—Jesus draws from the future persecutions an argument for His divine mission. True prophecy is a divine testimony for the truth of that for which God has granted it. Now Jesus expressly states, that He predicts all this, that the Apostles may not be scandalized in Him. Hence, if His prediction becomes true, and thus proves to be a real prophecy, it becomes a divine warning against being scandalized in Jesus.

From the beginning.—The passage of Matthew x. 17-22 does not contradict the present text. For here Jesus has foretold two things: that they would be excommunicated from the synagogue, and killed under the pretext of a religious duty, both of which suppose a most dogged persecution.

None of you asketh Me.—After the words "I go to Him that sent Me," Jesus most probably paused a little while to give the Apostles a chance for further questions concerning His departure. But they were wholly taken up with selfish sorrow on account of their own loss. Jesus, therefore, tries to console them instead of speaking more in particular about Himself. He tells them that His going is the indispensable condi-

these things to you, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you. And when He shall come, He will convince the world of sin, and of justice, and of judgment. Of sin indeed; because they have not believed in Me. And of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the Prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of truth, shall come, He will teach you all truth; for He shall not speak of Himself: but

tion of the coming of the Paraclete. But the coming of the Paraclete will be a great boon for the Apostles, on account of its twofold effect, on the world and on themselves. Hence, it is expedient for the Apostles, that Jesus should go; they must, therefore, not be sorrowful.

If I go not.—The departure of Jesus is not, by the nature of things, an indispensable condition for the coming of the Paraclete; but God had freely ordained it so, perhaps to manifest more clearly the Divinity of the Holy Ghost, who thus takes the place of the Son and completes His work; perhaps also to purify the love of the Apostles for Jesus, a love in which purely sensible affection had too great a part, while He remained with them in the flesh.

He will convince the world.—The first effect of the Paraclete. "Convince" means not merely to "convict" or "reprove," but to bring the conscience of the world to such a state, as to make it condemn itself. The world has taken a threefold stand with regard to the truth; it has rejected the truth, it has misrepresented it, and has personally opposed it. The Paraclete, therefore, will convince the world of a triple sin; of the *sin of unbelief* because it has rejected Jesus; of *injustice*, because it has falsely accused Jesus, misrepresenting truth (Chrys., Mald., Luc., Brug., Beelen.), and corrupting the idea of justice itself, by making it merely external and legal (Aug., Cyril, Bed., Tolet); of *personal enmity*, because it has followed the prince of the world, the personal enemy of Jesus.

I have many things to say to you,—concerning the Divinity of the Paraclete, the true nature of the Messianic kingdom, the abolition of the ceremonial law and the Church government (Tol.).

Will teach you.—The second effect of the Paraclete, the revelation of

what things soever He shall hear, He shall speak: and the things that are to come, He will show you. He shall glorify Me, because He shall receive of Mine, and will declare *it* to you. All things whatsoever the Father hath, are Mine. Therefore I said, that He shall receive of Mine, and will declare *it* to you.

E. THEIR SORROW SHALL TURN TO GLADNESS

John xvi. 16-22.

Holy Thursday, 33 A. D. A little while, and now

all truth to the Apostles, as far as it was to be revealed to the Church. Hence, after the time of the Apostles, there is no objective increase of revealed truth in the Church (Conf. John xiv. 16-17). More in particular, the office of the Paraclete will be three-fold: **1.** to teach as the legate of God, (the Son); **2.** to confer the gift of prophecy; **3.** to glorify Jesus.

He shall receive of Mine.—Explanations: **1.** He shall glorify Me, because He will show you the things that are to come, receiving this knowledge from Me. And that you may not be misled by the Old Testament passages which ascribe all knowledge of the future to God the Father (Is. xli. 22 f., xlv. 7, xlv. 11; Dan. ii. 22-47), know that all things whatsoever the Father hath are Mine. **2.** All things whatsoever the Father hath are Mine. Therefore, I said that He will receive of My Father all My doctrine, and will declare it to you, thus glorifying Me. This is the Greek view; it supplies "Father" after "receive of Mine," in order to destroy the argument for the procession of the Holy Ghost from the Son. **3.** He shall receive of My Divinity and declare it to you. At the same time He proceeds from the Father, because all the Father hath, is Mine (Thom. Aq., Tol., etc.). **4.** He shall receive of My doctrine, and declare it to you, thus glorifying Me. This does not contradict His procession from the Father, since all the Father has is Mine (Luc. Brug., Mald., etc.)

A little while.—This is a Hebrew form of speech; we must read: After the lapse of a little while, etc., (Conf. Os. i. 4; Agg. ii. 7; Is. x. 25). Explanations as to the termini of the little whiles: **1.** the first ends at the death of Jesus, and the second at His resurrection (Thom. Aq., Tol., Luc. Brug.); **2.** the first ends on Calvary, the second on the day of Pentecost (Cyril., Chrys., Beel.); **3.** the first ends at the Ascension of

you shall not see Me: and again a little while, and you shall see Me, because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me: and again a little while, and you shall see Me; and because I go to the Father? They said, therefore: What is this that He saith: A little while? we know not what He speaketh. And Jesus knew that they were desirous to ask Him, and He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me, and again a little while, and you shall see Me. Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be sorrowful; but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour has come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

F. PRAYER IN THE NAME OF JESUS.

John xvi. 23-28.

Holy Thursday, 33 A. D. And in that day you shall

Jesus, the second at His final return (Aug., Mald., etc.); 4. the first ends at the death of Jesus, the second at His Ascension (Patrizi.)

I go to the Father.—Refers to the first "little while," if we hold any of the first three opinions of the preceding note; but it refers also to the second, if we adopt the fourth opinion. Jesus intentionally employed this obscure language to stimulate the attention of the Apostles. They now began to enquire, one of another, about the meaning of the words of Jesus.

You shall lament and weep,—after the first little while, but your sorrow shall be turned into joy after the second. This is illustrated by a woman in labor.

not ask Me any thing. Amen, amen I say to you: If you ask the Father any thing in My name, He will give it to you. Hitherto you have not asked any thing in My name. Ask and you shall receive, that your joy may be full. These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My name, and I say not to you, that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me, and have believed that I came forth from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

Not ask Me any thing.—All your doubts will have disappeared, so that you will not need to ask any more questions. The Greek word makes it evident that "ask" in this place must be taken in the sense of asking a question. The word "ask" that follows in the next sentence, is entirely different in the Greek text.

Ask the Father in My name.—Jesus again and again returns to the all powerful effect of prayer. He has spoken of it three times this same evening: John xiv. 12-13, xv. 7; xv. 16. Now He comes back to it shortly before He finishes His discourse, and immediately after, He exemplifies in His own high-priestly prayer the instruction He had given.

Hitherto.—The Apostles had prayed like the rest of the Israelites, addressing themselves to God directly. They now were to pray to the Father through the merits of the Son. The Church in all her prayers, follows this instruction of Jesus, concluding them "through Christ, our Lord."

In proverbs,—less clearly, and this not through My fault but because you yourselves were not able to comprehend heavenly things fully.

I say not to you,—that I will ask the Father for you. Jesus does not say that He will not pray for His Apostles, but merely states that the Father will Himself be interested in them, because of their love for the Son. Jesus too continues His prayer for His faithful ones, who now regard Him as their brother, and feel that they are children of the same heavenly Father.

G. THE APOSTLES' CONFESSION OF FAITH.

John xvi. 29-33.

Holy Thursday, 33 A. D. His disciples say to Him: Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and that for Thee it is not needful that any man ask Thee: in this we believe that Thou camest forth from God. Jesus answered them: Now do you believe?

Now Thou speakest plainly.—Whether the Apostles really understood what Jesus had told them is doubtful; but they certainly imagined that they understood Him fully. They were most deeply impressed by the way in which Jesus had anticipated the answer to their question. Answers like this generally produce a powerful impression, because they apparently convey more light to the doubting disciple than anything that has been said before. Jesus, as an experienced teacher, knew how to lead His Apostles to a state of mind in which they felt the need of instruction on some particular point.

Do you believe.—Jesus hints at the weakness of their faith; He predicts their coming struggle, when they shall leave Him; but the final victory will be theirs, as He has overcome the world.

Dogmatic synopsis of number 155.—1. Jesus is consubstantial with the Father. For "I am in the Father and the Father in Me," Compare John xiv. 7-11.

2. The Paraclete is **a.** identical with the Holy Ghost; **b.** a person; **c.** distinct from Father and Son; **d.** God like the Father and Son; **e.** proceeding from the Father and Son.

a. "But the Paraclete, the Holy Ghost..." John xiv. 26. **b.** "He will teach you all things, and bring all things to your mind," John xiv. 26. "He shall give testimony of Me," John xv. 26. But to teach, to bring to mind, to testify are the actions of a person. **c.** "Whom the Father will send in My name," John xiv. 26. "Whom I will send from the Father," John xv. 26. Hence the Paraclete is distinct from both Father and Son. **d.** "Another Paraclete," John xiv. 16. "Whom the Father will send in My name," John xiv. 26. "It is expedient for you that I go: for if I go not, the Paraclete will not come to you," John xvi. 7. Hence the Paraclete will supply the place of Jesus in such a manner, that the departure of Jesus is more than compensated by the coming of the Paraclete. But this

Behold, the hour cometh, and is now come, that you

would be blasphemy, if the Paraclete were not God. **e.** "Whom I will send from the Father. . . . who proceedeth from the Father," John xv. 26. "Whom the Father will send in My name," John xiv. 26. "I will send Him to you," John xvi. 7. ("He shall receive of mine. . . ." John xvi. 14). Hence the Paraclete proceeds from the Father, is sent by the Son, and by the Father in the name of the Son. But being sent implies subordination, which can not be admitted among divine persons, except in so far as it refers to the origin of one person from another. Hence the Holy Ghost proceeds from the Son as well as from the Father.

3. The just man **a.** cannot perform any salutary act without actual grace, and **b.** is united in a special way with the Holy Trinity. **a.** "Without Me you can do nothing," John xv. 5. This passage in its context refers to supernatural activity, and in its traditional interpretation refers to actual assistance; hence, even the just man who has habitual grace, cannot perform a salutary act without actual grace. **b.** "We will come to Him, and make an abode with Him," John xiv. 23. "He (the Spirit of truth) shall abide with you, and shall be in you," John xiv. 17. (Conf. John xv. 4-5).

4. The love of God, and the indwelling of the Holy Trinity are inseparable. "If any man love Me, he will keep My word; and My Father will love him, and We will come to him, and make an abode with him," John xiv. 23.

5. The Church possesses **a.** the gift of miracles; **b.** of prophecy; **c.** of infallibility. **a.** "He that believeth in Me, the works that I do, he shall do also, and greater than these shall he do," John xiv. 12. Now the Church always has some believers. **b.** "The things that are to come, He will show you," refers probably to more persons than the Apostles, John xvi. 13. **c.** "The Spirit of truth," John xiv. 17. "He will teach you all things," John xiv. 26. These and the other promises are given to those in whom they were fulfilled. But they were fulfilled in the Apostles and disciples who were with them in the same room. These arguments become thoroughly convincing from Matthew xxviii. 18-20, xvi. 17-19.

6. **a.** Invincible ignorance excuses from sin; **b.** but miracles and prophecy destroy invincible ignorance. **a.** "If I had not come and spoken to them they would have no sin, etc." John xv. 22 ff. **b.** "But now they have both seen My works, and hated both Me and My Father," John xv. 24. "And now I have told you before it come to pass, that when it shall come to pass, you may believe," John xiv. 29. Hence, miracles and prophecy are sufficient grounds of belief and love.

shall be dispersed every man to his own, and shall leave Me alone, and yet I am not alone; because the Father is with Me. These things have I spoken to you, that in Me you may have peace. In the world you shall have distress, but have confidence I have overcome the world.

C. The High-Priestly Prayer of Jesus.

A. JESUS PRAYS FOR HIMSELF.

John xvii, 1-5.

Holy Thursday, 33 A. D. These things Jesus spoke: and lifting up His eyes to heaven, He said: Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give life everlasting to all whom Thou hast given Him. And this is life everlasting, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast

Father.—Jesus, though He prays as man, addresses the Father as His eternal Son; compare with this prayer, the blessing of the dying Jacob. (Gen. xlix. 3-28). The glory of the incarnate Son, leads directly to the glory of the Father; for the glory of the Son consists in His giving life everlasting to all whom the Father has predestined, and life everlasting consists in a true knowledge of God the Father, and of His incarnate Son. Hence, the glory directly prayed for, is, that all flesh may know the Son.

That they may know Thee.—Different explanations: 1. That they may know that Thou and Jesus Christ, whom Thou hast sent, are the only true God, in contrast with idols (August., Ambros., Hilar., Naz., Athan., Cypr.). (Conf. I. John v. 20). 2. That they may know that Thou art the only true God (Cyril, Chrys., Bas., Euthym.). 3. That they may know Thee as the only true God, and Jesus as the Messiah. 4. That they may know that Thou art the only true God, and that Jesus is the Messiah. 5. That they may know that *only Thou* art the true God; this last is the explanation of the Arians, who denied the divinity of Jesus. In their sense it is against faith. The knowledge spoken of, is the knowledge of faith (Cyril, Euthym., Hil., Tol., Mald., Luc. Brug., etc.) or the knowledge of the beatific vision, (Amb., Aug., Hil., Thom. Aq.), or perhaps both, in as far as one leads to, and is completed by the other.

sent. I have glorified Thee upon the earth: I have finished the work, which Thou gavest Me to do, and now glorify Thou Me, O Father, with Thyself, with the glory which I had with Thee, before the world was.

B. JESUS PRAYS FOR HIS APOSTLES.

John xvii. 6-19.

Holy Thursday, 33 A. D. I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept thy word. Now they have known that all things which Thou hast given Me are from Thee, because the words which Thou gavest Me, I have given to them; and they have received them, and have known for certain that I came forth from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them whom Thou hast given Me, because they are Thine; and all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world; and these are in the world, and I come to Thee. Holy Father, keep them in Thy name, whom Thou hast

Finished the work.—Here we have a shout of anticipated triumph, which is repeated in the "all is consummated" on the cross. To glorify the Father on earth, was the work given to the Son to do.

Glorify Thou Me—as man, with the glory eternally predestined for My sacred humanity (Aug., Thom. Aq.), by making Me known as God-man and Messiah to all men (Luc. Brug.), and by communicating to My human nature the glory of My Divinity, possessed by Me from eternity (Tol. and Common.).

Whom Thou gavest Me—from among the mass of the condemned ones, by predestining them to glory after foreseeing that they would keep Thy word.

Not for the world.—Jesus conforming to the will of His Father does not *now* pray for the world, nor did He efficaciously and with infallible success, ever pray for the world *as the world*. For the world as such is His enemy, and cannot, as such, enter life eternal.

given Me, that they may be one, as We also *are*. While I was with them, I kept them in Thy name. Those whom Thou gavest Me, I have kept, and none of them hath perished, except the Son of perdition, that the Scripture may be fulfilled. And now I come to Thee; and these things I speak in the world, that they may have My joy filled in themselves. I have given them My word, and the world hath hated them, because they are not of the world, as I also am not of the world. I do not ask that Thou take them away out of the world, but that Thou preserve them from evil. They are not of the world; as I also **am** not of the world. Sanctify them in truth. Thy word is truth. As Thou hast sent Me into the world, I also have sent them into the world. And for them I do sanctify Myself, that they also may be sanctified in truth.

Keep them—in Thy name which Thou hast given me; others read both here and in the next verse, “keep them through Thy grace and power, through which Thou hast given them to me.”

Sanctify them in truth.—Explanations: **1.** Sanctify them truly. **2.** Sanctify them by the truth of the New Testament, not by the figures of the Old. **3.** Sanctify them through the doctrine of truth. The sanctification here mentioned implies real internal sanctity (Cyril, Aug., Chrys., Thom. Aq.), or it refers to a special consecration for the Apostolic office (Chrys. and many others), or it embraces both official consecration and personal increase in sanctifying grace.

I do sanctify Myself.—Explanations: **1.** I offer Myself as a sacrifice that they may be sanctified (Chrys.). **2.** I sanctify My humanity through the indwelling Holy Ghost (Cyril). **3.** I sanctify My humanity through the hypostatic union with the Word (Thom. Aq.). **4.** I do not ordain a substitute victim, such as was offered in the Old Testament when Aaron and his sons were consecrated; but I Myself am the victim immolated that you may be consecrated (Mald.). Jesus had indicated the whole scope of the New Testament priesthood: “As Thou hast sent Me into the world, I also have sent them into the world.” Well then might Jesus offer Himself as the sacrifice of their consecration, since they were to continue by virtue of their consecration His own work on earth.

C. JESUS PRAYS FOR ALL BELIEVE

John xvii. 20-26.

Holy Thursday, 33 A. D. And not for them only do I pray, but for those also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them, that they may be one, as We also are one: I in them, and Thou in Me; that they may be made perfect in one; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me. Father, I will that where I am, they also whom Thou hast given

May be one.—through faith, charity and obedience, through the union of their souls with the in-dwelling Paraclete, and of their bodies with the Eucharistic bread (Chrys.). The same grace of unity had been asked for the Apostles.

The glory which Thou hast given Me.—I have given to them. Explanations: **1.** the glory of miracles and of unity (Chrys., Euthym.); **2.** the glory of son-ship of God (Conf. John i. 12; xvii. 5-24; Ambros., Jans. Gand.); **3.** the glory of the glorified humanity of Jesus, which will be shared by all (Aug., Thom. Aq., etc.); **4.** the glory of divinity, given to the faithful in the Holy Eucharist (Cyrill, Hilar., Leont., Tol., Luc Brug., Beelen).

Where I am—they also may be with Me. This is the last grace Jesus asks for all believers in Him. He shows His heavenly Father that it ought to be granted for two reasons: **1.** I have made known Thy name to them, and ask it as My reward; **2.** they have known though living among the unbelievers of the world that Thou hast sent Me: hence, they, too, deserve a reward.

Dogmatic synopsis: **1.** Jesus is **a.** eternal; **b.** God; **c.** consubstantial with the Father. **a.** "Which I had with Thee before the world was," John xvii. 5. "Thou hast loved Me before the foundation of the world," John xvii. 24. **b.** The Old Testament holds eternity to be an attribute of the divinity. **c.** "As Thou Father in Me and I in thee," John xvii. 21.

2. The Church is **a.** one; **b.** infallible. **a.** "That they may be one,

Me, may be with Me, that they may see My glory, which Thou hast given Me, because Thou hast loved Me before the foundation of the world. Just Father, the world hath not known Thee; but I have known Thee, and these have known, that Thou hast sent Me. And I have made known Thy name to them, and will make it known; that the love wherewith Thou hast loved Me, may be in them, and I in them.

156. SECOND PREDICTION OF PETER'S FALL.

John xviii. 1; Mark xiv. 26-31; Matt. xxvi. 30-35.

Holy Thursday, 33 A. D. When Jesus had said these things, and when they had sung a hymn, they went forth to the Mount of Olives. Then Jesus saith to them: All you shall be scandalized in Me this night; for it is written:

I will strike the shepherd;

as we also are," John xvii. 22. "That they all may be one, as Thou Father in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me," John xvii. 21. Hence, Jesus asked, no doubt efficaciously, that they might be one so perfectly that the world might thereby know His divine mission. Therefore, in the Church exists a visible unity of intellects, through faith; of wills through charity and obedience. (Conf. John xvii. 22-23, Corl.). b. "As Thou hast sent Me into the world, I have also sent them into the world," John xvii. 18. (Conf. xvii. 17-19). By this we may confirm the other arguments that we have for the infallibility of the teaching body of the Church.

3. Jesus has redeemed all men. "As Thou hast given Him power over all flesh, that He may give life everlasting to all whom Thou hast given Him," John xvii. 2.

Said these things.—As seen in the preceding numbers, some interpreters believe that the second and third part of the discourse of Jesus, were spoken after His leaving the supper-room. Others place the hymn of thanksgiving before the whole discourse related in the last number. The hymn itself must have consisted of Pss. cxiv.-cxvii. or cxix.-cxxxvi. or cxxxiv.-cxxxvi.

And the sheep of the flock, shall be dispersed.

But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him: Though all men shall be scandalized in Thee, yet not I; I will never be scandalized. And Jesus said to him: Amen, I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke the more vehemently: Although I should die together with Thee I will not deny Thee; and in like manner said all the disciples.

I will strike the shepherd.—(Conf. Zach. xi. 7-14; xii. 10). The shepherd is the Messiah. The sheep were dispersed both when the Apostles left Jesus and when the Jewish nation was destroyed (Conf. also Is. liii. 4-10).

Go before you into Galilee.—After His resurrection, which Jesus here again predicts, He will reassemble His disciples in Galilee. The gathering was a real pastoral work. The apparitions in and near Jerusalem are not announced, since they would not be distinctively pastoral.

Peter—did not pay attention to the resurrection, but to the first part of the prophecy only. His fault is over self-reliance; his love is ardent, and his faith is fully alive; but he trusts in his own strength.

Crow twice.—The other Evangelists speak of the first cock-crow. The general belief was that the cock crew twice during the night, at 12 and at 3 o'clock. The first time it was heard by very few; hence, the time commonly denoted by the "cock-crow" was 3 o'clock. Jesus speaks here of the second cock-crow, which is called simply the "cock-crow" by two Evangelists.

CHAPTER III.

JESUS ON MOUNT OLIVET.

157. THE PRAYER AND AGONY OF JESUS.

John xviii. 1-2; Luke xxii. 39-46; Mark xiv. 32-42;
Matt. xxvi. 36-46.

Holy Thursday, 33 A. D. Jesus going out with His disciples over the brook Cedron, went according to His custom, to the Mount of Olives. Then Jesus came with them to a country place which is called Gethsemane, where

The brook Cedron—or Kedron, means the “black-brook,” so called from its dark waters which were still more darkened by the blood of the sacrifices that flowed into it from the temple-mount. Its bed lies about 480 feet east of Jerusalem, and about 160 feet west of the garden Gethsemane, forming a ravine, whose depth at the southeast corner of the Temple was about 160 feet. Two bridges lead across the brook, one on the road to St. Stephen's gate, and the other on that leading to the Golden Gate.

Gethsemane—lies at the foot of Mount Olivet, about 650 feet east of St. Stephen's gate, and only 160 feet east of the brook Kedron. Where the road to Jericho joins the road to Bethany, there lies to your right a bare and sterile plat of ground, surrounded by a wall of unhewn stone. It is shaded by eight old Olive trees, each of which measures from fifteen to twenty feet in circumference. In Turkey every olive tree that existed at the time when the Turks took Asia, pays a tax not exceeding a Medin, about one cent in our money, while every olive tree planted after the Turkish occupation, pays as tax, one half of its annual produce. The eight trees in Gethsemane pay only one Medin, and date back therefore, beyond the seventh century. But it is not very probable that they date back to the time of Jesus. For Josephus tells us (Bell. Jud. i. 6, c. 1, n. 1.) that first Titus, and then Adrian (A. D. 135) felled all the trees in the circum-

there was a garden, which He entered with His disciples. Now Judas also, who betrayed Him, knew the place, because Jesus had often resorted thither together with His disciples. And when He was come to the place, He said to His disciples: Sit you here till I go yonder and pray. And He taketh Peter and James and John with Him, and He began

ference of four hours around Jerusalem. The spot of the garden was no doubt, fixed upon during the visit of St. Helena to Jerusalem, (A. D. 326), when the places of the passion were identified. A few years later, Eusebius speaks of Gethsemane as being a place of prayer, situated on the Mount of Olives. Jerome, writing sixty years later, places Gethsemane at the foot of the mountain, and says that a church had been built over it. Theophanes mentions this church as still existing towards the end of the seventeenth century. The garden is mentioned by Antoninus Martyr, at the end of the sixth century, and by Adamnan and other writers about the time of the crusades. The garden covers an area of about 168 by 162 feet, its wall is about eight feet high. The number of olive trees reminds us of the eight Apostles left behind in the middle of the garden. On the southeast corner, outside of the garden, a flat stone marks the place where the three Apostles slept; about ten or twelve paces more south, is the place, where Judas kissed his Master. North of the Garden, and separated from it by the road that leads to the summit, lies the grotto of the agony. A flight of stairs, eight steps deep, leads, on its western side, down into a cave about fifty-five feet long, twenty-nine feet wide and ten feet high. The walls are unadorned: but traces of old Latin inscriptions, and of frescoes are still visible. On the south-east end are three altars, lit up by lamps. Over the main altar is a picture of the angel strengthening Jesus, and on this spot stood the Church mentioned by St. Jerome. The building was restored during the crusades, but has entirely disappeared under the reign of the Turks. Mass is celebrated in the grotto every day, and twice a year, (on the Tuesday after Septuagesima and on Wednesday during Holy Week) solemn High Mass is sung. Northwest of the grotto of the Agony, about 160 feet north of Gethsemane, lies the tomb of the Blessed Virgin.

Go yonder—perhaps out of the clear moonlight; the Passover was at full-moon.

Peter, James, and John—had witnessed His glory on Thabor; they were also to witness His humiliation in the valley. Their nearness seems

to grow sorrowful, and to fear, and to be heavy. Then He saith to them: My soul is sorrowful even unto death: stay you here and watch with Me. Pray lest ye enter into temptation. And He was withdrawn away from them, and going a stone's cast further, and kneeling down, He fell flat on the ground, and He prayed, saying: O My Father, if it is possible, let this chalice pass from Me: nevertheless not My will, but thine be done. And there appeared to Him an angel from heaven, strengthening Him. And be-

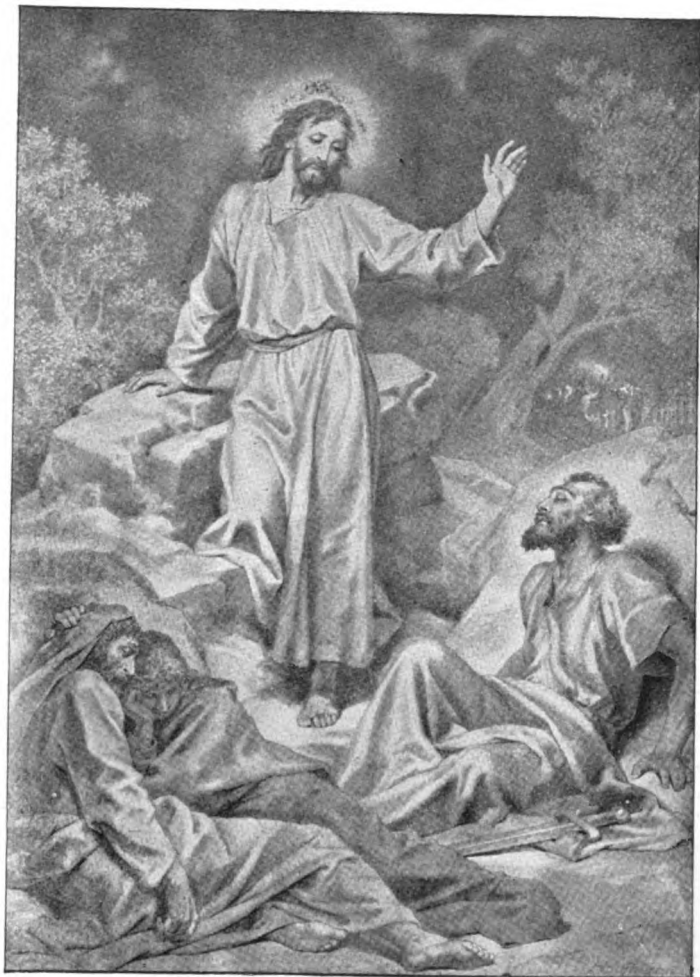
to have been in some way a comfort to Him, though they could offer Him no assistance.

To grow sorrowful.—1. Woe falls upon Jesus; 2. He feels forsaken, and fears greater woe; 3. He is heavily laden with the present woe.

Sorrowful even unto death.—Explanations: 1. Until the hour of My death (Orig., Jer.); 2. the sorrow is great enough to cause death (Conf. Ps. lxxviii. 1; Jon. iv. 9). St. Thomas thinks that Jesus asked of His Apostles the external consolation of their watching with Him, Himself being destitute of all internal comfort. He does not ask the assistance of their prayers, but even in His greatest distress He is mindful of their wants: "Pray, lest ye enter into temptation."

If it is possible.—Jesus well knew that His Father could, absolutely speaking, take this chalice from Him; but to the absolute power of God He does not appeal; He subjects His will to whatever the will of God had decreed to bring about.

Strengthening Him.—Some think of bodily relief, others of mental consolation; the angel may have assisted Jesus both ways. The angel probably appeared during the first prayer of Jesus; for at that time the struggle seems to have been fiercest. Jesus being truly man, had taken upon Himself our infirmities, sin alone excepted; He was tempted in the wilderness, wept at the raising of Lazarus, feared, grieved, was sad, hungered and thirsted like ourselves. Hence the present struggle. The human will of Jesus was in perfect accord with the divine, and the flesh obeyed the reason; yet in so far as Jesus was truly man, did He dread the sufferings He was soon to undergo, as they were pictured to His soul. There were the sins of the world, multitudes of them, weighing down His soul, and making it seem what it never could be. For these sins He was to die and be atonement. He saw how few would profit by His suf-



"SIMON, SLEEPEST THOU?"

ing in an agony He prayed the longer, that if it were possible, the hour might pass from Him. And He said: Abba, Father, all things are possible to Thee; take away this chalice from Me; but not what I will, but what thou wilt. And His sweat became as drops of blood trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them: Why sleep you? arise, pray, lest you enter into temptation. And He saith to Peter: Simon, sleepest thou? couldst thou not

erings. The ingratitude of man, painted in darkest colors by Satan, crushed His Sacred Heart. All internal Divine consolation, of His own free will, was withdrawn from Him. Add these together and you will have a very faint idea of the agony in the garden.

As drops of blood.—This passage of the bloody sweat and of the apparition of the angel was formerly wanting in several Greek and Latin copies, as appears from Sts. Jerome and Hilary. The omission seems to have originated through the fault of ignorant transcribers, who thought these events inconsistent with the dignity of Jesus. But we find the passages in Sts. Jerome, Chrysostom, Augustine, Hilary, Epiphanius, and many other weighty authorities. Explanations. 1. "As drops of blood" is a proverbial phrase, or a mere simile (Euthym., Theoph., and several modern writers). 2. The words must be understood literally, (Just. Mart., Iren., Bern., and most Fathers). Aristotle and Diodorus Siculus mention bloody sweats attending some extraordinary agony of mind. Loti in his "Life of Pope Sixtus V." Sir J. Chardin in his "History of Persia," and Voltaire speaking of Charles IX. of France in his "Universal History," mention like phenomena. Physicians tell us that in certain cases of great mental excitement, the palpitation of the heart is so greatly increased, and the circulation of the blood so accelerated, that the pressure becomes very great on the blood vessels, and results in hemorrhage, and sometimes in an exuding of the blood, which mingles with and discolours the perspiration.

Sleeping for sorrow.—The text does not seem to suppose a sound sleep of the Apostles; excessive sorrow often brings on a dozing state. Some physicians say that profound sleep is sometimes a symptom of grief; but this is not often noticed, except, perhaps, in mothers after the loss of a child, or in condemned criminals on the night before their death.

watch one hour with Me? Watch you and pray that you enter not into temptation. The spirit indeed is willing but the flesh is weak. And going away again the second time, He prayed saying, the same words: O My Father, if this chalice cannot pass away, except I drink it, Thy will be done. And when He returned, He found them again asleep; for their eyes were heavy, and they knew not what to answer Him. And leaving them He went away again; and He prayed the third time, saying the same words. Then He cometh to His disciples the third time and saith to them: Sleep ye now, and take rest. It is enough; behold the hour is come; behold, the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, He that will betray Me is at hand.

158. JESUS IS BETRAYED AND TAKEN.

John xviii. 3-12; Luke xxii. 47-54; Mark xiv. 43-52;
Matt. xxvi. 47-56.

Holy Thursday night, 33 A. D. And while He was yet speaking, behold Judas Iscariot, one of the twelve, having received a band of men and servants from the

One hour.—Probably not a full hour had elapsed; "hour" generally expresses a brief period of time.

The flesh is weak.—Explanations: **1.** The words are an excuse for the Apostles (Jerome, Hil., Orig., etc.); **2.** the words apply to Jesus and His struggle (Athanasius).

Sleep ye now.—Explanations: **1.** My struggle is over by the help of prayer. I feel strong enough for the final battle. August and Bede think that the Apostles really slept for a while after these words were spoken, till Jesus said "it is enough." **2.** The words are ironical, meaning either "sleep ye now if you can" (Euthymius) or, "sleep ye now, if it is the time for sleeping" (Theophylact and several others). But the words in this sense, hardly befit the present occasion.

Band of men.—This band consisted of a detachment of the Roman cohort stationed in the castle Antonia, of the Jewish Temple-watch, of

chief-priests and the Pharisees, cometh thither, and with him a great multitude with lanterns and torches, with swords and clubs, sent from the chief-priests and ancients of the people. And Judas went before them. And he that had betrayed Him, had given them a sign, saying: Whomsoever I shall kiss, that is He; lay hold on Him, and lead Him away cautiously. And when He was come, immediately going up to Him, he saith: Hail, Rabbi. And he kissed Him. Jesus said to him: Friend, whereto are thou come? Judas, dost thou betray the Son of Man with a kiss?

Jesus, therefore, knowing all things that were to come upon Him, went forward, and said to them: Whom seek

the chiefs of the Temple, of servants and dependants of the High Priest and of several fanatical chief-priests and elders who wished to assist at this religious capture.

Lanterns.—Though it was the time of full-moon, they probably expected to seize Jesus in some dark ravine, or cavern, or in some deep valley. The size of the crowd was a recognition of Jesus' power, and designed to impress Pilate with the importance of the capture. The rabble accompanying the armed soldiers carried clubs.

I shall kiss.—The kiss was, among the ancients, the usual sign of salutation among friends. (Conf. Luke vii. 45). The words here used in the Greek text show that Judas kissed Jesus with more than ordinary earnestness and affection. Judas had agreed on the kiss as the signal for the Roman soldiers to seize Jesus. Probably most of the Jewish servants and soldiers would have known Jesus without such a sign. The original intention seems to have been to seize Him while praying or sleeping. His meeting the crowd on the way in company with His eleven Apostles, for He had probably joined the eight left in the garden, surprised them, and Judas must have kissed the Master rather hastily. The Gospel says that he kissed Him "immediately going up to Him." But this haste may have been occasioned by his nervous excitement.

Friend—was an expression of civility, though not necessarily of friendship. Jesus does not turn away, even from the traitor's kiss. His own meekness even surpasses the standard He held up for us. The questions asked of Judas were at the same time stinging rebukes and appeals of divine grace, showing the traitor the deep abyss of his crime.

ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon then, as He said to them: I am He, they went backward, and fell to the ground. Again, therefore, He asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered, I have told you, that I am He; if, therefore, you seek Me, let these go their way. That the word might be fulfilled, which He said: Of them whom Thou hast given Me, I have not lost any one. Then they came up, and laid hands on Jesus.

And they that were about, seeing what would follow, said to them: Lord, shall we strike with the sword? Then Simon Peter one of them that were with Jesus,

I am He.—Judas had preceded the armed multitude. After performing his part, he mingled no more with the Apostles, but stood among the enemies. Jesus went forward and addressed His enemies, asking whom they sought. Their official answer is "Jesus of Nazareth." Jesus attests that He is the person. We all know the effect produced by the words: Even Judas, who was now possessed by Satan, (Conf. John xiii. 27) falls down, and all the band after him. This struggle, therefore, is not a merely human one; Satan is present in person, but must acknowledge the power of Jesus, who will gain the victory in the very way, by which Satan intends to destroy Him. After repeating the same question and receiving the same answer, Jesus bids His enemies to leave His Apostles free. Probably, the enemies of Jesus had also intended to make them prisoners. St. John sees in this fact the fulfilment of the words, "Those which Thou hast given me, I have lost not one of them" (John xvii. 12). It is probable that if the Apostles had been taken at this time, they would have fallen very grievously, not yet having the strength of the Paraclete. To St. John, the band that took Jesus, is the visible personification of Satan; so that for the Apostles to fall into their hands, would be to fall into the hands of Lucifer himself.

Simon Peter.—It was not Simon only, but Simon *Peter* who struck off the right ear of the High Priest's attendant. This servant had probably carried his master's message to the Roman officers. But Simon was no swordsman, since he missed his aim. The affair would have

stretching forth his hand, drew out his sword, and striking the servant of the High-Priest, cut off his right ear. And the name of the servant was Malchus. But Jesus answering, said: Suffer ye thus far. Then Jesus said to Peter: Put up thy sword into the scabbard. For all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? The chalice which My Father hath given Me, shall I not drink it? And when He had touched his ear, He healed him.

In that same hour, Jesus said to the multitudes, to

proved very perilous for Peter, had not Jesus by restoring the ear saved His Apostle from the wrath of the soldiers. Some commentators see in this incident a picture of the usual effect of armed force on the enemies of Jesus: it cuts off only their ears, i. e., renders them deaf to the doctrine of Jesus. How the ear was healed, we are not told. Perhaps only the wound was healed, perhaps the whole ear was restored by the touch of Jesus, or finally, the very piece cut off was healed on to its former place. In any case, the damage done by Peter was repaired.

Suffer ye thus far.—Permit My enemies to do what they are about to do. Physical force was not intended in God's decrees as the means to lead Jesus to victory. If it were of any avail, God would even now send twelve legions of angels, each legion consisting of from 3,000 to 6,000 angels, for the protection of the Master and His eleven Apostles. The Scripture is again appealed to, as having foretold this and what was to follow; His humiliation, therefore, is another proof of the divine mission of Jesus.

To the multitudes.—The mention of the cohort is sometimes made an object of ridicule, as if it could mean half a Roman army. But even if we allow that it numbered its full strength, it amounted to only one tenth of a legion, or about 600 men. The Romans did not think of capturing one man, but of quelling a sedition; and Acts xxiii. 23 narrates how many men were usually employed by the Romans on such occasions. Jesus shows the chiefs of the multitude, how unjustly and unnecessarily they had come out against Him, as against a thief and a robber, though they had not dared to lay hands on Him when He had sat daily in the most

the chief-priests and magistrates of the Temple, and the ancients that were come to Him: You are come out as against a robber with swords and clubs to apprehend Me. When I was daily with you in the Temple, you did not stretch forth your hands against Me, and did not lay hands on Me. But this is your hour and the power of darkness. Then the band, and the tribune, and the servants of the Jews, took Jesus and bound Him; and they led Him to the High-Priest's house. Then His disciples, leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body, and they laid hold on him. But he casting off the linen cloth, fled from them naked.

public and peaceable place of Jerusalem. The darkness of the night is their hour.

A certain young man.—Different views: 1. It was St. John (Greg., Ambr.). 2. James the Less is meant (Jerome). 3. It was the owner of the garden Gethsemane, or a member of his family. 4. Mark, the Evangelist, who narrated this event must have been the young man. We know from Acts xii. 12 that a few years later John (Mark) lived with his mother in Jerusalem; it is probable that he lived there at the present period, and that the last supper had been celebrated in his house. He knew well the danger Jesus was in; and as soon as he heard the first sounds of a military band leaving the city, he rose hastily from bed, seized a sheet or night-garment and followed them. Since his connection with this incident was well known in the early Church, St. Mark could suppress his name in the account of it (Euthym., Theophyl.).

CHAPTER IV.

JESUS BEFORE THE JEWISH COURT.

159. JESUS BEFORE ANNAS. FIRST DENIAL OF PETER.

John xviii. 13-24; Luke xxii. 54-57; Mark xiv. 53-54, 66-68; Matt. xxvi. 57-59, 69-70.

Holy Thursday night, 33 A. D. And they led Him away to Annas first; for he was father-in-law to Caiphas,

Annas first.—The road by which, according to tradition, Jesus was led from Gethsemane before His Jewish judge, ran across the lower Kedron bridge, over the hill Ophel, south of the Temple, across the Tyropean Valley up to Mount Sion. On the bridge Jesus is said to have fallen on His knees in consequence of the rough treatment He received from His captors, and a stone is shown bearing the impression of His two knees. The site of Annas's house is identified with that of the Armenian convent, called the convent of the Olive-tree, about 400 feet north of the traditional supper-room. Between the supper-room and the house of Annas, about 130 feet from the Sion-gate, is the spot where the house of Caiphas stood. Its site is now occupied by the Salvator-Church, belonging to the Armenians. The altar-stone is a portion of the stone that had been used to shut the Holy Sepulchre. On the epistle-side a small room is shown, called the "prison of Christ," in which Jesus is said to have been kept the rest of the night, after appearing before the Sanhedrin. Near it is a place, about 25 by 10 paces in area, said to be the court where the servants kindled a fire, and Peter denied his Master.

But these traditions are very unreliable. What is certain from the gospel-history is that Jesus underwent three different judicial examinations before the Jews: 1. One before Annas, who though deposed, seems to have been considered the real High-Priest by the Jews, although they were obliged to recognize Caiphas. Annas's influence was all-powerful at this time. Five of his sons became High-Priests after him. The

enemies of Jesus while pleasing Annas in bringing the famous prisoner first before him, at the same time influenced him against Jesus. Some interpreters think that Judas had stipulated to bring Jesus before Annas, and that after this, the traitor received his reward. But the explanation given in the gospel suffices to settle all difficulty on this point. 2. The second judicial examination of Jesus took place before Caiphas, the High-Priest of that year. This was a formal examination, the Sanhedrin being assembled in sufficient numbers to establish a quorum; this was not the usual place for the Sanhedrin to meet. This second trial most probably happened in the same house as the first. Whether Annas and Caiphas occupied the same palace regularly, or whether either of them happened to be at that time in the other's palace, cannot now be determined (Patrizi, Fouard, Corluy, Hengst.). 3. The third examination happened on Friday morning. We shall consider it later.

Caiphas.—The question to be considered is this: Is the judicial examination, related by St. John, identical with the formal public examination before the Sanhedrin, related by the first three Evangelists in the next number? *Answers:* 1. They are not identical. The present trial is a private one before Annas: the next happens before Caiphas, to whom Annas sent Jesus after the trial. But then, the presiding officer at this examination is called the High-Priest, both by the Evangelist and the servant who struck Jesus. The fourth gospel gives this title to Caiphas alone. Besides the first three gospels state that Peter denied his Master in the house of Caiphas (Matt. xxvi. 58, 69-75, Mark xiv. 54, 66-72, Luke xxii. 55-62), while according to the account of the fourth gospel, at least one denial preceded the present examination; hence the present examination happened before Caiphas, St. John merely mentioning in general the fact of an examination before Annas, without recounting its particulars. 2. The trial related by St. John is identical with that related in the first three gospels. It took place before Caiphas; St. John merely mentions the fact of an informal examination that had taken place before Annas, but its particulars are not told. But St. John states that Jesus was sent to Caiphas after the examination he speaks of in his own gospel. 3. Annas and Caiphas were then in the same palace. Jesus was first brought before Annas, and the members of the Sanhedrin were sent for. While these were coming together, Caiphas, in his youthful impatience, went over to the apartments of Annas, and there interrogated Jesus concerning His doctrine and disciples. All else happened as told in the gospel; after the examination Jesus was sent to the hall of Caiphas where, in the mean time, the Sanhedrin had assembled.

who was the High-Priest of that year. Now Caiphas was he, who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus afar off; and so did another disciple. And that disciple was known to the High-Priest, and went in with Jesus into the court of the High-Priest. But Peter stood at the door without. Then the other disciple who was known to the High-Priest, went out and spoke to the portress, and brought in Peter. And when they had kindled a fire in the midst of the hall, the servants and officers stood at the fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing in the court below to see the end, and warmed himself. Now there cometh one of the servant-

Jesus—in this section offers us an example of holy courage and meekness. He answers the question of the High-Priest firmly, but modestly, appealing to all who had heard Him and seen His works. He well knew that this was only an attempt to catch Him in His words. After receiving the blow from the servant, rude, cruel and unprovoked, His equanimity remained undisturbed, His will being in perfect union with that of the Father.

Peter—had first fled like the other ten Apostles; he soon regained his courage and with John, "the other disciple," he followed Jesus from afar off. At the door leading into the High-Priest's court he is stopped, Jesus passing through and John with Him; for John was known in the house, though we are not told how he made the High-Priest's acquaintance. Through his influence, Peter too is admitted; he came "to see the end." Had worthier motives animated him, he might have fared better. With regard to his denials, they are said to be three, though this number must probably be understood of periods rather than of single acts or simple questions and answers. It is not likely that at a time when the person of Jesus played such an important part in the immediate neighborhood, the question of Peter's discipleship would be dropped each time, immediately after he had answered it in the negative. There is a difficulty too with regard to the exact time, when the single denials occurred. Many say the first denial was given after the entrance of Peter into the court, when he was still in the company of John, who had obtained permission

maids of the High-Priest that was portress. And when she had seen Peter sitting at the light and warming himself, and had looked upon him, she said: 'Thou also wast with Jesus of Nazareth. Art not thou also one of this man's disciples? But he denied Him before them all saying: Woman, I am not. I know Him not. I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew.

The High-Priest then asked Jesus of his disciples and his doctrine. Jesus answered him: I have spoken openly to the world; I have always taught in the Synagogue and in the Temple, whither all the Jews resort; and in private I have spoken nothing. Why askest Thou Me? ask them who have heard what I have spoken to them; behold, they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest Thou the High-Priest so? Jesus answered him: If I have spoken ill, give testimony of the

for him to enter. The servant seems to have asked him more in a bantering tone than through malice or any evil intention, whether he too had belonged to the disciples of Jesus. Others, and with greater probability, say the first denial took place after Peter had approached the charcoal fire, kindled in the midst of the court. It is hardly necessary to note here, how different the temper of Peter was now from what it had been shortly before. In the garden he had drawn his sword to defend his Master, now he fears the banter of a servant-maid; there he attempted to avenge his Master only slightly injured, here he remains indifferent when Jesus receives a blow in the face; there he stood among the friends of Jesus, here he sits among His enemies, leaving John for fear of betrayal; there he suffered the cold of the spring-night with Jesus, now he warms himself at a fire of charcoal; there he was ready to die with Jesus, now he wishes to see the end without compromising his own safety. After denying Jesus, Peter left the fire and went to the porch, probably the covered entrance into the court. St. Mark says "the court below," i. e., probably below the room where the trial of Jesus was going on. If the side of the room overlooking the court was open, Peter could see something of the judicial proceedings.



THE DENIAL OF PETER.

evil, but if well why strikest thou Me? And Annas sent Him bound to Caiphas, the High-priest where all the priests, the scribes and the ancients were assembled.

160. JESUS BEFORE THE SANHEDRIN. SECOND AND
THIRD FALL OF PETER.

John xviii. 25-27; Luke xxii. 58-62; Mark xiv. 55-64,
69-72; Matt. xxvi. 59-66, 71-75.

Holy Thursday night, 33 A. D. And the chief-priests
and all the council sought for false witness against Jesus,

Council—or the Sanhedrin was the supreme court of the Jews at the time of Jesus. Rabbinical writers have attempted to identify the Sanhedrin with the council of the seventy elders that had once assisted Moses to govern the people (Numb. xi. 16), for, according to them this council still continued. But in point of fact, previous to the Greek period there existed in Jerusalem no aristocratic body of men that claimed a right to govern the whole Jewish nation. The council at Jerusalem presupposed in Deut. xvii. 8 ff.; xix. 16 ff., was merely a court of justice and not a body governing the nation. The elders mentioned in III Kings viii. 1, xx. 7, Ezech. xiv. 1, xx. 1, did not constitute a regularly organized court. In the Persian period a municipal council of Jerusalem formed the centre of the small Jewish commonwealth, and thus far, the elders of the book of Esdras (v. 5-9, vi. 7-14, x. 8), and the Seganim of Nehemias (ii. 16, iv. 8-13, v. 7, vii. 5) may be compared to the future Sanhedrin. The first occasion on which this council is mentioned by the name Sanhedrin, is in the time of Antiochus the Great (223-187 B. C.), so that it must have existed as early as the time of the Ptolemies. We cannot follow up its full historic development; we may mention that Herod the Great on his accession to the throne, had all the members of the Sanhedrin put to death, and a new body was formed of men that were willing to obey Herod. After Herod's death, the jurisdiction of the Sanhedrin was restricted to Judea, since Archelaus obtained only Judea and Samaria to govern. It continued, however, to be the supreme Jewish court, at least, in matters of justice. The Sanhedrin of the Roman period seems to have consisted of two main factors: of the priestly nobility and of the Pharisaic doctors. It numbered seventy-one members, admission was accompanied by the ceremony of the laying on of hands. The chief-priests were the leaders

of the body, but the more famous professional lawyers also exercised a great deal of influence over it. Both Pharisees and Sadducees were represented, and though the leadership belonged formally to the Sadducean High-Priests, the Sanhedrin was, at the time of Jesus, practically under the influence of the Pharisees. Christian scholars, following Jewish tradition, have been greatly mistaken as to who it was, that acted as president over the Sanhedrin. The Mishna, tractate Aboth, enumerates the heads of the Pharisaic school in pairs, from the middle of the second century B. C., till about the time of Jesus; and in another passage of the Mishna it is stated that one of each pair was Nasi, the other Ab-beth-din, i. e., President and Vice-president of the Sanhedrin. But the more reliable testimony of Josephus and of the New Testament supposes that it was the High-Priest who acted as President. The civil authority of the Sanhedrin extended, about the time of Christ, only over the eleven toparchies of Judea, and did not affect Jesus as long as he remained in Galilee. But in religious and theological matters, its authority extended over every Jewish synagogue, and from it there was no appeal. Even in the Roman period the power of the Sanhedrin was very great, since the Roman provincial government proper had not yet been extended to Judea. The Sanhedrin exercised civil, and to a great extent, criminal jurisdiction, had independent authority in police affairs and could inflict any punishment but death. The sentence of death had to be ratified by the Roman procurator. The local courts met usually on Monday and Thursday. Whether the Sanhedrin too held its sittings on these days, or whether other days had been added, cannot be determined with certainty. In criminal cases a capital sentence could not be pronounced till the day following the trial. The usual place of meeting, according to Josephus (Bell. Jud. V. iv. 2) lay east of the Xystos. Now between this and the temple there was nothing but a bridge (Ibid. II. xvi. 3). It is, therefore, most probable that the meeting place was on the temple-mount itself, but outside of the temple-enclosure. The statement of the Mishna that the Sanhedrin met in the inner court of the temple is untrustworthy, both because it contradicts the historical testimony of Josephus, and cannot be reconciled with the received topography of the temple-buildings. The members of the court sat in a semi-circle, in order to see each other. In front of them stood the two clerks of the court, one on the right and the other on the left, to record the votes for and against the prisoner. In front of them sat also three rows of disciples of the most distinguished lawyers, each of whom had his special seat assigned him. The prisoner was always to appear in an humble attitude and dressed in mourning. In cases of capital sentence the reasons in favor of the prisoners had always to be stated first, and

when any member had once spoken in favor of the accused, he could not afterwards speak against him. An acquittal could be pronounced on the day of the trial, sentence of condemnation only the day after. In voting each member stood up, and in capital cases it began with the youngest member of the court. For an acquittal a mere majority of votes was sufficient; for condemnation a majority of two was required. Twenty-three members formed a quorum. In case twelve were for conviction and eleven for acquittal, the number of judges had to be increased by an addition of two; this was repeated, if necessary, till either an acquittal or condemnation was obtained. The maximum number was seventy-one.

Sought false witness.—They had determined beforehand to put Jesus to death; and as true testimony against Him could not be found, they sought false witnesses. By this very act, most criminal in judges, they acknowledge themselves unable legally to condemn their prisoner; by killing Him they commit a common murder, and by hiding their misdeed under the cloak of justice, they become guilty of a premeditated judicial murder. To proceed legally the unanimous testimony of two witnesses on one specific point was required (Conf. Numb. xxxv. 30; Deut. xvii. 6; xix. 15). But such could not be obtained; even the testimony of the last pair of witnesses was inconsistent, as we see by comparing the account of Matthew with that of Mark. Jesus not answering anything to the testimony, the High-Priest rose and adjured Him by the living God to tell them whether He was the Messiah, the Son of God. If Jesus answered in the affirmative, they would condemn Him for blasphemy; if in the negative, they would condemn Him as an impostor. No doubt, Jesus saw the dilemma and knew how to evade it, as He had evaded so many of their insidious questions. But He now chose to manifest Himself solemnly and officially, before the highest authority of the Synagogue, confirming His testimony by an oath, both as the Messiah and the Son of God. After this declaration the Synagogue had no alternative but to adore Jesus as God or condemn Him as a blasphemer. Even now the Sanhedrin had sufficient grace and light to do what was right, but instead of accepting Jesus as its Saviour, it condemns Him as a blasphemer.

Jesus—might have confounded His enemies by pointing out to them their irregularities: they had assembled at an illegal time—for they were not allowed to investigate a capital offence during the night—and in an illegal place; they proceeded in an illegal form, hearing the unfavorable witnesses without having heard any favorable ones; they directly intended the murder of Jesus which they had decreed beforehand, and which they strove to bring about through false testimony; they finally pronounced sentence at an illegal time, namely the same day on which they had tried

that they might put Him to death, and they found none. For many bore false witness against Him, and their evidence did not agree. And last of all, rising up, there came in two false witnesses, and bore false witness against Him, saying: We have heard Him say: I am able to destroy this temple of God, made with hands; and within three days I will build another not made with hands. And their witness did not agree. And the High-Priest rising up in the midst, asked Jesus, saying: Answerest Thou nothing to the things that are laid to Thy charge by these men? But He held His peace, and answered nothing. Again the High-Priest asked Him, and said to Him: I adjure Thee by the living God, that Thou tell us, if Thou be the Christ the Son of the blessed God? And Jesus said to him: I am. Nevertheless I say to you: Hereafter you shall see the Son of Man sitting on the right hand of the power of God and coming in the clouds of heaven. Then the High-Priest rent His garments, saying: He hath blasphemed. What further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they all answering said: He is guilty of death.

And as Peter went out of the gate, another maid after a

Jesus. Jesus is silent about all this; only when asked whether He is the Messias and the Son of God, He answers: "I am." These sublime words must have reminded the audience of the sacred name Jehovah, who had declared to Moses from the burning bush that His name was "I am."

Peter,—after his first denial left the fire and went out of the gate into the arched gateway leading from the court to the street; probably he did not proceed further. Here he was recognized the second time, either by another portress, or by a servant-maid who passed by accidentally. She took up the banter that had been going on a little while before, and Peter, the rock, is weak enough to stumble. He denies his knowing Jesus, and confirms his words with an oath. Meanwhile the cock had crowed a first time, and Peter had heard it too, for St. Mark relates the fact, having learned it from Peter. But this had made no impression on Peter's heart. He returns to the fire and sits again among the enemies of Jesus, warning

little while seeing him, said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I do not know the man. And Simon Peter was again standing, and warming himself. They said, therefore, to him: Art not thou also one of His disciples? He denied it, and said: I am not.

And about the space of an hour after, another man affirmed, saying: Surely this man was with Him: for he is also a Galilean. And they that stood by came, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. One of the servants of the High-Priest, a kinsman to Him whose ear Peter cut off, saith to Him: Did I not see thee in the garden with Him? Then Peter again denied and said: Man, I know not what thou sayest. Then he began to curse and to swear: I know not this man, of whom you speak. And immediately while he was yet speaking, the cock crew again. And the Lord turning, looked on Peter. And Peter went out, and wept bitterly.

161. JESUS IS INSULTED AND MOCKED.

Luke xxii. 63-65; Mark xiv. 65; Matt. xxvi. 67-68.

Holy Thursday night, 33 A. D. And some began to

himself. Now he is recognized on all sides: his Galilean dress goes against him, his speech discovers him, a relative of Malchus has seen him with Jesus in Gethsemane and becomes a fearful witness against Peter. The examination of Jesus was nearly concluded and there began to be a stir of excitement. Peter has nothing but curses and oaths to oppose to the overwhelming evidence of his surroundings, and these he uses freely. The cock crows a second time, Jesus looks around at His false Apostle with sorrow, and Peter is of a sudden overwhelmed with the greatness of his fall. The prediction of the preceding evening returns to his memory, and in his grief, he can remain among the crowd no longer. "Peter went out and wept bitterly." This is Peter's second experience of the night. His untimely use of the sword had only hardened his enemies; his warming himself with them, had made him ashamed of his Master.

spit on Him, and to buffet Him. And the men that held Him, smote Him on the face, mocked Him and struck Him. And they blindfolded Him and struck His face with the palms of their hands, and they asked Him, saying: Prophecy unto us, O Christ, who is it that struck Thee? And many other things, blaspheming they said against Him.

162. JESUS BEFORE THE SANHEDRIN.

John xviii. 28; Luke xxii. 66-71; xxiii. 1; Mark xv. 1; Matt. xxvii. 1-2.

Good Friday morning, 33 A. D. And straightway in the morning, as soon as it was day, the ancients of the

Spit on him.—These insults were offered by the guard especially; but members of the Sanhedrin seem to have taken part in them; at least they permitted them. (Act. vii. 54, 57; xxii. 22). These acts were expressions of the greatest contempt. They sneered at His doctrine, and turned His Messiasship into ridicule. The term "Christ," we must remember, signifies Messias. Conf. Ps. xxi. 2-8; Is. lii. 14; liii. 2 f.

As soon as it was day.—The Roman law forbade a final condemnation before dawn, and the Jewish law forbade even an investigation during the night. Hence the enemies of Jesus now intend to proceed in an apparently legal way against Him, though they fail to do so; because the sentence could not be pronounced on the day of the trial. The Sanhedrin most probably assembled in its usual place; the attendance seems to have been larger than during the night. For the question put to Jesus during the night is repeated, so that the new-comers may hear the answer. Jesus first shows them that they do not ask in good faith: "If I shall tell you, you will not believe Me." In the second place, He shows that they are obstinately hardened in their wickedness: If I shall ask you, namely concerning the legality of your procedure, and concerning the Messianic prophecies, you will not answer Me. In the third place, Jesus answers the questions asked of Him. Notwithstanding your bad faith, and your having prejudged Me to die, I shall obtain the glory becoming the Messias, for I shall sit at the right-hand of the power of God. The council has understood Jesus aright: "Art Thou then the Son of God," they asked Him next. You say correctly, for I am, Jesus answers. And now comes the

people and the chief-priests and scribes and the whole council came together and held a council against Jesus, to put Him to death. And they brought Him into their council, saying: If Thou be Christ, tell us. And He said to them: If I shall tell you, you will not believe Me, and if I shall also ask you, you will not answer Me, nor let Me go. But hereafter, the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art Thou then the Son of God? And He said: You say that I am. Then they said: What need we any further testimony? For we ourselves have heard it from His own mouth. And the whole multitude of them rose up, bound Jesus and led Jesus from Caiphas to the governor's hall.

163. DESPAIR OF JUDAS.

Matt. xxvii. 3-10.

Good Friday morning, 33 A. D. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief-priests and the ancients, saying: I have sinned in

final rejection of Jesus by the Synagogue, represented in its lawful superior. Logically nothing else could be done. The deniers of the divinity of Jesus in our days, must approve of the action of the Jews against Jesus in all its fulness. If Jesus is not the Son of God, He is a blasphemer, and has been put to death justly, though not in due legal form.

Judas—after hearing the result of the morning session of the Sanhedrin, saw his crime in its true light. That Judas should have imagined that he could further the Messianic manifestation of Jesus by his treason, or should not have foreseen the real consequences of his treasonable action are mere conjectures. It is equally probable, that Judas had familiarized himself with the thought of sacrificing the life of his Master for the sum of money he received from the Priests. But according to his usual way of acting, the devil minimized the crime in Judas's mind, before he had committed it, and now when his treason has brought about the intended result, the devil puts the crime in its exaggerated horrors before the conscience of the traitor.

Chief-priests and ancients.—Probably many of these resorted to the

betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with a halter. But the chief-priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called *Haceldama*, that is, the field of

Temple after the morning sitting of the council, to assist at the morning sacrifice, and give thanks to God for their successful procedure against Jesus. It is to them that Judas addresses himself, and confesses his guilt. They have but sorry consolation for him; though condemning his ungodly sale, they think themselves perfectly justified in their buying. Their tool of sin, thrown aside because no longer useful to them, throws the price of Jesus's blood into the Temple, some think into the sanctuary whither his trouble had led him, in violation of all law, and went to hang himself with a halter. Sts. Augustine and Leo the Great, place the suicide of Judas before the death of Jesus; others make it simultaneous with the crucifixion, so that one of the mental sufferings of Jesus on the cross would have been the judgment of Judas, whom He had to condemn. But this view appears to seek dramatic effect rather than truth. The traditional spot of Judas's suicide lies to the right of the southern road to Bethany. Where this passes between Mount Olivet and the Mount of Offence, is an old cemetery of the Jews, about three hundred paces below the tomb of Zacharias. Others think that Judas hanged himself near the potter's field, into which his dead body fell, and burst in two; this, they say, was the first body to be buried there.

The price of blood,—either because the blood of Jesus had been sold for it, or because the blood of Judas is clinging to it. The priests well know how to estimate the crime in another person; that the action of its nature was relative and implicated themselves as well as the traitor, seems not to have entered their mind. The *corbona* was the treasury in which were thirteen trumpet-shaped boxes for free-will offerings, described elsewhere, (n. 141). The transaction concerning the potter's field must have been in progress before, and now the blood-money of Judas came very opportunely to pay for it.

Haceldama—lies on the southern side of the valley Hinnon, where



“What is that to us? look thou to it.”

blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was valued, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.

this opens into the Kedron valley. It is called the potter's field, on account of its soil, fit for pottery. Up to the fourteenth century the field belonged to the Catholics; then it was seized by the Turks, and passed into the hands of the Armenians. Its area measured about twenty-six paces by twenty; but the place enclosed with a wall by St. Helena embraces also several tombs built in the rocks of the precipice. A door leads into a quadrangular grotto of about thirty by twenty paces area, at the top of which there are several openings; through these openings dead bodies used to be let down into the grotto where they decayed without being enclosed in the earth. Bodies in different stages of corruption might be seen through the holes in the top of the grotto. The Church built over this grotto, was destroyed by the Turks in the fourteenth century. Hacceldama itself was used as a burying ground up to the present century.

Jeremias the Prophet.—The words quoted are not found in Jeremias but in Zacharias the prophet. Explanations: 1. Zacharias was changed into Jeremias by careless Scribes. This could happen very easily, since in the abbreviated forms of the names, usually employed in manuscript, only one letter had to be changed. 2. The Book of Jeremias was the first among the prophetic books; hence, any quotation from the prophets might be assigned to Jeremias. 3. There was a slip of memory on the part of the Evangelist (Aug., Jer.). 4. The original text did not quote a prophet by name; the name was introduced afterwards (Syriac version, several Greek manuscripts). 5. Jeremias is quoted instead of Zacharias xi. 12 f. because here the prophet himself refers to Jeremias xviii. 1-3, and xix. 1-2. 6. The passage belongs to a book of Jeremias now lost. Very improbable. 7. It refers to Jeremias. xxxii. 8, a very obscure passage; this conjecture is more ingenious than true. Any of the above views, except perhaps 4, 6 and 7, will answer the difficulty satisfactorily.

CHAPTER V.

JESUS BEFORE PILATE AND HEROD.

164. JESUS BEFORE PILATE.

John xviii. 28-38; Luke xxiii. 2-7; Mark xv. 2-5; Matt. xxvii. 11-14.

Good Friday morning, 33 A. D. Then they bound Jesus, and led Jesus to the Governor's hall, and delivered Him to Pilate. And it was morning, and they went not

The governors hall.—The Roman Governor of Palestine resided generally at Cæsarea. It was only during the great festival periods of the Jews, that he lived in Jerusalem. We know from Josephus (Bell. Jud. II. xiv. 8: xv. 5), that at the beginning of the Jewish war, the Governor Gessius Florus lived in the royal palace, which may mean either the palace of Herod on the western side of Sion, or the palace of the Asmoneans on its eastern side. But it is not certain whether we can apply to Pilate what Josephus says of Gessius Florus. Tradition both written and devotional, is against this; for it points to the Roman castle Antonia, at the northwestern corner of the Temple-mount, as the site of the Governor's hall. From Caiphas's house to this place is fifteen hundred paces; from Caiphas's house to Herod's palace would be thirteen hundred, and to the Asmonean palace about eight hundred paces. The "*via dolorosa*" is begun by all pilgrims from the castle Antonia. The title "governor" is a general one. The office held by the governors was that of Roman procurator, whose chief business it was to collect the revenues, and in certain cases to administer justice. It was only after the banishment of Archelaus, that Palestine was thus governed (A. D. 6).

Pilate—was the sixth procurator of Palestine, and held his office for ten years under the emperor Tiberius (A. D. 27-36). His name indicates that he belonged to the clan of the Pontii, first conspicuous through C. Pontius Telesinus, the great Samnite general. He obtained his appointment in the twelfth year of Tiberius (A. D. 25), and soon exasperated the Jews by several imprudent measures: I. On his accession, he re-

into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate, therefore, went out to them

moved the headquarters of the Roman army from Cæsarea to Jerusalem. The soldiers taking their standards with them, carried the image of the Roman emperor into the holy city. The Jews poured out in crowds to Cæsarea and besought Pilate to remove the images. After five days of discussion he gave the signal to some concealed soldiers to surround the petitioners and put them to death, unless they ceased to trouble him. But the Jews declared themselves ready to die rather than to submit to idolatrous innovations. Pilate then yielded, and had the images brought back to Cæsarea. 2. Pilate also hung up in his palace at Jerusalem several gilt shields inscribed with the names of deities. They were removed on request of the Jews by order of the Emperor Tiberius. 3. On another occasion, Pilate appropriated the revenue from the redemption of vows (Corban) to the construction of an aqueduct. This led to a riot, which he suppressed by sending among the crowd, soldiers with concealed daggers, who massacred a great number, not only of the rioters, but also of casual spectators. 4. To these instances of Pilate's cruelty and tyranny, cited from profane authors, we may add another from the Gospel (Luke xiii. 1). He slaughtered a number of Galileans who had come up to celebrate a festival in Jerusalem; the slaughter probably took place in the outer court of the Temple. Pilate's anxiety to give no offence to the Emperor, did not save him from final disaster. He led his troops against the Samaritans who were rebellious, and defeated them without difficulty. But the Samaritans complained to Vitellius, President of Syria, and he sent Pilate to Rome to answer their complaints before the Emperor. When he reached Rome, Tiberius was dead, and Caius Caligula reigned in his place (A. D. 36). Eusebius says that soon after, Pilate killed himself, wearied with misfortunes. Some place the scene of his death in Vienne on the Rhone, whither he had been banished. A pyramid on a quadrangular base, fifty-two feet high, is called Pontius Pilate's tomb. Others say that Pilate sought to forget his sorrows on Mount Pilatus, near the lake of Lucerne, and after spending years in its recesses, in remorse and despair rather than in penitence, plunged into the lake on its summit. Justin Martyr, Tertullian, Eusebius, etc., maintain that Pilate sent an official report of Our Lord's death to Tiberius; at the time of St. Chrysostom, certain memoranda of Pilate seem to have been well known, and to have been in common circulation (Smith).

Eat the pasch.—Explanations: 1. The paschal lamb was to be eaten that evening, so that Jesus had not eaten the paschal supper. But the

and said: **What accusation bring you against this man?**

defilement which they feared ceased with sunset, and the paschal lamb was eaten after sunset. **2.** It was still very early in the morning—some think as early as 3 A. M.—The Jews had interrupted their paschal supper on the preceding evening to be present at the trial of Jesus. At any rate, the many thousands of paschal lambs that had to be eaten in Jerusalem made it impossible that all should be eaten in the evening. The suppers lasted all through the night. Several, therefore, of the Jews had not yet begun their paschal supper. Hence the fear of defilement by entering the governor's hall. Not very probable. **3.** To eat the paschal lamb does not mean here "to eat the paschal lamb," but to eat the Chagiga (Conf. Dent. xvi. 2, II Par. xxx. 22.) which was to be eaten on this and the following festal days, and supposed legal cleanness. Being taken before sunset, the dreaded defilement would not cease before the time of the Chagiga and thus prevent the Jews from partaking of it.

What accusation bring you against this man.—The Jews had expected to have their sentence of death ratified without further inquiry. When Pilate insists on his right of judging, they first bring the general accusation that Jesus is a malefactor. Pilate takes the Jews at their word and permits them to judge Him according to their law. This forces them to the shameful confession that they have no longer the power to decide capital cases. Besides, the Jewish code knew no crucifixion; the prophecies required that Jesus should be crucified.—Now, seeing that Pilate will not blindly accede to their own decision, nor condemn Jesus on general statements of His guilt, they begin to accuse Him on three points, entirely distinct from the grounds on which they had condemned Him: **1.** He stirs up the nation. **2.** He forbids to give tribute to Caesar. Both assertions they knew to be false. **3.** He makes Himself king; in this they substitute their own idea of the Messiah for that of the true Messiah. Pilate sees immediately that no Jewish Sanhedrin would condemn a Jew for either the first or the second point; they are evidently feigned charges. About the third he has some doubts. Going into the judgment hall, whither Jesus had been led, he asks Him: Art Thou the king of the Jews? In the Greek original the "thou" is very emphatic, and expresses incredulous wonder. Jesus probably not having heard the accusations of the Jews, desires to know whether Pilate asked this of his own accord, or because the Jews had told him so. Thus He draws Pilate's attention to the fact, that "king" meant not what a Roman would expect it to mean, but indicated what the Jews had expected in the person of their Messiah. Pilate becomes indignant that Jesus should

They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate then said to them: Take Him you and judge Him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any one to death. That the word of Jesus might be fulfilled, which He said, signifying what death He should die.

And they began to accuse Him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that He is Christ the King. Pilate, therefore, went into the hall again, and called Jesus. And Jesus stood before the governor. And the governor asked Him, saying: Art Thou the king of the Jews? Jesus

suppose him to be interested in the Jewish Messianic king: Am I a Jew? he asks, showing all his Roman pride in the tone of his voice. The question is merely a theological brawl for Pilate, and he dismisses it. He wishes to know, however, the real cause of the accusations against Jesus: "What hast Thou done?" Jesus shows that what to Pilate is an abstract theological question, is among the Jews the real cause of their excitement. The Jews had expected a Messiah whose kingdom was of this world. "I am the Messiah, and My kingdom is not of this world," Jesus says equivalently, "and this is the real cause of the fury of the Jews. Were My kingdom of this world, the Jews would rather defend Me, than deliver Me up." Pilate sees that the question does not concern him. He shows, however, enough of interest to ask "A king then, art Thou a king?" Jesus, again, explains that His kingdom is different from the Roman conception of kingdom; His realm is truth. The concrete, practical Roman cannot see the importance of such a thing as truth, and dismisses the question with a good-natured "What is truth?" Then follows His official acquittal, spoken in presence of the Jews. Their breath is fairly taken away, and in the excitement of the moment they bring forth all sorts of charges. Jesus is perfectly quiet, and Pilate admires His self-control. "The governor wondered exceedingly." In the repetition of their previous charges they speak of Galilee, and Jesus's ministry there. After His many squabbles with the Jews, Pilate does not find it desirable to displease them again; instead of freeing Jesus, he sends Him therefore to Herod Antipas, who was at Jerusalem in those days.

answered: Sayest thou this thing of thyself, or have others told thee of Me? Pilate answered: Am I a Jew? Thy nation and the chief-priests have delivered Thee up to me; what hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews; but now My kingdom is not from hence. Pilate, therefore, said to Him: Art Thou a king, then? Jesus answered: Thou sayest that I am a king. For this I was born, and for this came I into the world, but that I should give testimony to the truth: everyone that is of the truth, heareth My voice. Pilate saith to Him: What is truth?

And when he had said this he went forth again to the Jews and saith to the chief-priests and to the multitude: I find no cause in this man. And when He was accused by the chief-priests and ancients in many things, He answered nothing. And Pilate again asked Him, saying: Answerest Thou nothing? Dost Thou not hear, how great testimonies they allege against Thee? And He answered him not to any word, so that the governor wondered exceedingly. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. And Pilate hearing of Galilee, asked, if the man were a Galilean. And when he had understood that He belonged to Herod's jurisdiction, he sent Him away to Herod, who himself was also at Jerusalem in those days.

Herod's jurisdiction.—Palestine was divided into different provinces under different governors. Herod was tetrarch of Galilee. Under the Roman law, the prisoner might be tried before the government of the province or district where he belonged, or of that where the offence was committed.

165. JESUS BEFORE HEROD.

Luke xxiii. 8-12.

Good Friday morning, 33 A. D. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see Him, because he had heard many things of Him, and he hoped to see some miracles wrought by Him. And he questioned Him with many words. But He answered him nothing. And the chief-priests and Scribes stood by, earnestly accusing Him. And Herod with His soldiers despised Him, and mocked Him, putting on Him a white

And Herod was very glad.—During his stay at Jerusalem, Herod Antipas most probably occupied one of the royal palaces that had belonged to Herod the Great. The palace on the west side of Mount Sion seems to be out of the question, being in possession of the Romans. Hence, it was either in the Asmonean palace on the east side of Sion, or north of the temple-mountain that Herod lived. The latter site is the one pointed out by tradition. The time when Jesus was led before Herod must have been between 6 and 7 o'clock, A. M. Herod had heard much of the miracles of Jesus, and now he expected to see some curious tricks performed by Him. He looked upon Jesus as a common juggler. To proceed to a serious trial, never entered Herod's mind, though the chief-priests and scribes stood by, and repeated their charges again and again. Probably Herod had heard too much of the character of Jesus, and understood the feelings of the priests too well, to believe anything they had said against the prisoner. As Jesus remained silent, Herod, out of resentment, ordered a white garment to be put on Him, and mocked Him as a king. Candidates for high office wore the white garment. Some interpreters think this garment is the same garment as the scarlet cloak put on Jesus in the hall of Pilate. After tiring of this amusement, Herod sent Jesus back to Pilate. They had been enemies before this, perhaps on account of the slaughter of the Galileans by Pilate. Now they acknowledge one another's rights and become friends. Jesus gave them peace. He could not give them any other blessing for their want of disposition. Even in our days, different parties though they be at variance on every other point, agree in doing injustice to the Church.

garment, and sent Him back to Pilate. And Herod and Pilate were made friends together that same day; for before they were enemies, one to another.

166. JESUS IS LED BACK TO PILATE.

John xviii. 39-xix. 1; Luke xxiii. 13-23, 25;

Mark xv. 6-15; Matt. xxvii. 15-26.

Good Friday morning, 33 A. D. Then Pilate, calling together the chief-priests, and the magistrates and the people, said to them: You have brought this man to me, as one that perverteth the people, and behold, I having examined Him before you, find no cause in this man touching those things wherein you accuse Him. No, nor yet Herod; for I sent you to him; and behold, nothing worthy of death is done to Him. I will chastise Him, therefore, and release Him.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas.

Pilate said.—The words of Pilate may be summed up thus: Both Herod and I have found your prisoner innocent. But you desire to have Him punished. Therefore, I will chastise Him and release Him. This was Pilate's first false step; if he was willing to chastise Jesus unjustly, he might easily be moved to put Him to death unjustly.

Upon the solemn day,—or as St. John says, "at the pasch;" if this day is "the pasch," or the solemn day of the pasch, it cannot well be the preparatory day of the pasch. The parascève must indicate a day of preparation for some other feast. It is hard to ascertain when and how the custom of freeing a prisoner at the Passover originated. Livy tells us that on certain feast-days the Roman prisoners were released from their chains. It is quite possible that the emperors, to soften the Roman yoke, had commissioned the governors of Judea to exercise this custom at Jerusalem during the paschal festivities. It added solemnity to the feast and pleased the people, for they could choose the prisoner whose freedom they desired.

And Barabbas was a robber who was put in prison with seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire what he had always done to them. And Pilate answered them, and said: You have a custom, that I should release one unto you at the pasch. Whom will you that I release to you, Barabbas or Jesus who is called Christ? For he knew that through envy the chief-priests had delivered Him up.

And as he was sitting on the judgment seat, his wife sent to him saying: Have thou nothing to do with that just

Barabbas—means the son of the father, or the son of the teacher. As we see from the gospels, he was a political prisoner, but at the same time a notorious criminal, guilty of death. Here is the second mistake of Pilate; He may really desire the freedom of Jesus, but he places Him before the rabble on the same level with Barabbas, and they choose against his expectations; there remains only one alternative in the eyes of the people; the innocent Jesus must die in place of the robber.

When the multitude was come up.—There must have been a considerable mob gathered about the judgment hall before this, partly through curiosity, "to see the end" as St. Peter desired to do in the court of Caiphas, partly to be in a crowd. The new crowds came probably from the Temple building where they had assembled to wait on the governor, and ask him for the release of the desired prisoner. For this ceremony Pilate sat in the judgment seat, an elevated throne, erected in the open air, in a place called "the pavement," near the judgment hall in which Jesus had been examined by Pilate. The pavement itself was formed of pieces of marble, or stone of various colors. This sort of luxury seems to have originated in the East, whence it was brought to Rome, and from Rome again, it spread through all the provinces of the empire. Julius Cæsar carried about with him such pieces of sawn marble and variegated stone, which served to adorn his prætorium, and on which he placed his throne.

His wife sent to him.—After the times of Augustus the Roman governors were allowed to take their wives with them to their provinces. Formerly it had been forbidden. The name of Pilate's wife was Claudia Procula or Procla, and the Apocryphal Gospel of Nicodemus says that she was a proselyte of the gate. Tradition has it that she became a Christian afterwards. Her dream may have been natural, for in the evening the

man. For I have suffered many things this day in a dream on account of Him.

But the chief-priests and ancients moved and persuaded the people, that they should ask Barabbas and make Jesus away. And the governor answering, said to them: Which will you have of the two to be released unto you? But the whole multitude cried out as one, saying: **Away with this man; and release unto us Barabbas.** And Pilate spoke to them again, desiring

Sanhedrin had probably demanded a guard from Pilate, to seize the prisoner. Bede and others ascribe the dream to the devil, who having recognized the true Messianic character of Jesus, strove now to hinder His work of redemption. But the common opinion ascribes it to the influence of God, or of the good angels. The message of his wife reached Pilate, after he had asked for the peoples' wish, and the interruption gave a chance to the priests and scribes to stir up the people to choose Barabbas. Jesus, they were told had been condemned to death by their own court, while Barabbas was in the power of the governor for his over-great patriotism.

Pilate spoke to them again.—The gospel shows that Pilate spoke three times to the people in order to move them to release Jesus. The addition "King of the Jews" was cutting irony on Pilate's part, but he probably added the words because they formed part of the formal accusation. The clause "that is called Christ" or *Messias*, shows the general appellation of Jesus in those days. But these words also may have been found in the official charge against Jesus. Pilate's want of earnestness only encouraged the mob, and their cries became louder, their demands more emphatic at each repetition of the question. To calm his own scruples, if indeed he knew anything like the sting of conscience, Pilate had recourse to an external ceremony, well understood by the Jewish people. (Conf. Deut. xxi. 6-9; Ps. xxv. 6). Usually the pagan judge, when condemning a prisoner to death, raised his hands towards heaven and testified that he was guiltless of the blood of the person condemned. The Jewish judges, when pronouncing a capital sentence, laid their hands on the head of the criminal and said: *Thy blood be upon thy own head.* Pilate perfectly understood that Jesus' blood would not be upon His own head, that heaven knew Him to be innocent. Hence, his ceremony of cleansing himself from the blood of Jesus.

to release Jesus: What shall I do then, with Jesus, the King of the Jews, that is called Christ? But all again cried out: Crucify Him, crucify Him, And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him; I will chastise Him, therefore, and let Him go. But they were instant with loud voices requiring that He might be crucified; and their voices prevailed. And Pilate seeing that he prevailed nothing, but that rather a tumult was made; having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And all the people answering, said: His blood be upon us and upon our children. So Pilate being willing to

His blood be upon us—and upon our children, i. e., the guilt of the punishment, if the condemned person be innocent, be imputed to us, and our offspring. This curse has found its actual fulfilment. Jesus suffered during the Passover; some years after, just at this same time Titus began to besiege Jerusalem when many of the enemies of Jesus were still alive; Jesus had been seized on Mount Olivet, and in the same place was encamped the 10th Roman legion, when Jerusalem was stormed. Jesus had been sold for thirty pieces of silver, and after the fall of Jerusalem Jews in detachments of thirty, were sold as slaves, each band going for one-sixth of a piece of silver. The Jews had caused Jesus to be stripped and scourged by the Romans, but the same Roman soldiers stripped the Jews who fled in multitudes out of the city, bound them to trees and cut open their bellies in search of gold. The Jews had mocked Jesus and put a white garment on Him; Titus dressed 2000 Jews as fools and exposed them in the Roman amphitheater for the sport of his people. The Jews demanded of Pilate: Crucify Him, crucify Him; and "crucify them" was the demand of the Roman soldiers as often as, during the Jewish war, a band of Jews, after desperate resistance, had fallen into their hands; nearly every day, 500 Jews were crucified around the walls of Jerusalem, so that, finally, wood was wanting to make crosses. "His blood be upon us and upon our children," the Jewish rabble and priests cried out at the time of the trial of Jesus; and when Jerusalem was taken, all its streets and ditches were flowing with blood, the blood ran in streams down the Temple steps; and ever since the Jewish nation has wandered

satisfy the people, released unto them Barabbas who, for murder and sedition, had been cast into prison, whom they had desired, but Jesus he took and scourged Him.

about without priest, without altar, without sacrifice. We can only hope that the blood of Jesus will be as fruitful in its blessings, as it was in its curse; so that when the times of the Gentiles are full, the Jews may receive the double for all their sufferings (Conf. Rom. xi. 25, 26).

Scourged Him.—Among the Romans scourging always went before crucifixion, as appears from several passages in their writings. The Jews used a whip of three cords and limited the number of stripes to thirty-nine. The Roman scourge was made of rods, such as lictors carried before the chief-magistrates. Sometimes it was made of chains and leathern-thongs, studded with bits of metal or bone. It was used especially on slaves and criminals from the lowest castes. The punishment these instruments of torture inflicted was exceedingly cruel. The entire body was bared, and the number of lashes was unlimited. Scourging was the usual punishment of slaves. Roman citizens were exempt. The *soldiers* scourged Jesus, for Pilate had no lictors, being only a lower magistrate. Hence, the whips were thongs with bones and lead attached. The prisoner was generally bound in a stooping position; thus the skin of the back was stretched tightly. The sufferer frequently fainted, and sometimes died under the flogging. There was no mercy shown to Jesus; urged on by their own savage nature, by Pilate's desire to satisfy the fury of the Jews, and the encouragement of the scribes and priests the soldiers did fearful work —The punishment was probably inflicted in one of the exterior courts, according to some writers, in an under-ground apartment. Tradition locates the spot opposite the Turkish barracks, north of the street "Sitti Mariam." A chapel covers the place, restored in 1838 through the munificence of Maximilian of Bavaria, who had then made a pilgrimage into the Holy Land. The spot where the column stood, to which Jesus had been bound, is marked by a round opening in the floor. The column itself was still seen A. D. 333, by the pilgrim of Bordeaux; and St. Jerome attests that St. Paula had seen it still sprinkled with the blood of Jesus in a Church on Mount Sion. In 1103, it was placed in the Church of the Holy Sepulchre. At present it is kept in the Franciscan Church, north of the Holy Sepulchre. One half of it, however, is preserved at Rome, in the Church of St. Praxedes. From this column we must well distinguish the column of mockery—"columna impropriorum"—on which Jesus is said to have sat when He was mocked by the Roman soldiers. This is preserved in a little chapel near Mount Golgotha.



THE CROWNING WITH THORNS.

167. JESUS IS CROWNED WITH THORNS.

John xix. 2-3; Mark xv. 16-20; Matt. xxvii. 27-31.

Good Friday morning, 33 A. D. Then the soldiers of the governor led Jesus, when he scourged Him, into the court of the palace, and they called together the whole band unto Him. And stripping Him they put a scarlet cloak about Him, and plaiting a crown of thorns, they put it upon His head, and a reed in His right hand. And they came to Him, and bowing the knee before Him, they wor-

Into the court of the Palace.—These words show that the scourging described in the last section must have taken place in one of the outer courts. The word "prætorium" used for Pilate's palace, was applied first to the general's tent in the Roman camp, then to the residence of provincial governors, who usually were generals. The place into which Jesus was led, is said to have been a hall near the court of the Turkish barracks. The crown of thorns was made, according to some, of branches of the "Lycium spinosum," called "Shaukun" by the Arabs, according to others of "Paliurus spinæ Christi," a very common plant full of small sharp spines. Its branches were soft, round and pliant; its leaves much resembled ivy, being of a very deep green, as if designed to mock the victor's crown.

Scarlet cloak.—After scourging Jesus the soldiers replaced His clothing, including probably the white robe put on Him by Herod, marking Him as a candidate for royal honors. This is now removed and the scarlet cloak substituted in its stead, a sign that Jesus has reached the honors of His royalty. The cloak was probably an ordinary military cloak. Sts. John and Mark speak of it as purple, but imperial purple is more scarlet than blue. The reed which served both as scepter and as hammer to drive the spikes of the thorny crown into the sacred head of Jesus, was probably a sea-reed. The treatment Jesus now received alternated between mocking and barbarous cruelty. The crown of thorns was found by the crusaders in the palace Bucoleon at Constantinople, A. D. 1204. St. Louis brought it to Paris in 1239. During the French revolution the holy crown was hidden in various places. In 1806 it was deposited in the church of Notre-Dame. All the spikes have disappeared, having been presented to various Churches in the course of time. (Conf. Ps. xxi. 7; cxxviii. 3; Is. i. 6, 53; 2 ff. Cant. iii. 11 etc.).

shipped Him (and) mocked Him. And they began to salute Him saying: Hail, King of the Jews. And spitting upon Him, they took the reed, and struck His head and they gave Him blows.

168. SENTENCE OF DEATH.

John xix. 4-16; Luke xxiii. 24.

Good Friday morning, 33 A. D. Pilate, therefore, went forth again, and saith to them: Behold, I bring Him forth to you, that you may know that I find no cause in Him. So Jesus came forth, bearing the crown of thorns, and the purple garment. And he saith to them: Behold the man.

Behold the man.—According to tradition these words were spoken in an archway, a few paces west of the place where Jesus was crowned with thorns. Over the archway is a balcony, from which Pilate showed Jesus to the people. A room with two windows, one to the east and one to the west, stands there now. It is the home of a Mohammedan Dervish. The ruins to the north have been bought by A. M. Ratisbonne, for 60,000 francs. A church and monastery for the "daughters of Sion," a religious congregation of nuns, have been erected there. When the ruins were cleared away for the new building, several finds were made that go to confirm the current tradition. Pilate no doubt spoke, out of sincere compassion for Jesus. His pitiable appearance had moved him; even the mob was touched at first. The Evangelist does not say that the multitudes now demanded the crucifixion; he reports only the chief-priests and officers as crying out: Crucify Him, crucify Him. Pilate sees that He has touched the heart of the people, and so he frankly replies: If He must be crucified, I shall not do it; I find Him innocent. Take Him you, on your own responsibility, and crucify Him. The Jews now see that they have lost the support of the multitude and of Pilate. They must, therefore, regain the sympathy of the people, and bring forward some additional accusation. Pilate had disregarded two of their charges from the first: 1. that Jesus stirred up the people; 2. that He forbade to pay taxes to Caesar. The third point that Jesus was the Messianic King he discarded soon after. Now the fourth charge is stated: Jesus makes himself the Son of God, and for this the Jewish law condemns Him to death (Lev. xxiv. 16), but this law Pilate is bound to respect and uphold. This won

When the chief-priests, therefore, and the officers had seen Him, they cried out saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him, for I find no cause in Him. The Jews answered him: We have a law; and according to the law He ought to die; because He made Himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art Thou? And Jesus gave him no answer. Pilate, therefore saith to Him: Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee. Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered Me to thee,

over again the multitudes to the side of the scribes and priests; but on Pilate it had an unexpected effect. He became now more unwilling than ever to give up Jesus to be crucified, and began even to fear. A new judicial questioning follows: Whence art Thou? Jesus did not come to manifest His divinity to the pagan world directly; the question in itself did not belong to the trial, and Pilate was obliged to free any prisoner he found innocent, whencesoever he might come. Jesus does not answer his question. Pilate resents the silence of the prisoner, and appeals to his power as judge. Jesus points out to Pilate that his power is, after all, but a power of harming; even this is not due to him by nature, but committed to him by God. And since Pilate makes use of this power unwillingly, he that has delivered Jesus to Pilate and forced the latter to an exercise of his power against Jesus, has the greater sin. Pilate is now determined to release Jesus. The Jews must have recourse therefore, to a new way of proceeding. Thus far they had kept up an appearance of justice, by urging charges that had a semblance of crime. Now they resort to a different way of proceeding. To be called a friend of Cæsar was considered a great honor among the Romans, and Pilate had probably often sought to obtain that title. The Jewish priests warn Pilate that he is not Cæsar's friend, if he releases Jesus. To release a man who had made Himself the Messianic King, would ruin Pilate's own career. The fear of Cæsar is greater than the fear of God in the Roman governor's heart, and he prepares to pass the fatal sentence.

hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the Judgment seat in the place that is called Lithostrotos, in the Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour. And he saith to the Jews: Behold your King. But they

Sat down in the judgment seat.—St. John in his usual method describes first the place, then the time, then the action. 1. The place is Gabbatha, i. e., an elevated place or hill, according to tradition about 100 paces east of the Ecce-homo archway; and Lithostrotos, i. e., the Pavement or tessellated floor, which we saw in the last number; and finally the judgment seat, or the ivory curule chair. 2. The time is the Parasceve of the Pasch, i. e., the Friday during the Passover-week (see n. 146); and about the sixth hour, or as many interpreters read about the third hour, the sign for third being changed through the carelessness of a scribe into the similar sign for "sixth." If the reading "sixth" be correct, it must have been between 11 and 12 A. M. The view, that it should have been between 6 and 7 A. M. is not probable; most likely St. John's text has been changed from the "third" to the "sixth" hour. But even if the sixth hour be claimed in the text, St. Mark's (xv, 25;) third hour may be made to agree with it. For the whole space of time between 9 and 12 A. M. was often called the third hour. Hence, what happened between 11 and 12 A. M. happened alike at the third and about the sixth hour. 3. The action. Pilate addresses the multitudes: "Behold your King," thus stating the pith of all the charges brought against Jesus and at the same time expressing his contempt for the Jews generally. Sarcasm against Jesus was probably not intended. The Jews knew but one answer: Away with Him, crucify Him. Pilate renews his taunt by again reminding the Jews of their royal prisoner. The chief-priests hurl back the answer: "We have no king but Cæsar," thus rejecting their Messianic hope and prophetic promises. They renounce the honor of being the chosen people of God, and profess themselves the slaves of a Gentile power. Now the climax is reached, of Jewish guilt, of Gentile cowardice and of God's all embracing mercy: Jesus is delivered up to be crucified.

cried out: Away with Him, away with Him, crucify Him. Pilate saith to them: Shall I crucify your king? The chief-priest answered: We have no king but Cæsar. And Pilate gave sentence that their petition should be granted, and he delivered Him to them to be crucified.

CHAPTER VI.

THE WAY OF THE CROSS.

169. JESUS CARRIES THE CROSS.

John xix. 16-17; Luke xxiii. 26. 32; Mark xv. 20-21;
Matt. xxvii. 31-32.

Good Friday, 33 A. D. And the soldiers took Jesus and took off the cloak from Him, and put on His own garments, and led Him away to crucify Him. And bearing His own cross, He went forth to that place which is

Bearing His own cross.—There were three kinds of crosses. **1.** The "*crux immissa*;" a transverse beam was fastened to a perpendicular one at some distance from the top. Such, tradition has it, was the cross of Jesus. The fact that an inscription was fastened over the head of Jesus, confirms it. The Greek cross differs from this, because in it all four arms are of equal length. **2.** The "*crux commissa*;" a transverse beam is joined just to the top of a perpendicular one. Thus it resembles the letter T. **3.** The "*crux decussata*," or St. Andrew's cross, resembles our multiplication sign, or the letter X. The cross that appeared to Constantine was a St. Andrew's cross with an inscribed R, so that the whole formed the word *Christos*.

A piece of wood was often attached to the middle of the upright beam; on this the sufferer might rest; it prevented the whole weight of the body from being thrown on the fastenings of the hands and the feet. Irenæus, Justin and Tertulian suppose this piece of wood to have been fastened to the cross of Jesus; Gregory of Tours, speaks of a foot-rest. But both foot-rest and bench are wanting on all the early images of the crucifixion, if we except the "*mock crucifix*" of the Palatine. If such a block of wood diminished the intensity of the sufferings of the unhappy victims, it lengthened them in proportion; for the Romans allowed the crucified to die slowly. Sometimes their sufferings lasted three days. Kindling a

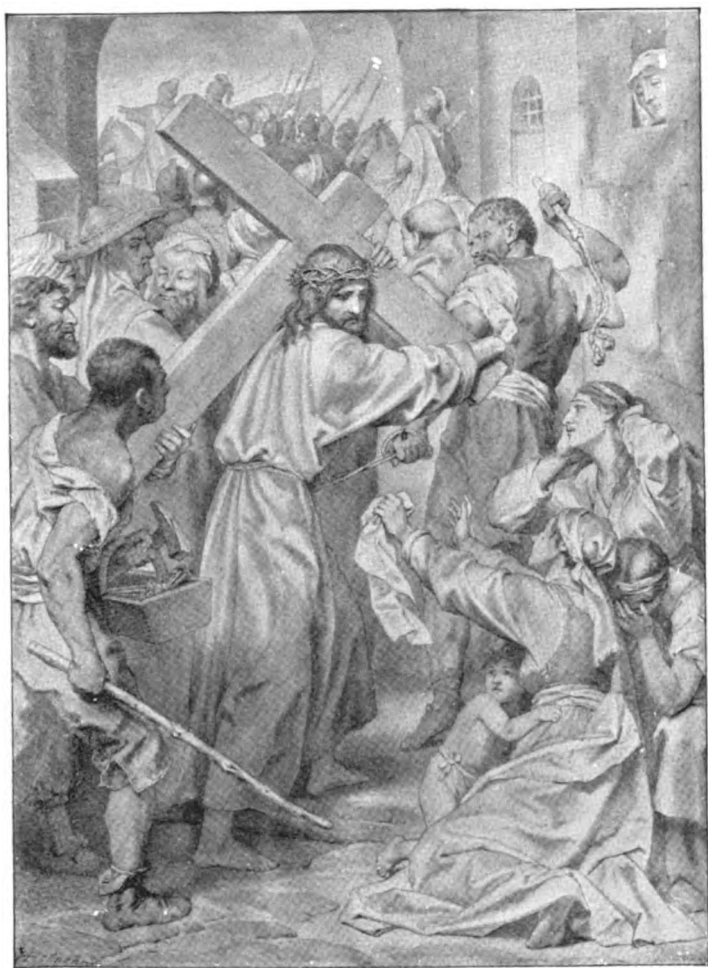
called Calvary, but in Hebrew, Golgotha. And there were also two other malefactors led with Him, to be put to death. And going out they found a man of Cyrene, named Simon,

fire beneath the cross, breaking the legs of the sufferers, piercing their bodies, were considered allowable ways of hastening their death. With Romans and Jews, crucifixion was disgraceful, especially so with the Jews. Hence no such punishment is known in the Levitical code. Only the bodies of those who had been stoned were sometimes hanged to the tree of shame, to add a new disgrace to their death. But the corpse had to be buried the same day to prevent pollution of the land (Conf. Deut. xxi. 22-23). The usual way of fastening the condemned to the cross, was to nail him hand and foot to the cross. Sometimes he was bound to it with ropes. Jesus was nailed to the cross, as is plain from the Gospel (Conf. Luke xxiv. 39). We cannot say for certain whether the feet, like the hands, were nailed separately. Sometimes the cross was first erected and then the person nailed to it; sometimes the nailing took place on the level ground and the erection of the cross followed it. Tradition tells us that Jesus was first nailed to the cross, and that the cross was put in position afterwards.

Called Calvary.—Calvary, like Golgotha, means "skull." The name may have originated from the skulls of criminals accumulated there; but it is much more probable, that it was on account of the external formation of the place that its name was given to it. The Jews did not leave their dead unburied, nor had they a regular place for the execution of criminals. An old tradition tells us, that Adam had been buried there, the cross of Jesus standing over his skull. The present site of the holy Sepulchre has been held for these fifteen hundred years, to be the actual spot of the ancient Golgotha. At the time of the crucifixion it lay outside of the second city wall; the third city wall, which enclosed it, was not built till 41 A. D. by king Agrippa. The arguments against this site are more specious than truthful. God, it is said, would not have permitted that such a place should be known, in order not to draw the attention of his servants from inward sanctity to outward observances. It would, therefore, seem a wise ordering of Providence, that the exact locality cannot be determined. But Providence has seen better reasons for the other side of the question, and has allowed us to determine the site of the actual spot, rendering useless all "a priori" reasoning on the subject.

Going out, they found a man of Cyrene.—It is vain to attempt to follow the exact route of the sad procession. The soldiers step into rank and the three prisoners are set under guard in their places. A white

board hangs from each one's neck, proclaiming in large black letters the offence for which he is to die. Each bears his cross, or the wood of which it is to be made. Jesus took up His cross, so tradition tells us, about one hundred paces east of the "Ecce-homo" archway. But the burden soon proved too much for His wearied body. After walking about two hundred paces westward, in the street now called Sitti Mariam, He falls under His heavy weight, just where Sitti Mariam opens into the street El-Wad, near the present Austrian hospice. From here the funeral march turns southward along El-Wad, and after about fifty paces more, Jesus meets His sorrowing Mother, who has come through a narrow alley, leading from El-Wad to the Temple building. Formerly a Church of the Sorrowful Mother marked this spot, but its remains have been turned into a bathing-place by the Turks. Sixty paces more southward, the procession turned westward into a narrow and very steep street. At this point it was that Simon of Cyrene, a Jew from Northern Africa, was forced to carry the cross of Jesus. Whether he carried the whole, or only assisted Jesus, cannot be determined with certainty. At the time he must have considered himself disgraced in the eyes of the whole nation; but when he had become a Christian, and with his two sons Rufus and Alexander, was preaching the Gospel in Spain, he must have gloried in having shared Jesus' ignominy of the cross. According to some he died in Jerusalem; according to others in Arabia, as bishop of Bosra. About 110 paces westward from where Simon was pressed into service, stood the house of Veronica, who came forth from her palace, adored Jesus and wiped His bleeding and disfigured face. The image of the face of Jesus was then miraculously imprinted on the towel of Veronica, and is still preserved in St. Peter's at Rome. Veronica is probably a corruption of the real name Berenice. Many believe her to be the woman Jesus had healed of the issue of blood; according to the Bollandists she was of the family of Herod; some even maintain that she was the widow of Aristobulus. The Apocryphal gospel of Nicodemus says that she appeared before Pilate as a witness in favor of Jesus. Proceeding fifty paces further west, the procession passed through the gate of judgment, leading through the second city wall into the open country. Here Jesus sinks the second time beneath the heavy load of the cross. This tradition supposes that Simon did not carry the whole cross. Fifty paces further, where now two streets bisect each other, the weeping women of Jerusalem met the sad procession, and disturbed its solemn march for a moment with their loud oriental wail. The rest of the real way of the cross, is now covered with private houses, and pilgrims must seek their way as well as they may. Nearly seventy paces south of the place where He had met the sorrowing



JESUS AND THE WEeping WOMEN.

who passed by, coming out of the country, the father of Alexander and Rufus. Him they forced to take up His cross. And they laid the cross on him to carry after Jesus.

170. JESUS ADDRESSES THE WEEPING WOMEN.

Luke xxiii. 27-31.

Good Friday, 33 A. D. And there followed Him a great multitude of people and of women, who wailed and lamented Him. But Jesus turning to them said: Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. For, behold, the day shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, and the paps that have not given suck. Then shall they begin to say to the mountain: Fall upon us; and to the hills, cover us. For if in the green wood they do these things what shall be done in the dry.

women, immediately before the former eastern entrance of the church of the Holy Sepulchre, Jesus fell the third time.

Women.—These women were not the Galilean women who are mentioned afterwards as standing under the cross; they are addressed as “daughters of Jerusalem.” As to the tradition concerning the place of meeting, see the preceding number. Even here in His greatest misery, Jesus thinks more of the coming horrors that are to overtake the Jewish race than of His own indescribable sufferings. Barrenness was considered a reproach among Jewish women; yet the days shall come when the barren will be called blessed; when death, sudden and terrible though it be, will seem preferable to life. If Jesus the fruitful vine, has to undergo such sufferings in His vicarious atonement of sin, what will be the doom of the sinner. (Conf. Is. ii. 10-19; Os. x. 8; Apoc. vi. 16).

CHAPTER VII.

THE CRUCIFIXION.

171. JESUS IS CRUCIFIED AND PRAYS FOR HIS ENEMIES.

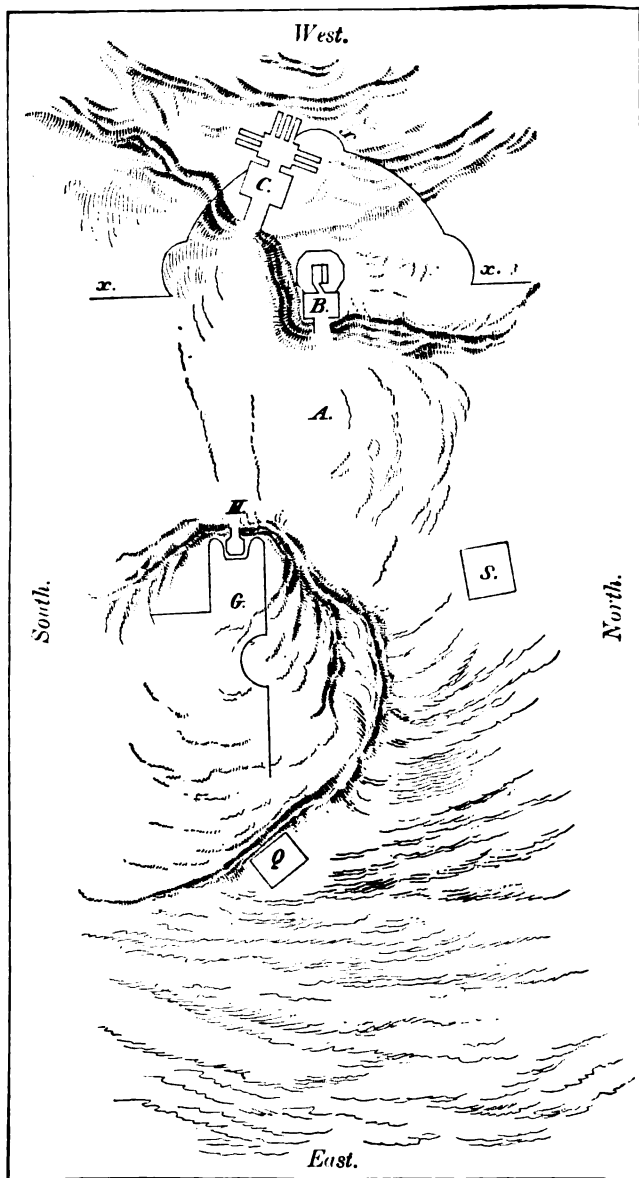
John xix. 18; Luke xxiii. 33-34; Mark xv. 22-23, 25, 27, 28; Matt. xxvii. 33-34, 38.

Good Friday, 33 A. D. And they *bring* Him into the place called Golgotha, which being interpreted, is the place of Calvary. And they gave Him to drink wine mingled with myrrh. And when He had tasted, He would not drink. And it was the third hour; and they crucified Him. There were crucified with Him two thieves, one

Wine mingled with myrrh.—It seems to have been the custom of wealthy ladies in Jerusalem, to provide for persons about to be crucified, a draught of wine, drugged with a powerful opiate, as a stupifying potion. This is in accord with Prov. xxxi. 6. The gall spoken of in the Gospels merely denotes something bitter, as myrrh. The effect of the draught was to dull the nerves, to cloud the intellect, and thus diminish, partially at least, the agony of a dreadful death. Jesus tastes the mixture to show that He is aware of its purpose, but refuses it; He will drain to the dregs the cup His Father had given Him.

Third hour.—See number 168.

Crucified Him.—Compare number 169. Jesus is again stripped naked. Laid on the implement of torture, His arms are stretched along the horizontal beams; huge iron nails are driven through the centre of the open palms, while another tears its way through the quivering flesh of the Saviour's feet. Whether the body of Jesus was also bound to the cross we cannot tell. It was probably during this agony of pain, that Jesus prayed to His Father: Father, forgive them, for they know not what they do. This ignorance was partially culpable; hence, the need of prayer for forgiveness.



Plan of Golgotha and the Holy Sepulchre (according to Vogué).

- A Broad cleft between Golgotha and the Holy Sepulchre.
 B The Holy Sepulchre.
 C Tomb of Joseph of Arimathea.
 G Golgotha,
 H Adam's tomb.
 S Christ's prison.
 Q Place where the Holy Cross was found.
 XX Wall of the western sanctuary of the church of the Holy Sepulchre.

on the right hand, and the other on the left, and Jesus in the midst. And the Scripture was fulfilled, which saith: And with the wicked He was reputed. And Jesus said: Father, forgive them, for they know not what they do.

172. THE INSCRIPTION. THE DIVISION OF HIS GARMENTS.

John xix. 19-24; Luke xxiii. 38; Mark xv. 24, 26;
Matt. xxvii. 35-37.

Good Friday, 33 A. D. And Pilate wrote a title also, the inscription of His cause, and he put it upon the cross over His head. And the superscription was written in Greek, and Latin, and Hebrew letters: This is Jesus of Nazareth, the King of the Jews. This title, therefore, many of the Jews read; because the place where Jesus was crucified was near to the city. Then the chief-priests of the Jews said to Pilate: Write not, the King of the Jews;

Two thieves—Tradition tells us that Dismas was at the right, and Gesmas was at the left hand of Jesus.

The inscription of His cause.—It was customary for those about to be crucified to carry to the place of execution a title, suspended from the neck. At times it was carried by the herald who proceeded the procession and proclaimed in a loud voice the name of the criminal, his country, and the cause of his death. The words of the inscription, though agreeing in substance in the different gospels, vary in detail. That part which has come down to us, has only "Nazarennus," "of Nazareth," and the beginning of the next word in Latin and Greek letters. Traces of Hebrew letters may be seen at the upper end of the board. It is supposed that the Jews cut off the hated addition of the sacred name of "Jesus," as well as the words "King of the Jews," before they threw the board on which the inscription was written, into a hole together with the three crosses. It was found about three hundred years later by St. Helena. Now it is kept at Rome, in the Church of the Holy Cross of Jerusalem. Even the Greek and Latin words are written from right to left. St. Mark gave the exact Latin inscription, St. Luke the Greek, and St. John the Hebrew; it is probable that all three were in the Latin language, but only written in different letters.

but that He said: I am the King of the Jews. Pilate answered: What I have written, I have written.

Then the soldiers, when they had crucified Him, took and divided His garments and also His coat, casting lots upon them, what every man should take; and they made four parts; to every soldier a part. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be. That the Scripture might be fulfilled, saying: They have parted My garments among them; and upon My vesture, they have cast lots. And the soldiers, indeed, did these things, and they sat down and watched Him.

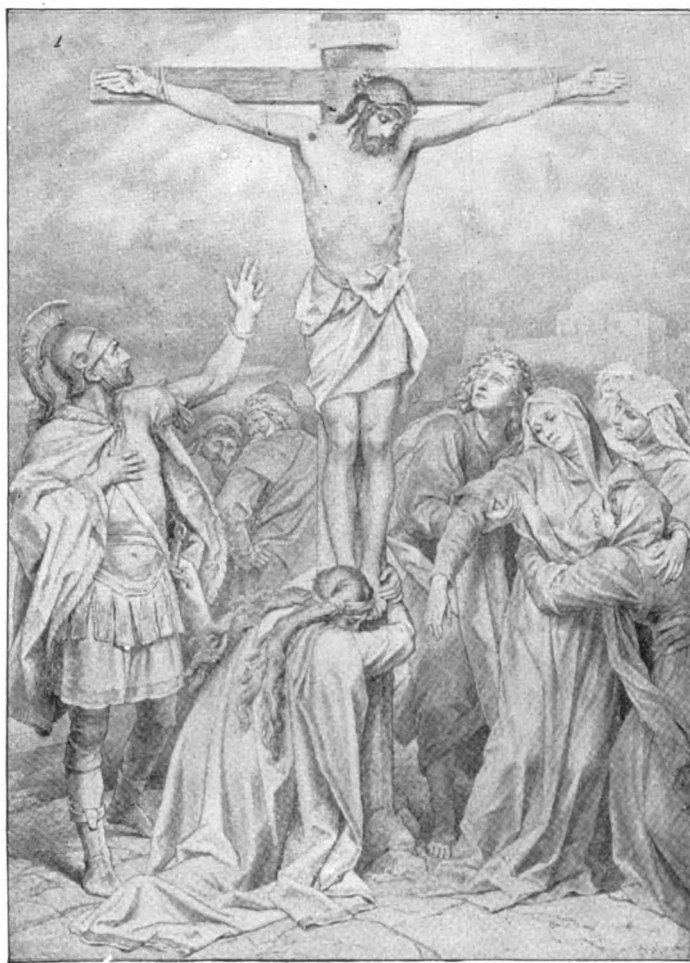
173. JESUS IS MOCKED. HIS LAST WORDS.

John xix. 25-30; Luke xxiii. 35-37, 39-49; Mark xv. 29-41; Matt. xxvii. 39-56.

Good Friday, 33 A. D. And the people stood beholding. And they that passed by, blasphemed Him, wagging

Divided His garments.—Those crucified were almost entirely naked, only a linen cloth being worn around the loins. The Romans, in contrast with the Greeks, were very particular about decent covering of the body, and among the Jews still greater care was taken on this point. The linen cloth is said to be kept in Aix-la-Chapelle. Conf. Ps. xxi. 19. This whole psalm was literally fulfilled in the crucifixion of Jesus. It reads like an elegy on the crucified Redeemer. The garments divided, were the sandals, girdle, outer-robe, and head-dress; the tunic, or inner garment was of one piece, and was not divided. Such a tunic was worn by the High-Priest (See Apoc. i. 13).

Blasphemed Him.—The mockery of Jesus was blasphemy on account of His divine nature. Four classes of persons are spoken of by the Evangelists as blaspheming Jesus: 1. "They that passed by" are probably those coming that way to see the spectacle; they wagged their heads (Ps. xxi 7), and repeated two accusations brought up against Jesus before the Sanhedrin as especially striking their fancy: a. Thou canst build up our Temple in three days; save Thyself. b. Thou art the Son



THE CRUCIFIXION.

their heads, and saying: Vah, Thou that destroyest the Temple of God, and in three days buildest it up again save Thyself: if Thou be the Son of God, come down from the cross.

In like manner also the chief-priests with the scribes and ancients mocking, said: He saved others, Himself He cannot save. If He be Christ, the chosen of God, the King of Israel, let Him now come down from the cross, that we may see and believe Him. He trusted in God, let Him deliver Him now, if He will have Him. For He said, I am the Son of God.

of God; come down from the cross. 2. The chief-priests, and scribes, and ancients, representing all classes of the Sanhedrin; they were probably present in large numbers, and their taunt is of a public, national character. a. The proof of His miracles for Jesus's divine mission is attacked; "He saved others, Himself He cannot save." The miraculous facts are not denied, but misconstrued. b. Even now they will believe in Jesus, if He will come down from the cross; if He be the Messiah, He can do this. c. If God were with Him, He would deliver Him. (Conf. Ps. xxi. 8). d. He said I am the Son of God, is a repetition of the real issue for which Jesus had been condemned before the Sanhedrin. 3. The soldiers form the third class of mockers. They had not understood much of the whole trial of Jesus; but they knew that before Pilate He had been condemned, ostensibly because He made Himself the King of the Jews. 4. The robbers, too, who were crucified with Jesus, mocked Him, as we see from the gospel of St. Matthew. Jesus answers His companions in suffering by infusing into their hearts an extraordinary amount of grace. The one to His left refused it and remained obstinate; the one to the right, Dismas, accepted it, and from a blasphemer, became a public confessor of Jesus. Blaming his companion for his vile language, he himself, publicly begs of Jesus to be remembered in His kingdom. Jesus promises him an abode in paradise even on that day. Dismas was converted in his last hour, that we may not despair. Gesmas remained obstinate, so that we cannot presume. In the Latin Church the good thief is mentioned in the martyrology for March the 25; for on that day, according to tradition, Jesus died, as on it He had become incarnate. Adam is said to have been created and to have fallen on the same day. In the Greek Church the feast of Dismas is kept two days before.

And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself.

And one of the robbers, who were hanging, blasphemed Him, saying: If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation. And we indeed justly; for we receive the due reward of our deeds. But this man hath done no evil. And he said to Jesus: Lord, remember me, when Thou shalt come into Thy kingdom. And Jesus said to him: Amen, I say to thee, this day thou shalt be with Me in Paradise.

Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw His mother and the disciple standing, whom He loved, He saith to His

There stood by the cross of Jesus His mother—and His mother's sister, Mary of Cleophas, and Mary Magdalene. Explanations: **1.** There are four persons here, the Evangelist having omitted an "and" before Mary Cleophas. In this supposition, many commentators identify the second person, "His mother's sister," with Salome, the Mother of St. John. This makes St. John a relative of Jesus, and constitutes an additional reason why the Blessed Virgin should have been entrusted to His care (Fouard). **2.** Only three persons are enumerated by the Evangelist as present under the cross, so that "His mother's sister" is identical with Mary Cleophas or Clopas. Now Clopas is the same as Alpheus. Hence, the second question: Is Mary Clopas the wife of Alpheus, or his daughter? **a.** If Mary was the wife of Alpheus, she was the mother of James, the son of Alpheus, and by affinity, sister of Mary, the Mother of Jesus, since, according to Hegesippus, Alpheus was the brother of St. Joseph. **b.** If Mary was the daughter of Alpheus, this Alpheus is probably through Mary the grand-father of James and Joseph, Mary being their Mother. In this supposition Patrizi makes her a cousin of the Blessed Virgin. The spot where the Mother of Jesus and her companions stood during the crucifixion, is shown in the Church of the Holy Sepulchre at the entrance of the bell-tower, about 100 feet away from the cross.

mother: Woman behold thy son. After that He saith to the disciple: behold, thy mother. And from that hour the disciple took her to his own. And it was almost the sixth hour, and the sun was darkened, and there was darkness over all the earth until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying:

Woman behold thy son.—Jesus addresses His mother as woman so as not to increase her sufferings by calling her by the tender name of mother. Many modern commentators maintain that St. John represented the whole church, so that the Blessed Virgin became the mother of the whole human race, when she was declared mother of John. But the literal sense of the passage applies to the temporal sustenance of Mary. No Father before the twelfth century, understood the passage as interpreted by moderns. Rupertus seems to have been the first to explain it in this way, and he is now followed by almost all interpreters. The true theological foundation for Mary's motherhood of the whole human race, lies in the relation of adoptive brotherhood, into which Jesus entered with us, when He became incarnate.

The sun was darkened.—This cannot be an ordinary eclipse, for the moon was full on that day. Nor can it refer to the ordinary darkness that usually precedes an earthquake, for it was too entire and lasted too long. It was, therefore, miraculous; nature and its God express their horror at the crime of men, who crucified the Sun of justice and the light of the world. The account of the darkness is not confined to the gospel narrative. Testimonies from various parts of the globe, show that the darkness was not confined to Judea, but extended most probably over the whole earth where at that time it was day. According to the testimony of Suidas, Dionysius the Areopagite saw the eclipse in Egypt, and exclaimed: Either God is suffering, and the world sympathizes with Him, or else the world is hurrying to destruction. Celsus, too, speaks of it, and according to the testimony of Origen and Eusebius, the pagan annalist Phlegon, a freedman of Adrian, relates that in the fourth year of the 202 Olympiad, about the sixth hour, it became so dark that the stars of heaven could be seen, and that in Bethynia a mighty earthquake destroyed a great part of Nice.

Jesus cried out.—This is the fourth word of Jesus on the Cross. The first three were spoken in favor of His enemies, His fellow-sufferers, and His loving and sorrowing Mother; the fourth and the fifth refer to the actual state of Jesus on the Cross, expressing the keenness of His physical

and mental sufferings. The sixth and seventh words refer to the work of our redemption and the death of our Redeemer. In crucifixion, on account of the unnatural position of the body, and the violent extension of the arms, every motion produced the most painful sensation all over the body, especially in the lacerated back. The nails caused constantly increasing pains. Inflammation set in about the wounds, and those parts of the body in which the circulation of the blood was impeded by the sharp tension of the limbs. This caused intense thirst and increased the agony of the crucified to an incredible height. Part of the blood rushed to the head, and brought on an intolerable headache, part of it collected in the lungs, pressing the heart and causing an unspeakable agony. Loss of blood would have relieved and shortened the sufferings, but it clotted and ceased to flow. Death generally set in slowly, the muscles, veins and nerves gradually growing stiff, and the vital powers sinking from exhaustion. The mockery of those surrounding the cross of Jesus seems to have kept even pace with the intensity of His physical pain. When the divinity had fully hidden itself, and the sacred humanity, was deprived not of the hypostatic union indeed, but of its beatific and consolatory effects; when even the love of His Father seemed something indifferent to Him, then Jesus complained of His entire abandonment by His Father, using the opening words of the 21st Psalm. The Hebrew, or rather the Aramaic words which Jesus spoke, were the occasion of a new mockery. Whether His enemies intentionally misconstrued His words or had really misunderstood them on account of the distance, they applied them to the coming of Elias, which was expected to precede the glorious coming of the Messiah. Irony more bitter, sarcasm more offensive can scarcely be imagined. The bitter vinegar given to Jesus to quench His thirst, was sweet in comparison with the cutting allusions made by the lookers-on. (Conf. Ps. lxviii. 22). The Hyssop reed on which the draught was reached to Jesus, is a low-sized plant, so that the head of Jesus cannot have been much more than about two feet above that of any man of ordinary size. The vinegar was probably kept there as the drink of the soldiers. Soon after this event, Jesus gives forth with a loud voice His final shout of victory over hell and sin, then completely surrenders Himself to His Heavenly Father; His head falls, He is dead. Jesus undoubtedly died the death of the crucified, offering His life on the cross for the redemption of many, in compliance with the will of His Father. But various suppositions have been made concerning the immediate cause of Jesus's death. Some writers suppose a supernatural cause, thinking that naturally Jesus, young and not having suffered from ill health before the crucifixion, would not have died so soon. Several think it probable that the immediate cause of death was a broken

Eloi, Eloi, lamma sabacthani? Which is, being interpreted: My God, My God, why hast Thou forsaken Me? And some of the standers-by hearing, said: Behold, He calleth Elias. Afterwards Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of vinegar. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said: Stay; let us see whether Elias will come to deliver Him. When Jesus, therefore, had taken the vinegar, He said: It is consummated. And Jesus again crying with a loud voice said: Father, into Thy hands, I commend My spirit, and saying this, and bowing His head, He gave up the ghost.

And, behold, the veil of the temple was rent in two from

heart. Persons who die of a broken heart, rapidly move their hand to their breast, give out a loud shriek, and are dead. The hands of Jesus were nailed to the cross, but His loud shout is recorded by both Sts. Matthew and Mark. Besides, this view accounts for the discharge of water and blood after His death. Rupture of the heart is followed by an effusion of blood into the pericardium, where it quickly separates into its solid and liquid constituents, called "crassamentum" and "serum," or in ordinary language, blood and water.

And behold, the veil of the temple.—From this point the glorification of Jesus begins. The immediate signs of His power enumerated in the gospel are the following: 1. The veil before the Holy of Holies was rent in two, showing that the temple, a type of the New Testament, had found its fulfilment, and that the holy place was henceforth to be open to all. 2 The earth quaked, and the rocks were split. The split in the rock, on the traditional site of the crucifixion may be seen even at this day. It reaches to the foot of the hill, about 20 feet downward. Scientists attest that it cannot be an artificial split, since the rocks are not split according to their natural grain, but crosswise and in a zigzag form. 3. The graves were opened and many bodies of the Saints arose. St. Chrysostom says this happened during the darkness even before the death of Jesus. This opinion is improbable, as it would imply, according to most interpreters, only an apparent or a temporal resurrection. Origen, Jerome, Thomas

the top, even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the Saints that had slept, arose. And coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion who stood over against Him seeing what was done and that crying out in this manner He had given up the ghost, glorified God, saying: indeed this man was the Son of God. And they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying: Indeed this is the Son of God. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all His acquaintances, and the women that

Aquinas, and many others hold that the dead arose with glorified bodies, after the resurrection of Jesus. The just ones spoken of include probably Adam, Abraham, John the Baptist and St. Joseph. Whether the bodies returned to their tombs or went up to heaven in their glorified state cannot be ascertained. 4. The centurion, the soldiers, the multitudes and the friends of Jesus, gave testimony to Him after His death. The centurion's name is said to have been Longinus. St. Augustine thinks he confessed that Jesus was a Son of God, in the pagan sense of the word. But since Longinus had heard the Jewish accusation against Jesus and knew, no doubt, what the Jews meant by their God, he may have understood the "Son of God" in the sense of the Jews, without having an explicit knowledge of the mystery of the Holy Trinity. The soldiers, probably meant nothing more by the Son of God, than a demi-god. The multitudes are afraid and repentant for what they have done to Jesus. However, for fear of the Jews, they do not dare to confess Him openly, but merely strike their breasts in dumb astonishment and regret. The friends of Jesus are now fully confirmed in their faith of Jesus's divine character. They may not yet fully understand the import of His death and suffering, they may not expect with full confidence His glorious resurrection and the foundation of His Church, perhaps they even fear that Jewish iniquity has thwarted the designs of the glorious Messiah; but the Messianic character of Jesus, His irreproachable life and His fearless truthfulness are established in their minds and hearts forever.

had followed Him from Galilee ministering unto Him stood afar off beholding these things: among whom were Mary Magdalene, and Mary the mother of James the less, and of Joseph and Salome, the mother of the sons of Zebedee. Who also, when He was in Galilee, followed Him, and ministered to Him, and many other women, that came up with Him to Jerusalem.

174. THE HEART OF JESUS IS PIERCED.

John xix. 31-37.

Good Friday, 33 A. D. Then the Jews, because it was the parasceve, that the bodies might not remain upon the cross on the sabbath-day, for that was a great sabbath-day, besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But when they came to Jesus, and saw that He was already dead, they did not break His legs, but one of the soldiers opened His side

Then the Jews.—The Romans usually allowed the bodies to decay on the cross or to be eaten by wild beasts. The Jews had no legal punishment by crucifixion; it was only after death that the bodies of those who had been stoned, could be suspended, but only till the evening. (Deut. xxi. 22). The Jews extended this law to those that were really crucified, and now they are in haste because it was Friday, the eve of the Sabbath of the Paschal week. The operation of breaking the legs of the crucified, though not sufficient to cause death, would naturally hasten it. At any rate it prevented the escape of the prisoners. The soldiers who were sent to perform this operation may not have been present when Jesus died, or they may not have noticed the death of Jesus, rude and barbarous as they were. They probably approached from two opposite sides, so that they came to Jesus after breaking the legs of the two criminals.

One of the soldiers—called Longinus in the Roman martyrology for March the 15th. But the apocryphal Gospel of Nicodemus, the Bollandists and Baronius call the centurion himself Longinus, and therefore, some

with a spear; and immediately there came out blood and water. And He that saw it, gave testimony; and His testimony is true. And He knoweth that He saith true; that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of Him. And again another Scripture saith: They shall look on Him whom they have pierced.

writers identify the "soldier" with the centurion. His real name is said to have been Cassius, which was changed to Longinus, on account of the Greek word "lonche," meaning lance. According to the apocryphal gospels of "Nicodemus," and of "the Childhood of Jesus" as well as the Ethiopic Version of the gospels, the right side of Jesus was pierced. This, however, does not exclude the view as improbable that the left side was pierced. With regard to the blood and water, that flowed from the sacred side, different explanations are offered: 1. A double miracle is admitted, both the blood and the water issuing miraculously. 2. No miracle needs to be admitted; the blood and water being nothing but the crassamentum and serum, which had formed after the heart of Jesus was broken. A declaration of Innocent III. seems to oppose this view. He rejects the opinion that not water but only phlegm, or a watery substance, had flowed from the sacred heart. But we must observe, in the first place, that "serum" is not phlegm but holds 90 per cent. of water. Again, in the days of Innocent the III., phlegm was reckoned as one of the four humors that were distinguished from the four elements, consequently it was supposed not to contain any water. 3. Some think that the water flowed not out of His heart, but out of the pericardium. 4. The blood flowed naturally, the water miraculously. The Fathers (Chrys. August. Cyril.) see in the blood and water the two sacraments of the Holy Eucharist and of Baptism, and thus the new Eve, the spouse of the new Adam, namely the Church, flowed from the side of Jesus, as the first Eve was formed from the side of the sleeping Adam. The fact that the Apostle Thomas was afterwards invited to lay his hand in the wound of the side, shows that it must have been deep and broad. We hardly need insist on this as an additional proof of the real death of Jesus. Some interpreters see in the blood and water, representations of our redemption by Jesus, and our sanctification by the Holy Ghost.

You shall not break a bone.—The Evangelist sees here two prophecies fulfilled: 1. The prophecy contained in the paschal lamb as a type of the Messias. Now Exod. xii. 46 and Numbers ix. 12 prescribe that no

175. JESUS IS BURIED.

John xix. 38-42; Luke xxiii. 50-55; Mark xv. 42-47.
Matt. xxvii. 57-61.

Good Friday, 33 A. D. And when evening was now come, there came a certain rich man of Arimathea, a city of Judea, by name Joseph, a noble counsellor, a good and just man who was also himself looking for the kingdom of God, and was a disciple of Jesus, but in private, for fear of the Jews. This man had not consented to their

bone of the paschal lamb shall be broken. **2.** The prophecy of Zach. xii. 10. The common readings have "they shall look on Me whom they have pierced." But the Hebrew text has a marginal reading "they shall look on Him;" St. John preferred the marginal reading, or our marginal reading had been adopted in the text he used. At any rate he did not follow the Septuagint version in his quotation, since it represents an entirely different text (Conf. also Apoc. i. 7).

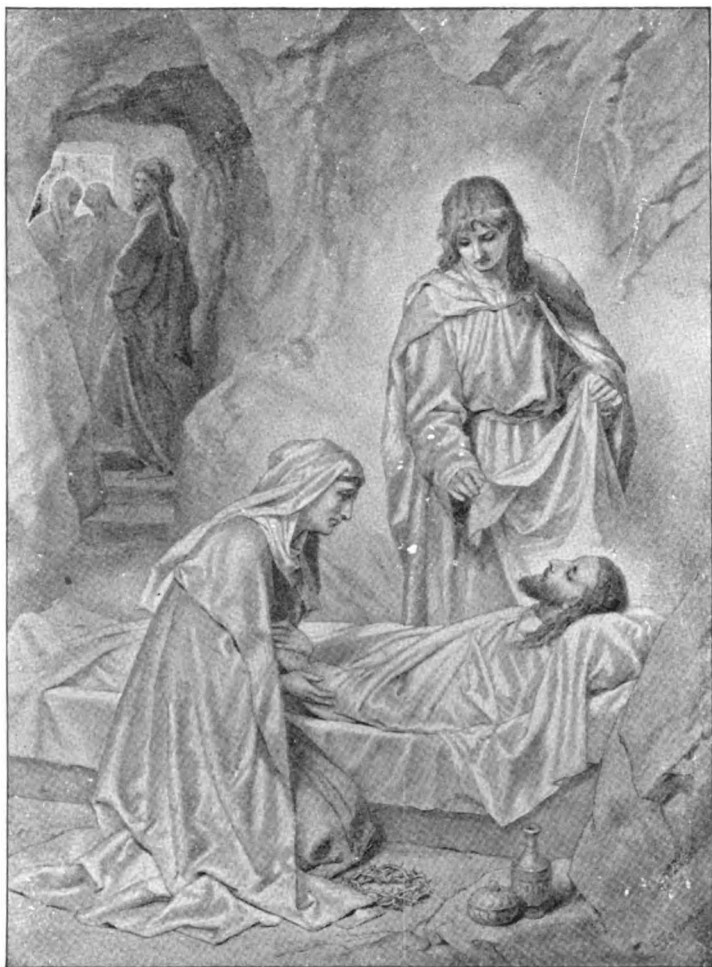
Evening.—The first evening of the Jews began at three o'clock, about the time of Jesus's death.

Arimathea—is either derived from Ramah in Benjamin (Conf. Jos. xviii. 25; Matt. ii. 18), or from Ramathaim in Ephraim, the birth-place of Samuel (I. Sam. i. 10). The form of the word favors the latter view, while the addition by Luke "a city of Judea" gives weight to the former. Eight different places claim to be the original site of Ramathaim. It must suffice here to mention the most probable site, which agrees most closely with the descriptions of Eusebius and Jerome. This is Ramleh, the chief modern city of the plain of Philistia, and selected as the spot by Christian tradition. Its name is the Arabic for "sandy" and is most probably derived from the sandy tract in which it stands. The name of the plain is Sharon. The town lies about 300 feet over the level of the sea, at a distance of eight or nine hours from Jerusalem, four from Jaffa and one from Lydda. Of the three thousand Christians living in the place only about one hundred are Catholics. The behavior of Joseph before the crucifixion differs widely from his courageous petition after the death of Jesus. First he is a disciple, but fears the Jews, now he openly professes himself a believer in the crucified before the very judge who had condemned Him.

counsels and doings, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered, that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen came, and took away the body of Jesus. And Nicodemus also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. They took, therefore, the body of Jesus, and taking it down bound it

Went boldly to Pilate.—Pilate had no interest in keeping the sacred body of Jesus. By giving it to the disciples of Jesus he again shows his displeasure against the Jews for the demands they had made during the trial. Often such petitions were only granted for the payment of a sum of money. But the signs that happened at the death of Jesus must have confirmed Pilate in his belief of Jesus's innocence, and thus sharpened the sting of his conscience. The centurion whose testimony concerning the death of our Lord was taken, before the sacred body was given over, must have returned before that time from Golgotha, so that he could easily be spoken to.

Nicodemus also.—St. John intentionally identifies Nicodemus with him who had come to Jesus by night. (Conf. John iii. 3; vii. 50.) The humiliation of the Messianic King does not discourage this true disciple. It rather brings him to true sentiments of shame and repentance. The amount of spices brought by Nicodemus is certainly remarkable. Hence, some writers have explained the "hundred pounds" as merely denoting a large quantity. But when we remember that the linen cloths in which the body was to be wrapped were spread with spices, that the resting place in the tomb was often covered with them, and part was burned (Conf. 2 Parable xvi. 14), the quantity does not seem greater than that ordinarily used at a rich burial. The fourth Gospel indicates such a use of the mixture, stating that Jesus was buried "as it is the custom" with the Jews to bury. The "hundred pounds" are Roman weight, and amount to about sixty-four pounds in our weight. When Herod was buried, the burial spices were carried by five hundred slaves. The myrrh and aloes were probably in a dry, pulverized state. The Church commemorates the fact that the sacred body of Jesus was wrapped in fine linen by consecrating, during Mass, on fine linen, not on silk or similar precious material.



THE BODY OF JESUS IN THE SEPULCHRE.

in a clean linen cloth with the spices, as it was the custom with the Jews to bury.

And there was in the place where He was crucified, a garden; and in the garden a new sepulchre, that was hewed

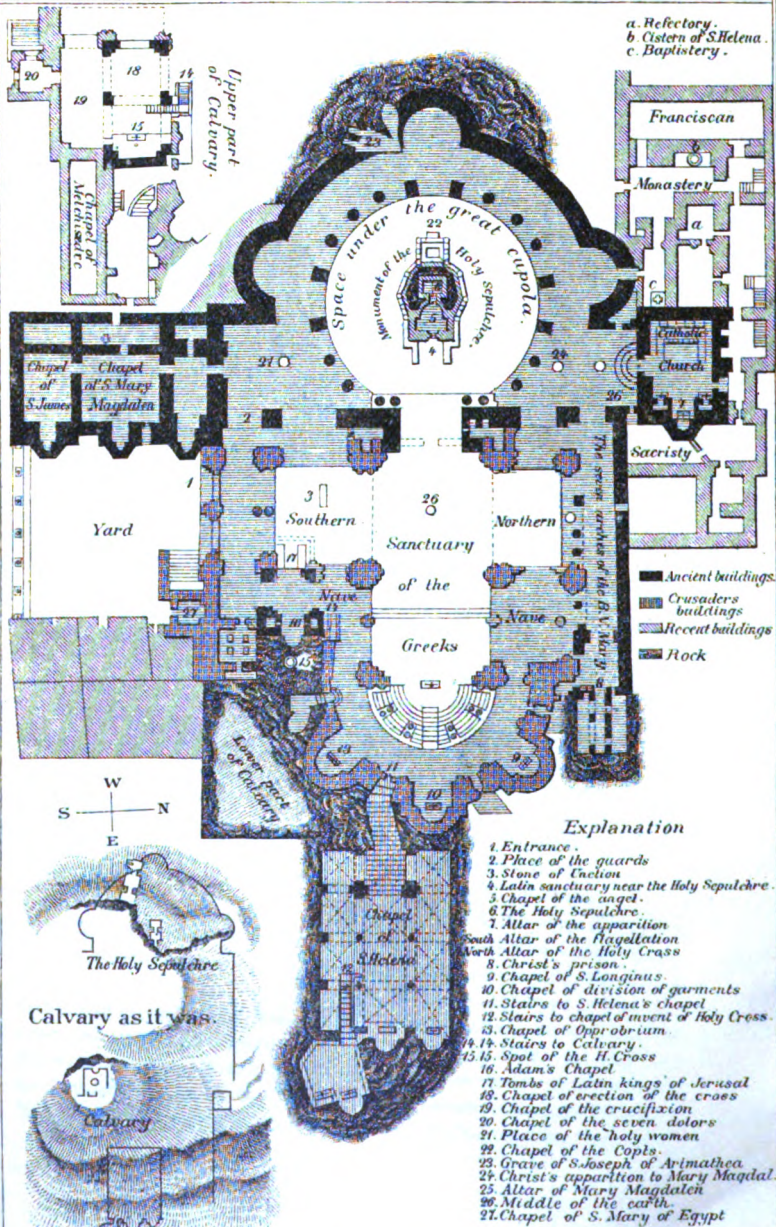
A new sepulchre.—The Jewish graves may be reduced to four classes or kinds: 1. Quadrangular holes, about two feet wide by two feet high, were hewn in rocky walls. The dead bodies were shoved into these holes, the feet foremost. This kind of grave is most common around Jerusalem, probably because it requires the least space. 2. Flat banks of living rock, hewn in the walls of natural or artificial caverns. The dead bodies are placed on these banks and allowed to corrupt. Commonly there is an antechamber, before the cavern in which the bodies are thus exposed. The same remark holds for the first and third kind of tombs. Sometimes a series of three or more caverns lead one into another, and bodies are deposited in all except the first. 3. Rocky troughs, constructed in the walls of the caverns just mentioned. The only difference between these graves and those in number two, is that the upper part of the banks is hollowed out. The sepulchre of Jesus seems to have been of this description, according to the indications given in the gospels. 4. In some tomb-caverns the graves were constructed in the ground, either dug or hewed, almost as our graves are made. A stone cover hid the body from sight. Such graves occur but rarely.

Concerning the site of the holy Sepulchre, all writers agree that the present Church of the Holy Sepulchre marks the spot fixed upon by St. Helena, about 325 A. D. Some recent writers have attempted to question the identity of the place on account of the untrustworthiness of the tradition before the fourth century. But here, again, the enemies of Christianity have been the most trusty bearers of its traditions. When the Emperor Adrianus had conquered Jerusalem about 130 A. D., having overcome the pseudo-Messias Barkochba, he forbade all Jews and Christians to enter the city. In order to check the return of the Christians more effectually, he built a Temple of Venus on the site of Golgotha and the Holy Sepulchre (Conf. Euseb. Vita. Const. iii. 26; Socrat. i. 17; Sozom. ii. 1). The Christians avoided the spot in consequence; but Christian pilgrims came from all parts of the world, to visit the sacred places as closely as they were allowed to approach. The Empress Helena removed the pagan abomination. Up to A. D. 130, the tradition concerning the Holy Sepulchre seems to be above suspicion. That the Christians should have lost sight of the true site of the crucifixion and burial of Jesus during the first

130 years, is entirely improbable. For if we subtract the thirty-three years of the life of Jesus, only ninety-seven years remain to be accounted for. During this period we have two bishops of Jerusalem who certainly knew the spot of the suffering and the resurrection. James was the first and Simon the second bishop of Jerusalem; the latter died A. D. 108, and was, therefore, certainly capable of identifying the true site, when the Christians returned from Pella, whither they had fled during the destruction of Jerusalem by Titus. Two ancient graves, found in the vicinity of the church, show that this spot was formerly outside the city-walls, and thus confirm the Christian tradition on this point. The incidents that accompanied the work of St. Helena, namely, the finding of the three crosses together with a piece of the inscription near the Sepulchre, the miraculous cure of a dying matron by means of one of these three crosses, and the discovery of the Sepulchre itself on the very spot, that tradition had pointed to, all of these circumstances are strong proofs that the present site of the Holy Sepulchre is the true one. The rocky caverns no longer surround the grave as at the time of the Apostles. The whole surrounding rock, except the trough of the Sepulchre, has been cut away, to make room for the erection of the Church over the sacred spot.

The Church erected on Golgotha by St. Helena, formed two distinct sanctuaries. Towards the west stood the Anastasis, a round Temple, in the middle of which the chapel of the Holy Sepulchre was to be seen, surrounded by twelve columns, the symbol of the twelve Apostles. East of the Anastasis lay an open quadrangular court surrounded on three sides by porches; the Basilica proper adjoined it. The latter building contained five naves and had on the east side a magnificent entrance hall. In 614 A. D., these buildings were destroyed by the Persian King Chosroes II. who had conquered Jerusalem. Two years later the Patriarch of Jerusalem, Modestus, began to restore the sanctuaries and after a lapse of fifteen years, four churches had risen instead of the original two. For the means were wanting to rebuild the structures of St. Helena. The new churches were those of the resurrection, of Golgotha, of the invention of the Holy Cross, and of the Blessed Virgin. In 636, the news spread that Jerusalem had fallen into the hands of the Mahomedan Caliph Omar; but the sanctuaries were respected by the infidel conquerors. Not till the years 936, 969 and 1010, were the four Churches destroyed by the Fatimides, and last of all by Hakem. They were restored on a diminished scale and again taken by the conquering Turks in 1072. At this time the crusades began to be agitated in the Christian world; A. D., 1099 on the 15th of July, at 3 p. m., the victorious crusaders entered the Holy City. They found the existing sanctuaries of the Holy Cross and the Holy Sepul-

CHURCH OF THE HOLY SEPULCHRE.



The dotted lines show the limits of the present church.

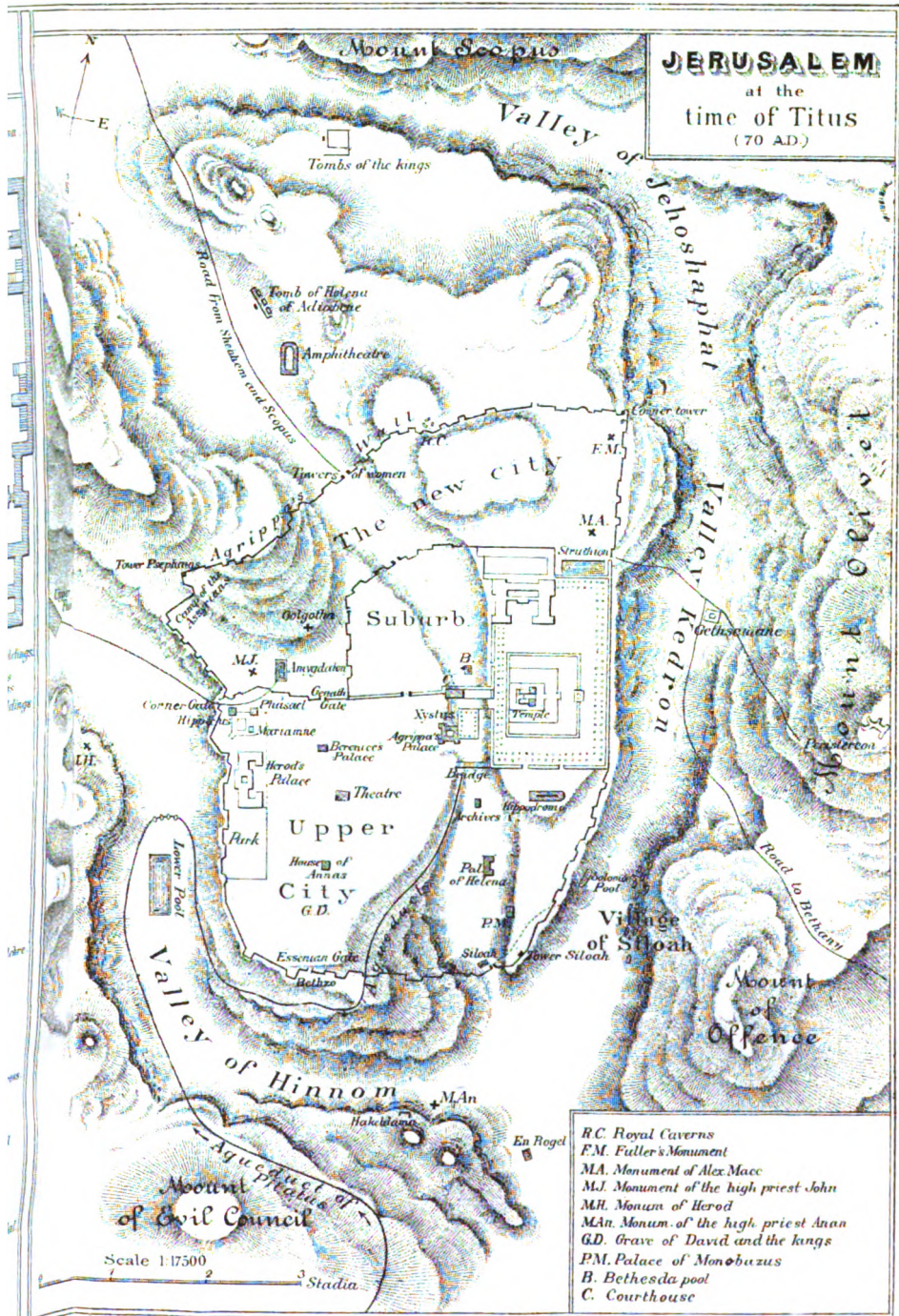
JERUSALEM

at the
time of Titus
(70 A.D.)

Scale 1:17500

Stadia

- R.C. Royal Caverns
- F.M. Fuller's Monument
- M.A. Monument of Alex. Mace
- M.J. Monument of the high priest John
- M.H. Monum. of Herod
- M.A.N. Monum. of the high priest Anan
- G.D. Grave of David and the kings
- P.M. Palace of Monobuzus
- B. Bethesda pool
- C. Courthouse



in stone, wherein no man had yet been laid. There, therefore, by reason of the parasceve of the Jews, because the sepulchre was nigh at hand, Joseph laid Jesus in his own new monument. And he rolled a great stone to the door of the monument and went his way. And the Sabbath drew near.

And the women that were come with Him from Galilee, following after, saw the sepulchre, and how His body was laid. And there was Mary Magdalene, and the other Mary (the mother) of Joseph, sitting over against the sepulchre, and beheld where He was laid. And returning they prepared spices and ointments.

176. THE SEPULCHRE IS SEALED AND GUARDED.

Matt. xxvii. 62-66.

Holy Saturday, 33 A. D. And the next day, which

chre too small, and added, between the years 1103 and 1130, east of the Church of the Sepulchre a magnificent choir-building, which is now called *Katholicon* by the Greeks. Several other additions were made during the same period. Jerusalem fell back into the hands of the infidels, eighty-eight years after it had been taken by the Christians.

By reason of the Parasceve: 1. Jesus was buried in the sepulchre of Joseph of Arimathea near the place of the crucifixion. 2. Jesus was buried without being fully embalmed, time not permitting such a lengthy work of love. The holy women who had stood near the cross made sure of the place in which the body of Jesus had been placed, there being probably more trough-like graves in the monument. We may notice here the many details that had been prearranged by God's loving providence. The sepulchre is near the place of the crucifixion, on account of the sabbath-day; it is new, and therefore a fit place for the sacred body of Jesus; no one had been buried in it, so that after the resurrection there could be no doubt with regard to the identity of Jesus; it is of rock, so that it could not be broken open by the disciples wishing to steal the sacred body; it belongs to a wealthy person, so that the words of *Isaiah* (liii, 9.) are fulfilled: They had destined his grave to be among the wicked, but in His death He was with the rich; and again (*Is. xi. 10*): His sepulchre shall be glorious.

followed the day of the preparation, the chief-priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day, lest His disciples come, and steal Him away, and say to the people: He is risen from the dead; so that the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, with guards, sealing the stone.

Which followed the day of the preparation,—i. e., the day that followed Friday. It has been stated repeatedly that the day of the preparation, the *Parasceve*, was another name for Friday. The Evangelist seems to prefer the paraphrase to the direct mentioning of the Sabbath, so as to avoid misunderstanding, the solemn day of the feast, or Friday, being itself a kind of a Sabbath-day. The fact that the women did not know of the presence of a guard confirms the statement, that the guard was obtained on Saturday, not on Friday evening as some interpreters explain it. Besides, the prediction of Jesus pointed to the third day as that of His resurrection, so that no guard would be needed on Friday evening. The Jews may have waited till the legal sabbath-day had passed, before they laid their request before the Roman governor. But this is not certain.

Sir, we have remembered.—The language of the enemies of Jesus is full of contemptuous triumph over their enemy. The meaning of the prophetic words of Jesus may have been hidden from the disciples (Conf. Mt. xii. 40; J. ii, 19), but the enemies had been quick to catch it. The answer of Pilate is a simple concession of their petition. The Greek text reads: "have a guard" instead of the translation "you have a guard." Throughout the whole proceeding, Pilate shirks its responsibility; hence the words: "go, guard it as you know." The sealing of the grave means, that a string was stretched across the stone, and sealed to the rock at either end, with wax or sealing clay. This measure prevented the guards from conniving at the stealing of Jesus's body by the disciples. The guard itself consisted of Roman soldiers, as appears from what happened after the resurrection. Usually sixteen men constituted a guard-detachment, four watching each night-watch.

177. THE WOMEN PREPARE SPICES AND OINTMENTS.

Luke xxiii. 56; Mark xvi. 1.

Holy Saturday, 33 A. D. And on the Sabbath-day they rested according to the commandment. And when the sabbath was passed, Mary Magdalene and Mary (the mother) of James, and Salome brought sweet spices, that coming they might anoint Jesus.

And on the Sabbath-day.—According to the account of Luke it would seem that the preparation of spices took place on Friday evening, according to Mark it happened after the Sabbath-day. Perhaps several of the pious women had returned early enough on Friday to begin the preparation before the Sabbath. At any rate, St. Luke's gospel causes no serious difficulty by stating that the women bought spices after they had viewed the grave and that they rested on the Sabbath. For the time of the buying is not exactly specified.

IV. THE RESURRECTION AND ASCENSION OF JESUS.

178. JESUS RISES FROM THE DEAD.

Mark xvi. 9; Matt. xxviii. 2-4.

Easter Sunday, 33 A. D. But (Jesus) *rose* (rising) early the first day of the week. And behold there was a great earthquake. For an angel of the Lord descended

There was a great earthquake.—Most commentators agree that the earthquake, and the descent of the angel, and the rolling away of the stone did not precede, nor even accompany the resurrection of Jesus. Many writers connect all these events with the approach of the women, who had been deliberating on the road who should roll away the stone for them. That a seal had been added, and guards had been placed, was entirely unknown to them. These external signs were needed in order to frighten the soldiers, that they might leave the women unmolested and to remove the government seal without throwing the suspicion on the Apostles that they had broken it. The exact time of the resurrection has not been handed down to us. Most probably it occurred during the night, as the Church hymns for Easter indicate, so that Jesus had rested in the grave a part of Friday, the whole of Saturday and a part of Sunday, i. e., three days and three nights, the second half of Saturday night being considered a part of Sunday. Jesus rose from the dead through His own power; His soul came out of Limbo where it had announced the redemption to the holy patriarchs and prophets and confessors of the Old Law, and united itself to the sacred body, giving it all the properties of a glorified body. Thus glorified, Jesus rose from the sepulchre without further external manifestation, so that the guards were left in perfect ignorance of what had taken place. The grave remained intact, even as the virginal womb of His Blessed Mother had been left intact at His birth. Thus the prophecies of Is. x. 11 and of Ps. xv. 10 concerning His glorious rising from the dead were fully realized. We may also recall the passage (John x. 18) in

from heaven; and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men.

179. THE HOLY WOMEN AT THE SEPULCHRE.

John xx. 1-2; Luke xxiv. 1-9; Mark xvi. 1-8;
Matt. xxviii. 1; 5-8.

Easter Sunday, 33 A. D. And in the end of the sabbath, when it began to dawn, towards the first day of the week very early in the morning, it being yet dark, came Mary Magdalene and the other Mary (the mother) of James and Salome, bringing the spices which they had prepared, to see the sepulchre. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And they came to the sepulchre, the sun being now risen.

which Jesus had pronounced Himself the master of His own life and death.

In the end of the Sabbath—is more clearly defined by the following clause, "when it began to dawn." Mark says "at the rising of the sun," Luke "very early in the morning," John "it being yet dark." All these phrases denote the same point of time. When a little later, we are told that the pious women came to the sepulchre "the sun being now risen," we must keep in mind that the twilight in Palestine is very short. A brief space of time may well be allowed to have elapsed between the setting out of the women, and their arrival at the sepulchre, especially if we suppose that Mary Magdalene and several of her Galilean companions had stayed in Bethany during the night. Their conversation on the way is characterized by the one question we read in the gospels: "Who shall roll us back the stone?" But in spite of this seemingly insurmountable difficulty, they continue their journey. Of the Roman guard at the sepulchre they evidently knew nothing, it having been placed there probably on Saturday evening only.

And they came to the sepulchre.—Here it may be well to arrange the details connected with this visit, in chronological order: 1. Three women start for the sepulchre, early on Sunday morning. 2. They see

And looking, they saw the stone rolled back from the sepulchre. For it was very great. And going in they found not the body of the Lord Jesus. (Mary Magdalene) ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved.

And it came to pass, while (the women) were astonished in mind at this, behold, two men stood by them in shining apparel. And as they were afraid and bowed down their countenance towards the ground, the angel answering, said to the women: Fear not you; for I know that you seek

the stone rolled back, and on entering find the grave empty. Mary Magdalene starting back, tells Peter and John of the disappearance of the sacred body. The other two pious women fled from the sepulchre, and said nothing to any man; for they were afraid. They met several other women going to the sepulchre and carrying spices. With them they return. 3. While all are absent, Peter and John come running to the sepulchre and enter, but find the tomb empty. 4. Then Mary Magdalene returns, and sees two angels in the sepulchre, and on turning around sees Jesus Himself. She leaves immediately to announce the tidings of Jesus's resurrection to the Apostles. 5. All the women return and on approaching see an angel sitting on the stone; immediately after they see the same angel with a companion in the sepulchre itself; there the angels announce to the women the resurrection. It must be added that some interpreters place under numb. 2, the visions of the angels which we mention under numb. 5; others think that even Mary Magdalene had seen the first vision, before she left the tomb. But this last opinion does not seem to be widely adopted. It is not very likely that Mary Magdalene should have seen the two angels, heard their explanation of the disappearance of the body of Jesus and have entirely neglected this event in her report to Peter and John. And what is more wonderful, in spite of her first disbelief in the words of the angels, she saw them the second time and was consoled by them. Such treatment does not seem to be in keeping with God's dealing with men.

Fear not you.—From these words some interpreters conclude that at this time the soldiers were still near the sepulchre, but were too much frightened by the earthquake and the miraculous rolling away of the stone, to offer any resistance. Not the women, nor they who seek Jesus crucified, have to fear the vision of angels, and of Jesus glorified; only

Jesus who was crucified. Why seek you the living among the dead? He is not here, but is risen. Come and see the place where the Lord was laid. Remember how He spoke to you, when He was yet in Galilee, saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And going quickly, tell ye His disciples, and Peter, that He is risen, and that He goeth before you into Galilee; there you shall see Him, as He told you. Lo, I have foretold it to you. And they remembered His words. And they went out quickly from the Sepulchre, (and) fled with fear and great joy, running to tell His disciples.

180. PETER AND JOHN HASTEN TO THE SEPULCHRE.

John xx. 2-10; Luke xxiv. 12.

Easter Sunday, 33 A. D. Mary Magdalene cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the Sepulchre, and we know not where they have laid Him. Peter, therefore, went out, and that other disciple; and they came to the Sepulchre. And they both did run together, and that other disciple out-ran Peter, and came first to the Sepulchre. And when he stooped down, he

the soldiers and the enemies of Jesus need fear His glory. After the announcement of the resurrection a brief explanation of the fulfilment of prophecy in the person of Jesus is added, and finally comes the message to the Apostles and to Peter. Those who had stood near Jesus in His humiliation have the consolation of being comforted by angels; the rest of the disciples who had feared to appear publicly, receive a message on Easter morning. It should seem from the Gospel of Mark (xvi. 8), that at least several of the women hesitated in announcing the angelic message; "and they said nothing to any man, for they were afraid." But we shall see that after the appearance of Jesus to the women on their way home, their fear in this regard vanished.

He stooped down.—Probably in order to look through the low en-

saw the linen cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the Sepulchre, and saw the linen cloths lying. And the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the Sepulchre and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. So the disciples went away again to their homes. And Peter went away wondering in himself at that which was come to pass.

181. JESUS APPEARS TO MARY MAGDALENE.

John xx. 11-18; Mark xvi. 9-11;

Easter Sunday, 33 A. D. But Mary stood without at the Sepulchre weeping; whilst she was then weeping,

trance of the second tomb-cavern in which the body of Jesus had been deposited. But some writers think, that even the entrance of the first cave, the antechamber of the real Sepulchre, was not more than three feet high. John did not enter either out of fear (Euthym.), or through reverence for Peter, the elder Apostle (Thom. Aquin., Tolet., etc.). Peter on entering saw not only the linen cloths, which John had noticed from the outside, but also the napkin, wrapt up, and lying apart in one place. When John saw these same facts, he was convinced that the body had not been taken away violently, and he believed. St. Augustine thinks that John believed only what Mary Magdalene had told them; but Peter too, believed that. Hence, the view that John believed the mystery of the suffering and glorified Messiah, seems more in keeping with the context, and with the meaning of the word "believe" when it is construed without an object. The two angels did not appear to the Apostles, for to them they had not been sent.

Mary stood without at the Sepulchre.—The fourth gospel gives us a most detailed account of the inner disposition of Mary Magdalene. Her sorrow, as shown forth through her tears, her indifference to everything, even to angels addressing her in visible form, her entire forgetfulness of her own weakness, which made her believe that she alone could carry the



“WOMAN, WHY WEEPEST THOU?”

she stooped down, and looked into the Sepulchre. And she saw two angels in white, sitting, one at the head, and the other at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She said to them: Because they have taken away my Lord, and I know not where they have laid Him. When she had said these words, she turned herself back, and saw Jesus standing, and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to Him: Sir, if thou hast taken Him away, tell me where thou hast laid Him, and I will take Him away. Jesus saith to her: Mary. She, turning, saith to Him: Rabboni, that is to say, Master. Jesus saith to her: Do not touch Me; for I have not yet ascended to My Father; but

sacred body of Jesus to a safe place, her impression that every one around her thought only of Jesus, which made her speak of "Him" without any further title and name even to strangers, all these are so many signs of Mary's ardent love for Jesus.

Jesus saith to her.—The word "Mary" was spoken by Jesus in His former familiar tone of voice so that Mary Magdalene, who had been rendered attentive through the question which she had to answer, recognized Jesus at once. The answer "Rabboni" means either "my Master," or "O Master." In either acceptance of the word, it expresses the inner disposition of Mary most vividly.

Do not touch Me.—Explanations: 1. Jesus did not wish to be adored by Mary Magdalene, taking hold of His feet, because she had not yet received the Holy Ghost, He Himself being not yet ascended to His Father (Cyril). This explanation is not satisfactory since Jesus received a similar adoration from the other women who had not yet received the Holy Ghost. 2. Jesus, in His glorified body, required an adoration different from the one that Mary Magdalene was about to offer Him (Chrys., Euthym.). Neither this interpretation is satisfactory for the reason given under number 1, and also because the following words of Jesus do not fit into such a context. 3. The words "touch Me not" mean "keep not thy touch upon Me," "cling not to Me" (a Lapid., Banad., Maldon., etc.). The following words may signify: a. I have not yet ascended to My Father, and there-

go to My brethren and say to them: I ascend to My Father and to your Father, to My God and to your God.—But He rising early the first day of the week appeared first to Mary Magdalene out of whom He had cast seven devils.

fore you will see Me again on future occasions. For the present, go to My brethren. **b.** I have not yet ascended to My Father, nor is this My second coming of which I spoke to you, after which I promised to take and keep you in My company forever. But go to My brethren, etc.

Appeared first to Mary Magdalene.—The appearance of Jesus to Mary Magdalene is the first recorded in the Gospel, and the first whose authority would be accepted by the enemies of Jesus and unbelievers. A pious tradition mentioned by St. Ambrose (*de Virginitate*, c. 3. n. 14), testifies that Jesus appeared first of all to His sorrowing Mother, at the very moment of His resurrection. Christians looked upon the fact as self-evident, but as unbelievers would not be impressed by it as a valid argument for Christianity, no mention of it is made in the Gospels. The Church indirectly acknowledges this tradition, by making the principal Church of Our Blessed Mother, Mary Major, the station for Easter Sunday, and by granting a plenary indulgence to all who visit it. The happiness of the Blessed Virgin at the sight of her glorified Son is celebrated in the hymn, *Regina cœli, lætare*.

We give a general outline of the apparitions of Jesus to His disciples :

1. To the Blessed Virgin, (*Ambrose de Virginit., c. 3. n. 14*).
2. To Mary Magdalene, (*John xx. 14; Mark xvi. 9*).
3. To the other women, (*Matt. xxviii. 9*). Some writers transpose 2 and 3, but without sufficient reason.
4. To Peter, (*Luke xxiv. 34; I. Cor. xv. 5*).
5. To the two disciples on the way to Emmaus, on Sunday evening, (*Mark xvi. 12, 13; Luke xxiv. 13-32*).
6. To the Apostles (except Thomas) on Sunday evening, (*Mark xvi. 14; Luke xxiv. 36; John xx. 19-24*). All these apparitions occurred on the first day.
7. To the Apostles, including Thomas, a week later, (*John xx. 24-29*).
8. In Galilee near the lake Genesareth, to seven disciples, (*John xxi. 14*).
9. On a mountain in Galilee to a multitude of disciples, (*Matt. xxviii. 16-20; I. Cor. xv. 6*).
10. To James, (*I. Cor. xv. 7*).

She went and told them that had been with Him, the disciples who were mourning and weeping: I have seen the Lord, and these things He said to me. And they hearing that He was alive and had been seen by her, did not believe.

182. JESUS APPEARS TO THE HOLY WOMEN.

Luke xxiv. 9-11; Matt. xxviii. 8-15.

Easter Sunday, 33 A. D. And the women went out quickly from the Sepulchre, running to tell His disciples. And behold, Jesus met them, saying: All hail. But they came up, and took hold of His feet, and worshipped Him. Then Jesus saith to them: Be not afraid. Go tell My brethren, that they go into Galilee; there they shall see Me. And going back from the Sepulchre, they told all these things to the eleven and to the rest. Now it was Mary Magdalene, and Joanna, and Mary (the mother) of James, and the other women that were with them, that told these things to the Apostles. And these words seemed to them as an idle tale; and they did not believe them.

Now when they were departed, behold, some of the

II. The final appearance closing with the Ascension, (Luke xxiv. 50-51; Acts i. 9-10.)

Some writers think that the apparitions mentioned in I. Cor. xv. 6, and the last clause of I. Cor. xv. 7, are distinct from any here enumerated, and thus add two more appearances. Tradition, as preserved in the Lives of the Saints adds also an apparition of Jesus to Joseph of Arimathea.

All hail—are words of joy and of greeting. Before this time we read only of strangers, worshipping Jesus; now His friends and disciples pay Him homage, and most probably religious worship. But it was not in Judea that His assembled disciples were to see Him, at least before the time of the ascension. St. Matthew who wrote for Jewish Christians emphasized the Galilean apparition of Jesus in order to accustom the converts to look for a religious centre different from Jerusalem.

guards came into the city, and told the chief-priests all the things that had been done. And they being assembled together with the ancients, having taken counsel, they gave a great sum of money to the soldiers, saying: Say you, that His disciples came by night and stole Him away when we were asleep. And if the governor shall hear of this we will persuade him, and secure you. So they, taking the money, did as they were taught. And this word was spread abroad among the Jews even unto this day.

183. JESUS APPEARS TO PETER AND TO THE TWO
DISCIPLES IN EMMAUS.

Luke xxiv. 13-35; Mark xvi. 12-13.

Easter Sunday, 33 A. D. And after that He appeared in another form to two of them (His disciples), walking as they were going into the country.—And behold, two of them went that same day to a town which was sixty

Some of the guards came into the city,—probably only those who had watched the last night-watch. Their purpose was to excuse themselves and to state officially what had happened. The consultation that followed on the part of the Jews was most probably a secret one. The amount of money given must have been even greater than the price they paid Judas for his treachery. But even in this way, they only testified to the fact that the body of Jesus had disappeared in a way unknown to them. For sleeping guards cannot testify to the theft of the disciples. Absurd as was this testimony, the Jewish priests continued to use it down to the time of Justin Martyr who in his dialogue against Trypho, asserts that Jewish emissaries had been sent throughout the world, to repeat the same untruth. The Roman guards probably reported to Pilate the true statement of the case. Hegesippus and Tertullian refer to the then existing official documents of the Roman governor as confirming the gospel account of Jesus's passion, death and resurrection. Pilate cared little about the version which the Jewish priests gave of these events, knowing that their self-interest required a concealment of the true facts.

Two of them.—The name of one of these disciples was Cleophas, as the Gospel of St. Luke testifies, but we know nothing further. Cleophas

furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with one another, Jesus Himself also drew near, and went with them. But their eyes were held, that they should not know Him. And He said to them: What are these

is probably the same as Cleopatra, (Conf. Antipas and Antipatros), and distinct from Clopas (Alpheus), so that the two spoken of were not Alpheus and his son James. St. Epiphanius supposes that the companion of Cleophas was Nathanael; Gregory the Great, Theophilus and others identify the companion with Luke himself; others have supposed that Simon Zelotes or even Simon Peter was the second, unnamed disciple. This last view is very unlikely.

Emmaus—means "warm water," most probably on account of a hot spring near the place. Sixty furlongs are about eight English miles. These two data together with the existing tradition must help us to identify the town. Following these guides, we exclude the watering place Emmaus near Tiberias. Also the Emmaus, rebuilt by the Romans in the third century and named Nikopolis, or city of victory. For this town lies about thirty miles northwest of Jerusalem towards Joppe. The two sites having the best supported claims are the modern Kubeibeh and Kulonieh, both west of Jerusalem. There is a beautiful spring near each of these places. The spot pointed out by the tradition of the Franciscans, who claim to have it received from the times of the crusades, is Kubeibeh, about ten miles distant from Jerusalem. In 1861 a very old chapel, that had been turned into an oil mill, was bought and a beautiful residence was built near it. The whole is now under the care of the Franciscans; the village contains many ruins, those of an ancient church among the rest. Kulonieh has its claims as well as Kubeibeh. It is distant from Jerusalem a journey of about one and a half hours. Its name seems to be derived from the Latin "Colonia;" now Josephus relates that Titus, after the destruction of Jerusalem, gave a village called Ammaus, about sixty furlongs distant from Jerusalem, to eight hundred Roman soldiers, whose time of service had ended. Near the place are the ruins of an extensive building, said to be those of a monastery and a church. Its name, its distance from Jerusalem, its ancient ruins are in favor of Kulonieh, while popular tradition favors the claims of Kubeibeh to be the ancient Emmaus.

discourses that you hold one with another as you walk, and are sad? And the one whose name was Cleophas, answering, said to Him: Art Thou alone a stranger in Jerusalem, and hast not known the things that have been done there in these days? And He said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God and all the people; and how our chief-priests and rulers delivered Him to be condemned to death, and crucified Him. But we hoped that it was He who should have redeemed Israel; and, now besides all this, to-day is the third day since all these things were done. Yea, and certain women also of our company affrighten us, who, before it was light, were at the sepulchre. And, not finding His body, came, saying, that they had also seen a vision of angels, who say that He is alive. And some of our people went to the sepulchre; and found it so as the women had said: but Him they found not.

Then He said to them: O foolish, and slow of heart to believe in all the things which the prophets have spoken; ought not Christ to have suffered these things, and so to

Art Thou alone a stranger.—The answer of Cleophas shows the attitude of Jerusalem, the nation and the disciples with regard to Jesus crucified: 1. The crucifixion of Jesus with its accompanying miracles was in the mouth of every one. Only a stranger could ask such a question as Jesus had proposed. 2. That Jesus had been a prophet, mighty in word and work, was also beyond all reasonable doubt, still the priests had delivered Him to be crucified. 3. The disciples had hoped that this Jesus would prove to be the Messiah, and now they doubt what they have to expect. He has not shown Himself as yet to the disciples, though it is now the third day. Still, certain women and also two Apostles have found the grave empty. Moreover, the women spoke of angels testifying to the resurrection of Jesus. From this we may infer, though not with certainty, that Jesus did not appear to Simon Peter till Sunday afternoon. The two disciples considered the apparitions to the women an idle tale.

enter into His glory? And beginning from Moses, and all the prophets, He expounded to them, in all the Scriptures, the things that were concerning Him.

And they drew nigh to the town whither they were going; and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is towards evening; and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew Him: and He vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst He was speaking in the way, and opened to us the Scriptures? And they rose up at the same hour

He made as though He would go farther.—Jesus would have gone farther, probably without revealing Himself to the disciples, had they neglected the grace He had given them to perform an act of charity by inviting Him into their house. Hence, the will of Jesus was conditional, the condition being the acceptance or the rejection of His offered grace. Sta. Chrysostom, Augustine, and Jerome together with a great many Ecclesiastical writers tell us that Jesus gave His own body and blood to the disciples at the supper. The words employed by the Evangelist confirm this opinion. The effect, too, is such as we might expect from Holy Communion, namely a clear, personal knowledge of Jesus. Whether Jesus became merely invisible, or really left the company of the disciples after they had recognized Him, cannot here be determined. They rose and returned most probably without taking their supper. It is also doubtful whether either or both of the disciples had their home in Emmaus. If they left about sunset, they would reach Jerusalem at an early hour, especially since they probably returned at a brisk pace. They found the eleven, Judas having left the Apostolic body. The eleven must be taken as denoting the Apostles in general, or else Thomas left the house shortly after the arrival of the two. For Thomas was not present at the apparition of Jesus a little while later. Though Simon Peter had been believed, when he had related the apparition of Jesus to himself, the two disciples did not find general belief. The events may have appeared too strange to the Apostles to be true.

and went back to Jerusalem; and they found the eleven gathered together, and those that were with Him, saying: The Lord is risen indeed, and hath appeared to Simon: And they told what things were done in the way, and how they knew Him in the breaking of bread. Neither did they believe them.

184. JESUS APPEARS TO THE DISCIPLES AT JERUSALEM.

John xx. 19-23; Luke xxiv. 36-43.

Easter Sunday, 33 A. D. Now whilst they were speaking these things, when it was late, that (same) day, being the first day of the week, and the doors were shut where the disciples were gathered together for fear of the Jews: Jesus came and stood in the midst, and said to them: Peace be to you; it is I, fear not. But they being

Whilst they were speaking.—i. e., whilst the two disciples coming from Emmaus were still relating their experience; another indication of time is that "it was late," and on "the first day of the week," i. e., the 17th day of Nisan. With regard to the place, the doors were shut, and the room was probably the supper-room in the house of John Mark, who became later Mark, the Evangelist. Hence it appears that the Apostles were not alone when Jesus appeared to them.

Jesus came.—From what has been stated in the preceding sections concerning the resurrection body of Jesus, and from what is said here, we may infer its qualities. It is a real body, identical with the pre-resurrection body, and with the glorified body, still different from either. It is palpable and recognizable as identical with the body before the crucifixion. Its full glory is not revealed, at least, not at all times, while its apparition lasts. Not subject to the laws of space and matter, it can transport itself from place to place in a moment, can pass through material objects without feeling any resistance, and can render itself visible and invisible at will. It can eat, but does not need to eat; nor is the food changed into the substance of the body, but is immediately volatilized. In a word, the body is a spiritual body no longer subject to the laws of the flesh, but filled, guided, borne by the soul, and under its complete control, while it does not cease to be a real body.

Peace be to you—is the usual Hebrew way of saluting one's

troubled and affrighted, supposed that they saw a spirit. And He said to them: Why are you troubled, and why do thoughts arise in your hearts? See My hands and My feet, that it is I Myself; feel and see, for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He showed them His hands and His feet, and His side. But while they yet believed not but wondered for joy, He said: Have you here anything to eat? And they offered Him a piece of a broiled fish and a honey comb. And when He had eaten before them, taking the remains He gave to them. The disciples, therefore, were glad, when they saw the Lord. And He said to them again: Peace be

friends on approaching and leaving them. In the mouth of Jesus these words were not an empty formula of politeness, but they gave what they expressed. It must be remembered that Jesus had spoken the same words at the last supper when He was about to leave His Apostles. The salutation was followed by the assurance that it was really Jesus Himself who thus appeared to the disciples. First, words were employed, then Jesus shows the wounds in His hands, feet and side, and lastly, when the disciples still doubted. He began to ask for food in order to dispel the last shadow of hesitation and fear. Then the disciples were glad, verifying the prophecy of Jesus (John xvi. 22) to the letter.

And He said to them again.—Jesus had fully satisfied the Apostles that He had really risen from the dead, and was about to leave them for the present. Hence the parting words: "Peace be to you." But to these He adds a few other words, very important for dogmatic Theology. "As the Father sent Me, I also send you." These two clauses are perfectly parallel, the Father and I, sent and send, Me and you forming the three points of comparison. The mission of the Apostles rests, therefore, on the same authority and has the same end and purpose as the mission of Jesus Himself. That these words were not spoken to all persons present, but to the Apostles alone, is plain from the words themselves. For Jesus evidently sends those to whom He addresses these words. Now those whom Jesus Himself sent were the Apostles, as their very name indicates. Still, the work of Jesus on earth and the purpose of His mission were not accomplished at the death of the Apostles. Their successors too, even to the end of the world, must carry on His work and must accomplish His purpose. The mission, therefore, of the teaching body that followed the

568 JESUS APPEARS TO THE DISCIPLES AT JERUSALEM.

Apostles, i. e., the teaching body of the Church, rests on divine authority and continues Jesus's mission and work on earth. And since this body itself was to consist of various degrees, as we see from the epistles of St. Paul—some succeeded the Apostles in their plenitude of power; others were to enjoy only a part of the Apostolic rights and duties—we must look to Christian tradition as the principle to determine to what extent each degree of Apostolic succession enjoys the Apostolic power. Thus, for example, the power of forgiving sins is not reserved to the episcopacy, but is granted to the priesthood also.

After indicating in general terms the origin and end of the Apostolic mission and authority, Jesus emphasizes one special branch of that office; the forgiveness of sins. Breathing upon the Apostles, as God had breathed upon Adam when He created a soul in his body, He gave them a special gift of the Holy Ghost. For in His plenitude, the Paraclete was to descend only on the day of Pentecost upon the Church. "Whose sins you shall forgive, they are forgiven them, and whose you shall retain they are retained" are the words in which Jesus expressed the power of remitting sin. The mere preaching of the gospel and of penance, is not all that is contained in these words. No person on earth is said to forgive his friend the injury this friend did to a third person, by merely declaring to him the conditions on which this third person is willing to pardon the offence. Still this is precisely the way in which many Protestant interpreters wish to explain the words of Jesus. The Council of Trent has rightly condemned such an explanation of this passage (Sess. xiv. c. 3, de poenit.).

Nor can the passage be explained as referring to a real remission of sins indeed, but through the Sacrament of Baptism. For, in Scripture the latter sacrament is generally spoken of as an ablution or a washing away of sins; besides the refusal of such an ablution could only improperly be called a retaining of sins. Christian tradition has, therefore, referred the passage to a mode of remitting sins different from Baptism, and the Council of Trent has condemned the contrary explanation of the passage as heretical (Sess. xiv. c. 2).

Neither can the words of Jesus be explained as granting the power of merely declaring the sins forgiven in the sight of the Church, of imparting, in other words, a merely external and legal justification without touching the real internal state of the soul. If this were so, why should the Holy Ghost have been given? In the works of grace as in those of nature, no power is without a purpose. Now the special power of the Holy Ghost is needed for a truly internal justification of the soul. Besides, the Council of Trent has foreseen this evasion also, and has therefore solemnly defined that the words of this passage are to be understood of the

Sacrament of Penance, as the Catholic Church has understood them from the beginning (Sess. xiv. c. 3).

Next, a little reflection will show that the words "Whose sins you shall forgive and whose you shall retain" involve a two-fold power. Now it is plain that whatever Jesus might have been able to do in the abstract, in point of fact He did not leave the use of either power at the will, reasonable or unreasonable, of His minister. As every one who has a certain gift, whether of intellect or of wealth, is bound to make a *reasonable* use of it, so the minister of God, who is endowed with the power of forgiving sins, must use it with discretion. This he cannot do, unless he knows the disposition of the penitent with regard to his sins, a knowledge that can be acquired only from the penitent himself. Hence the penitent must confess himself to be a sinner, and show his sorrow. In other words, the minister of God can use the power of remitting sins only in a form of judgment, himself being judge, the penitent criminal and accuser. Since such judgment can be pronounced over him alone, over whom we have jurisdiction, only Baptized persons, or persons placed spiritually under the jurisdiction of the church, can obtain pardon through the remissive judgment of the Church's minister, i. e., the Sacrament of Penance.

Let us consider the words of Jesus once more. The passage in the Greek text reads: If you shall have forgiven the sins of any, they are forgiven them (there and then); if you retain the sins of any, they have been retained. We notice: 1. that the power of retaining sins is not identical with the impotence of remitting them; for Jesus does not say: if you do not forgive the sins of any, they are not forgiven. 2. The exercise of the power of retaining sins is a juridical act, but does not create a new obligation on the part of the sinner. Jesus says: if you retain the sins of any, they *have been* retained, showing that the same bond which existed before the act of retention exists still, only being juridically confirmed. Now from the words of the text, any sin of any person may be retained. Hence any sin of any person, or every sin, is now under the same bond or obligation, under which it would be, after being lawfully retained. But if the words of Jesus mean anything, a sin lawfully retained by His minister, cannot be forgiven except by His minister, through the remissive power of His judgment. Hence no sin can be forgiven except through the remissive judgment of God's minister. We have seen above, that only sins committed after Baptism are in question; besides, only those sins are meant which in Sacred Scripture are known by the name of sin proper, i. e., only mortal sins. The Council of Trent asserts the same doctrine (Sess. xiv. c. 2) saying that the Sacrament of Penance is necessary to those who have fallen after Baptism, as Baptism itself is necessary to

to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven; and whose you shall retain, they are retained.

185. JESUS ADDRESSES THOMAS.

John xx. 24-29.

The Sunday after Easter, 33 A. D. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to Him: We have seen the Lord. But he said to them: Unless I shall see in His hands the print of the nails, and put my finger into the place of the nails, and

the unbaptized. And again (Sess. xiv. c. 7), "in order to obtain forgiveness in the Sacrament of Penance we must confess each and every mortal sin, and that by divino right."

That the ministers of God have the power to forgive venial sins, follows by an incontestable inference. Tradition, besides testifying point by point to the doctrine explained thus far, teaches us also that a suitable penance must be imposed on the penitent, so that contrition, confession and satisfaction constitute, on the part of the penitent, the fit disposition to obtain forgiveness of sins through the Sacrament of Penance. A perfect act of charity will justify the sinner immediately, but it supposes a compliance with the ordinances of God, so that even after obtaining forgiveness in this way, the sinner is bound by right divine, to manifest his sins in confession. Neglect on this point robs us of divine grace and closes the gates of heaven against us forever.

Thomas.—The Evangelist seems to give the translation of the name Thomas with the special purpose of describing his character. The name "twin" shows his double nature, ardent in love, but determined in despondency. By his behavior thus far, Thomas is believed to have sinned grievously against faith, without becoming an infidel, in the common acceptance of the word. Jesus had left him for a whole week in this sad state, probably to diminish his incredulity by the intercourse with the rest of the Apostles. Had Jesus appeared at once to him, his obstinacy might have been hardened, instead of being broken.

put my hand into His side, I will not believe. And after eight days, His disciples were again within, and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He said to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side: and be not incredulous, but faithful. Thomas answered, and said to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.

186. JESUS APPEARS NEAR THE LAKE OF GALILEE.

John xxi. 1-14.

After Easter, 33 A. D. After this Jesus showed

After eight days.—The Apostles had stayed in Jerusalem during the full Passover week, which ended with Friday. The next day being the Sabbath, they could not leave the holy city. What kept them in Jerusalem on Sunday, is not known to us. It may have been the idea of the holiness of the first week-day on which Jesus had risen from the dead, and had manifested Himself to them, that detained the eleven on the Sunday after Easter. Jesus appears as He had appeared the first time, the doors being shut. After the customary salute, He addresses Thomas, granting him all the conditions he had required in order to believe. It was enough for Thomas to see; he did not put his finger into the wound of Jesus' hand, nor his hand into the sacred side-wound of the Master. Falling down, he adored the humanity and divinity of Jesus, with the words, "My Lord, and my God." These words of the incredulous disciple are addressed to Jesus Himself, as the text plainly shows. The opinion of Theodore Mopsuestenus, that they are merely a thanksgiving to God for having raised Jesus from the dead, has been condemned in the second council of Constantinople (Comp. cp. 12). Jesus fully accepts the homage of Thomas, and praises as happy those who believe in His Divinity and Messiasship without seeing with their eyes, a consolation for all future believers in Jesus.

After this —Before coming to the explanation of the following sections, it may be well to draw attention to a controverted point. The

twentieth chapter of the fourth gospel has all the appearances of being the last. On the other hand, the twenty-first chapter is found in all codices, and is quoted by the oldest Fathers of the Church; besides, the Church teaches that it is inspired. Hence, there can be no doubt, that it belongs to the fourth gospel; the only question is, whether St. John is its author. 1. Some writers maintain that the twenty-first chapter was written by a disciple of St. John, or by a disciple of St. Peter, according to written notes left by John. The main reasons for this view are the conclusion of the twentieth chapter, the use of the plural subject in John xxi. 24, and the hyperbole in John xxi. 25. 2. The twenty-first chapter up to verse twenty-three inclusive was written by St. John, but some time after he had written the gospel itself; verses twenty-four and twenty-five were added by one or more of His disciples, being inspired by the Holy Ghost. The whole chapter was, however, added before the gospel had been sent out of Ephesus. The reasons for this theory are partly the same as those given for the last view, partly peculiar and special, but contain nothing positive. All is reduced to the fact, that if the theory be true, no absurdity follows. 3. St. John wrote the chapter himself from the beginning, not merely as an appendix, but as entering the original plan of the whole gospel. In verse twenty-four he might reasonably use the plural of the subject, since he spoke of himself and his disciples; the hyperbole of verse twenty-five is in perfect keeping with his high conception of Jesus, the God-man. That he should have delayed the sending of the gospel from Ephesus to the Churches of Asia is not probable, considering that he had written it at the request of the Asiatic bishops; finally we cannot without temerity, question the inspiration of a part of the Sacred Scriptures.

But besides these reasons, there is another that seems to decide the question in favor of the third opinion. We have seen that the fourth gospel is preceded by a prologue (John i. 1-18); then follow five parts: i. 19-4; 5-12; 13-17; 18, 19 and 20, representing the beginning of the manifestation and opposition, their increase, a period of unmolested manifestation, a period of triumphant opposition, and finally the triumph of manifestation. Now the twenty-first chapter is, in its form, exactly parallel to the prologue. We must then conclude, that it was intended from the first as a fitting epilogue to the gospel. In the prologue we find three main ideas: 1. The light or the Word; 2. the preparatory witness of the light or the Word; 3. the coming of the Word. So in the twenty-first chapter three main ideas are presented to us: 1. The Redeemer in the joy of His successful and accomplished work. 2. The preparatory witnessing to the general participation in this joy. 3. The second coming of the Redeemer including the participated joy. The first idea is ex-

Himself again to His disciples at the Sea of Tiberias. And He showed *Himself* after this manner. There were together Simon Peter, and Thomas, who is called Didymus and Nathanael, who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship; and that night they caught nothing. And when the morning was come, Jesus stood on the shore; yet

pressed by means of a meal in the company of Jesus, the second by Peter's sovereign power of feeding Jesus' lambs and sheep, the third by the incident of the promise in favor of John. The details will appear clearly from the text and the notes.

Jesus showed Himself.—The Evangelist determines first the time "after this;" then the place "at the sea of Tiberias;" then he gives the general outline of the incident that happened at the given time and place. "Jesus showed Himself again to His disciples." finally he indicates his purpose in describing this incident more minutely: Seven disciples follow Peter going a fishing and catch nothing all the night. In the morning Jesus appears on the shore unknown to them, and asks whether they have any meat. Bid to cast their net on the right side of the ship, the land side, where usually no fish were to be caught, they obey and while without Jesus they had labored in vain for a whole night, with Jesus they meet the most striking success.

Simon Peter.—The two principal disciples that figure in this section are again Peter and John. St. Gregory sees the Jews and the Gentiles typified in them, John representing the Jews, Peter the Gentiles. When Mary Magdalene brought the news of the open grave, John outran Peter, and arrived first, but did not enter the sepulchre; Peter came second but entered first. Here again, John first knew Jesus, but Peter having girded himself, throws himself into the sea, and first comes to Jesus. The Synagogue first knew Jesus, but did not enter the Church of Jesus in order to come to Him; the Gentiles came to know Jesus later, but they entered the Church at once. The Jews, too, will follow in their time.—Peter is ardent and determined: John is always full of sublimity and delicate feeling. The reason why John now recognized Jesus may be the increased daylight, the evident miracle, and according to many writers, his untainted virginity.

the disciples knew not that it was Jesus. And Jesus said to them: Children, have you any meat? They answered Him: No. He saith to them: Cast the net on the right side of the ship; and you shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes. That disciple, therefore, whom Jesus loved, said to Peter: It is the Lord. Simon Peter when he heard it was the Lord, girded his coat about him, for he was naked, and cast himself into the sea. But the other disciples came in the ship, for they were not far from land, but as it were two hundred cubits, drawing the net with fishes. As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus said to them: Bring hither of the fishes which you

Drawing the net with fishes.—We notice at once the difference between this miracle and the former, related in Luke v. 4-7. Here the net is drawn to the land, and contains only good and large fishes which are numbered, and remains entire; in the miracle told by St. Luke the fishes were taken into the boats, were of various sizes and value and were not counted; the net too began to break. All these differences show the contrast between a ministry of trial with Jesus suffering, and a ministry of triumph with Jesus glorified. The number of fishes too, being one hundred and fifty-three, has its meaning. Most writers see in this number, the symbol of the entire number of the elect; their explanations of the detail differ. Some think that one hundred signifies the elect of the Gentiles, fifty the elect of the Jews, and three, faith, hope, and charity, through which all are saved (Greek interpreters). Others see in the number hundred a representation of the souls saved in the common life of the world, in the number fifty the elect ones, who lead a life of perfection in the world, while three symbolizes those who lead a life of perfection according to the three religious vows of poverty, chastity, and obedience (Rup. Tuit.). But several other explanations are given.

Jesus said to them.—If we consider the actions and the words of Jesus in this passage, it appears all through that He intended to console His disciples. After they had confessed their own helplessness, He assists them miraculously. But all seems to be intended to culminate in the meal which Jesus had prepared for them on shore, the meal typifying the

have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many the net was not broken. Jesus said to them: Come, and dine. And none of them who were at meat, durst ask Him: Who art Thou? knowing that it was the Lord. And Jesus cometh, and taketh bread, and giveth them; and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.

187. JESUS GIVES THE PRIMACY TO PETER.

John xxi. 15-24.

After Easter, 33 A. D. When, therefore, they had dined, Jesus said to Simon Peter: Simon, *son* of John lovest thou Me more than these? He saith to him: Yea, Lord, Thou knowest that I love Thee. He saith to him:

blessedness of joy with Jesus glorified, the heavenly banquet of the blessed. We hardly need mention that this visit of Jesus in the dawn of day with its subsequent joys, represents also the consolation and joy that usually follow our suffering even in this life.

Lovest thou Me more than these.—The Greek text allows a double meaning: "Lovest thou Me more than these love Me," or "lovest thou Me more than thou lovest these." The context, as well as most translations, show that the first is the real meaning of the question (Conf. also John xiii. 37, and Matt. xxvi. 33). For dogmatic purposes either meaning is admissible, though the former is preferable. The Greek word used the first and second time, means a love of preference; the verb of the third question, signifies a love of affection. Jesus asks Peter three times concerning his love in order to make him atone for his triple denial (Apoll., Theodor., Heracl. in Greek Caten.), or to indicate the important charge that He was about to commit to Peter (Chrysa.), or for both reasons (Maldon). He saith to Him: Yea, Lord, Thou knowest that I love Thee.

Lord, Thou knowest that I love Thee.—In his answer Peter does not now assert his love absolutely, but he appeals to Jesus's knowledge of it. Peter also omits the qualification "more than these," having been

Feed My lambs. He saith to him again: Simon, *son of John*, lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My

taught self-distrust by his previous fall. Instead of the verb denoting a love of preference, which Jesus had used, Peter substitutes the verb denoting love of affection, till Jesus begins to question him on this too, as if he were doubting it, or as if he were about to predict another fall. Peter becomes more humble and distrusts himself more each time. He now appeals to Jesus's knowledge of all things, and classes himself as one of the things.

Feed My lambs.—The Greek text expresses the charge Jesus committed to Peter, in the following way: "Feed My lambs." "Be shepherd of My sheep," "Feed My sheep." What Jesus meant by His lambs and sheep, we easily infer from J. x. 11 where He calls Himself the good shepherd (Conf. also I. Pet. ii. 25; v. 4; Heb. xiii. 20). The verb "be shepherd" in its metaphorical meaning, signifies "to rule," "to govern," "to teach," (Conf. II. Kings v. 2, vii. 7; Ps. ii. 8, xxii. 1, lxxvii. 71; Is. xl. 11; Jer. xxiii. 2; Zach. xl. 9; Mich. v. 2; Matt. ii. 6; Pet. v. 2; Acts xx. 28; Ephes. iv. 11; Apoc. ii. 27). Homer, too, calls the King the Shepherd of the people. These words not merely confirm Peter in his Apostolic office (John i. 42), and reassure him of his primacy among the Apostles (Conf. Matt. xvi. 17 ff.), but actually bestow the power that had been promised, and plainly determine its amplitude. Peter is made the shepherd of the whole flock of Jesus, of both lambs and sheep. Hence, he has towards the whole flock all the rights and duties that a shepherd has in his flock. Jesus Himself has described them in detail in John x. In these words is committed to Peter the ordinary, immediate, universal, and supreme power of teaching, ruling and sanctifying the whole flock of Jesus. Infallibility in matters of faith and morals, the right of framing laws, and enforcing them, the guardianship and the administration of the sacraments are included in this power. Not only Peter received this power, it was to pass on to his successors, since it was given for the good of the flock and was, therefore, to last as long as the flock itself. The explanation of the Fathers of the Church and the declarations of the Vatican Council agree with this interpretation of the text. Hence, we see how this second part of the Epilogue of the fourth gospel corresponds exactly with the second part of the prologue. In the prologue there is question of the witness of the Word, in the epilogue is considered the organized body of teachers and rulers that witness to the Word triumphant.

lambs. He saith to him the third time: Simon, *son of John*, lovest thou Me? Peter was grieved because He said to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things; Thou knowest that I love Thee. He said to him: Feed My sheep. Amen, amen I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death He should glorify God. And when He had said this, He said to him: Follow me:

Peter turning about, saw the disciple, whom Jesus loved, following, who also leaned on His breast at the supper,

Amen, amen I say to thee.—To his triple question concerning Peter's love for Him, Jesus adds the prophecy of Peter's future fate. As at the last supper when Peter protested through self-reliance, that he would rather die than abandon his Master, Jesus foretold Peter's triple fall; so now after Peter has three times confessed his love for Jesus, but with fear and humility, Jesus foretells him his future martyrdom. Criminals usually carried their crosses to the place of execution, their outstretched arms being tied to the cross-beam. The "girding," too, seems to have been a well-known expression for crucifixion; for the crucified were often bound to the cross, the ropes encircling them so tightly, that the bones of the sufferers were often broken or crushed. The words "follow Me" were probably spoken after a short interval had elapsed. Some writers think that Jesus really walked a few steps aside and commanded Peter to follow Him. Others explain the words as referring to the moral following of Jesus, in holiness of life, and the manner of death.

That disciple whom Jesus loved.—Here the third part of the epilogue begins, referring to the second coming of the Word, as the third part of the prologue refers to the first coming. The *second coming* is connected with the person of the Apostle John, as the *heralding* of the second coming was connected with Peter and his successors. We remember the symbolic character of Peter and John, as explained by St. Gregory; the former representing the Gentiles, and the latter the Jews. In the epistles of St. Paul, too, the conversion of the Jews is connected

and said: Lord, who is he that shall betray Thee? Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man *do*? Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou Me. This saying, therefore, went abroad among the brethren that that disciple dieth not. And Jesus did not say to him: He dieth not; but, so I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

188. JESUS APPEARS ON A MOUNTAIN IN GALILEE.

Matt. xxviii. 16, 17; I. Cor. xv. 6.

After Easter, 33 A. D. And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. Then was He seen by more than five hun-

with the latter times, the period of the second coming. The words "so will I have him," read in the original "if I will so have him to remain till I come, what is it to thee?" The context shows that the original reading must be followed. The conditional form of the passage shows that Jesus did not positively foretell the survival of John till His coming: still if John here again represents the synagogue, the obstinacy of the Jews till near the second coming of Jesus, is at least alluded to.

The eleven disciples.—The Apostles left Jerusalem, probably on Monday after Easter-week. They must have gone to different parts of Galilee and Perca carrying the news of the death and resurrection of Jesus everywhere. In this way we may account for the great number of disciples that were gathered in Galilee to witness the appearance of Jesus risen from the dead. Some writers identify the mountain with Thabor, others with the mount of the beatitudes, while others again follow a tradition, most probably of late date, which says that the mountain was the northern peak of the Mount of Olives, which it is asserted, was also called Galilee. Thus they harmonize this apparition with that at the time of the ascension.

dred brethren at once. And seeing Him, they adored; but some doubted.

189. JESUS APPEARS TO JAMES.

I. Cor. xv. 7.

After Easter, 33 A. D. After that He was seen by James, then by all the Apostles.

190. JESUS APPEARS TO THE ELEVEN AT JERUSALEM.

Luke xxiv. 44-49; Mark xvi. 14-18; Matt. xxviii. 18-20; Acts i. 4-5.

Ascension day, 33 A. D. At length He appeared to the eleven, as they were at table; and He upbraided them

Some doubted.—Explanations: 1. Some of the five hundred, not of the eleven, still doubted about Jesus's resurrection. 2. Some doubted whether the person appearing was really Jesus (Chrys.). 3. Some *had* doubted, but did so no longer. 4. Some doubted about the manner of worship they ought to pay to Jesus.

James—is according to St. Jerome and the apocryphal Gospel of the Hebrews, the son of Alphaeus, or James the less. He is said to have made a vow after the last supper not to touch food until he should have seen his risen Saviour. "All the Apostles" include, according to St. Chrysostom, the disciples also. This apparition to all the Apostles is probably identical with that related in Luke xxiv. 44, ff.

He appeared to the eleven.—Where this last apparition happened is not expressly stated. Most probably it happened at Jerusalem, in the room of the last supper. The earthly Jerusalem was, therefore, the last scene of Jesus's dwelling on earth, as the heavenly Jerusalem will be His residence after His second coming.

He upbraided them.—The Apostles had not believed the holy women, nor the two disciples coming from Emmaus; Thomas had remained in unbelief in spite of the testimony of all the Apostles; even on the mountain in Galilee some had doubted; well might Jesus upbraid the eleven for their unbelief and hardness of heart. Then He came nearer to them, probably after again giving Holy Communion to them, and gave them their final mission.

with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And Jesus coming spoke to them, saying: All power is given to Me in heaven and in earth. Go ye, into the whole world, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy

All power is given to Me :—1. According to His divine nature Jesus had all power from His Father from eternity. 2. According to His human nature Jesus possessed all power from the very first moment of His incarnation on account of His hypostatic union with the Word. 3. But Jesus had also acquired, and in a way, conquered all power through His passion and death, thus becoming the Redeemer of all. In this last sense Jesus declares in the present passage that all power is given Him, that in other words, He has become the moral head of the whole human race, the real second Adam, the Lord and King of all reasonable creatures, as the prophets had foretold. (Conf. Ps. ii. 8; xxi. 28, ff; xlv. 7; x. 12, ff; lxxi. 109; Is. ix. 6-7; Dan. ii. 44; vii. 13, ff.).

Go ye, into the whole world.—This is the inference drawn from the fact that Jesus is the master of all. The clause "teach all nations," means in the Greek text rather "make ye disciples of all nations." Again the word "them" in the phrase "baptizing them" does not refer to all nations, but to all individuals, as is clear from the original text.

In the name.—The Greek text reads "into," or "unto" the name. Explanations: 1. Unto a confession of faith in the Father and the Son and the Holy Ghost; 2. in the power, and by the authority of the Father and the Son and the Holy Ghost; 3. under the invocation of the Father, Son and Holy Ghost. 4. In as far forth as the Father, Son and Holy Ghost really possess the relations indicated by their names. In Baptism the formula bears all four meanings and is thus a most explicit profession of discipleship.

The phrase "in the name" confirms the dogma that there is only one nature in God, though by itself this formula does not absolutely prove it. For the same or a similar phraseology is employed in Scripture where several distinct persons or objects are spoken of. (Conf. Gen. xlviii. 6; Exod. xxiii. 13; Deut. xviii. 20; II. Kings vii. 9; III. Kings xviii. 24; I. Esd. ii. 61). The enumeration of Father, Son and Holy Ghost, without any indication of mutual subordination, shows the equality of the divine persons, while their distinction is indicated by the opposition of the terms (Father and Son, for instance) and by the use of the connecting particle

"and." Besides baptizing them, the Apostles were to teach all men to keep in mind and practice the whole of Jesus's doctrine whether He Himself or the Holy Ghost had given it to them. To assure the Apostles of success in their work thus imposed on them, Jesus says: "I am with you all days." For the phrase "God is with him," or "I am with him," expresses the successful completion of any undertaking. (Conf. Gen. xxxi. 3; xxxix. 2; Deut. xxxi. 8; Judg. vi. 12; I. Kings iii. 19; Jer. xxx. 10-11; Agg. ii. 5; Acts xviii. 9-10). The addition "all days" indicates that this assistance of Jesus will be without intermission, while the final clause "even to the consummation of the world" shows the duration of the same assistance. This expression occurs four times in St. Matthew's gospel (xiii. 39-40; xxiv. 3; xxviii. 20). Now in the first three passages it means "the end of the world." Hence, in the fourth it has the same meaning, unless positive proof be brought to show the contrary. From this we see also, that the Apostolic commissions and promises were not merely personal, but were intended to pass over to their successors. Jesus adds to the promises regarding the work of the Apostles, another promise regarding the believers. But the faith supposed in His promise is a faith living by charity, a faith showing itself in good works. For the Apostolic teaching was not to be a merely speculative one, but a teaching "to observe all things whatsoever I have commanded you." If living faith was to lead to salvation, disregard of the preaching of the Apostles was to lead to damnation. To render faith less difficult, miracles were promised to accompany the teaching of the Apostles. Having considered the various parts of the promises and charges given by Jesus to the Apostles, we may now draw the proper dogmatic inferences:

1. Jesus instituted a living teaching body of men to guard, explain, and transmit His revealed doctrine.

2. This body of teachers is to be *Catholic*, by right and in fact. "Go ye, into the *whole* world and teach *all* nations."

3. The same body of men, together with its followers will be holy, again by right and in fact. "Teaching them to observe all things whatsoever I have commanded you."

4. It will also be infallible in its teachings. "Behold I am with you."

5. Its infallible ministry will be perpetual. "Even to the consummation of the world."

6. Not only a perpetual, but also an indefectible ministry was instituted by Jesus. "All days."

7. The same body of teachers will be marked for its unity of doctrine. "Teaching them *all* things whatsoever I have commanded you."

8. Another mark of the teaching body is its Apostolicity, i. e., its legi-

Ghost, teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms concerning Me. Then He opened their understanding, that they might understand the Scriptures, and He said to them:

timate succession leading back, step by step, to the Apostles themselves. To them alone Jesus committed the charge of teaching, and promised His assistance.

9. The teaching body instituted by Jesus will enjoy the special divine approbation, showing itself in miracles. "These signs shall follow them that believe."

10. This same body of teachers, Catholic, infallible, and indefectible in its ministry, perpetual in duration, Apostolic in succession, holy in itself, and sanctifying in its effects and constantly ratified by the divine testimony of miracles, must be the rule and standard of our faith.

In the law of Moses.—The Jews divided the Old Testament into Law, Prophets, and Hagiographa. The Pentateuch formed the law; Joshua, Judges, Kings, and all the prophets (except Daniel) were classed under prophets. The rest of the sacred writings were called Hagiographa. The last class was sometimes called Psalms, because the Psalms formed its beginning. Jesus shows the Apostles that the whole of the Old Testament is fulfilled in Him. He may emphasize the Psalms and prophets, because in them the Messianic predictions are clearest and most explicit. The instruction, as given here, was probably spread over the forty days that Jesus lived on earth after His resurrection. Thus the true idea of the suffering and triumphant Messiah was implanted in the minds of the Apostles.

Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day, and that penance and the remission of sins should be preached in His name among all nations, beginning at Jerusalem. And you are witnesses of these things. And I send the promise of My Father upon you; but stay you in the city, till you be endued with power from on high. For John indeed, baptized with water; but you shall be baptized with the Holy Ghost, not many days hence.

191. JESUS ASCENDS INTO HEAVEN.

Acts i. 3, 6-12; Luke xxiv. 50-53; Mark xvi. 19.

Ascension day, 33 A. D. Jesus showed Himself alive, after His passion, by many proofs for forty days appearing to them, and speaking of the kingdom of God. And He led them out as far as to Bethania. They, therefore,

Speaking of the kingdom of God.—Especially four points are mentioned in the gospel as being clearly determined by Jesus during the forty days: 1. The final institution of the body of teachers that were to carry on His own work on earth; 2. the organization of this same body under the headship of Peter; 3. the rite by which new members were to be admitted to the discipleship, namely, the Sacrament of Baptism; 4. and finally, the rite by which dead members were to regain supernatural life, namely, the Sacrament of Penance. Besides all this Jesus undoubtedly instructed His Apostles concerning many other points of the Church's doctrine and practice. Notice also, that Jesus the founder of the New Testament, remained visible on earth for forty days after His resurrection, just as Moses the law-giver of the Old Testament, had been in the presence of God on Mount Sinai for forty days.

As far as to Bethania.—From the acts of the Apostles it appears that the present passage must be understood as meaning "towards Bethania;" for the disciples returned from Mount Olivet. Some writers think that the disciples went by way of Bethany to the summit of Olivet. Whether Jesus Himself led His disciples, being visible to them but invisible to all others, or whether He had ordered His disciples to be in the given place at a fixed time, cannot be determined. The traditional site

who were come together, asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel? But He said to them: It is not for you to know the times or the moments which the Father hath put in His own power. But you shall receive the power of the Holy Ghost, coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth.

And when He had said these things lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, that He departed from them. While

of the ascension, now in possession of the Mohammedans, is on the middle summit of the Mount, in the full sight of Jerusalem. Arculf speaks of the dust on which the impression of the feet of Jesus remains. St. Jerome also speaks of two footprints, of which the impression was always carried off, and always remained. At present, only the impression of the left foot of Jesus remains, the other impression was carried off by the Mohammedans who maintain that Mahommed also ascended to heaven from Mount Olivet.

Wilt thou at this time restore the kingdom of Israel.—The prophets had often connected the infusion of the Holy Ghost with the restoration of the kingdom of Israel. Conf. Is. xlv. 3. Jer. xxxi. 1. ff. Mich. iv. 7. f. Soph. iii. 9. f. The question of the disciples at this late date is therefore easily explained. In His answer, Jesus does not deny what the disciples suppose to be future. He only corrects them, saying "it is not for you to know the time or the moments." Acting on this suggestion of her divine master, the Church has always been most careful, not to enquire too curiously into the events of the last days. In the following words Jesus traced the development of Christianity in the future. First Jerusalem and Judea (Conf. Is. ii. 3. f. Acts ii. 2. ff.) will be evangelized; then persecution will drive the disciples into Samaria (Acts viii. 1. ff.), the intermediate step between the Jews and the Gentiles; lastly, through a special call of Peter (Acts x. 1. f.) and the conversion of Paul, the gate will be opened for the Gentiles, even to the extreme limits of the earth. Is. xlix. 6. Acts xiii. 47.

He departed from them.—The description of the departure leads us to regard it as a gradual one. Little by little the sacred body of Jesus ascends higher and higher, till the cloud hid the glory of Paradise from the



THE ASCENSION.

they looked on, He was raised up and was carried up to heaven. And sitteth on the right hand of God. And a cloud received Him out of their sight. And whilst they were beholding Him going up to heaven, behold, two men stood by them, in white garments, who also said to them: Ye men of Galilee, why stand you looking to heaven? This Jesus who is taken up from you into heaven, so shall He come as you have seen Him going into heaven. Then they adoring, went back to Jerusalem with great joy, from the mount that is called Olivet, which is near Jerusalem, within a sabbath-day's journey. And they were continually in the temple praising and blessing God. Amen.

view of the disciples. The ascension is the natural completion of the resurrection. After His triumph over death and hell, Jesus could but return to His former glory and take possession of His Throne and Kingdom at the right hand of God the Father Almighty. While all the blessed spirits stand before the face of God (Dan. vii. 10), the God-man is seated to signify the peace and majesty of His eternal Kingship (Dan. vii. 27). His throne at the right hand of the Father indicates the equality of glory of Father and Son. The time when Jesus was taken up into heaven is usually said to be noon. Several writers explain the praise given to God in the evening, the morning and at noon, of which we read in Ps. liv. 18, as thanksgiving for the death on the cross in the evening, for the resurrection in the morning, and for the ascension at noon. (Comp. also Ps. xxxvi. 6).

They were continually in the temple.—Not as if the conclave had been in the temple, but the disciples went to the temple at the hour of prayer. Before the coming of the Paraclete the fear of the Jews probably impeded a regular attendance of the disciples; but after Pentecost no such motives stood in their way. A mingling of the disciples and early Christians with the Jews was needed in order to promote Christianity among the Jewish community. Else the Christians might have been charged by their enemies with shirking the burden of the Mosaic law, and with general impiety. Some writers distinguish three periods in the early Church; her conception, her growth in the womb of her mother, the synagogue, and her birth and emancipation from the synagogue.

192. THE ELECTION OF MATTHIAS.

Acts i. 13-26.

After Ascension-day, 33 A. D. And when they had entered in, they went up into an upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes and Jude, the brother of James. All these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and His brethren. In those days Peter rising up in the midst of the brethren, said: (Now the number of persons together was about a hundred and twenty). Men, brethren, the Scripture must be fulfilled which the Holy Ghost foretold by the mouth of David, concerning Judas, who was the leader of them that apprehended Jesus. Who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem; so that the same field is called in their tongue *Haceldama* that is, the field of blood. For it is written in the book of Psalms: Let their habitation become desolate: and let there be none to dwell therein; and let another take his bishoprick. Wherefore, of these men who have been with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John, until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed, two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying, they said: Thou O Lord, who knowest the heart of all men, show which of these two Thou hast chosen, to take the place of this ministry, and Apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave

them lots and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

193. THE COMING OF THE PARACLETE.

Acts ii. 1-47.

Pentecost, 33 A. D. And when the days of Pentecost were accomplished, they were all together in the same place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire; and it sat upon each of them; And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and was confounded in mind, because that every one heard them speaking in his tongue. And they were all amazed, and wondered saying: Behold, are not all these who speak Galileans? And how have we every one heard our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another: What meaneth this? But others mocking, said; These men are full of new wine.

But Peter standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk as you suppose, seeing it is but the third hour of the day. But

this is that which was spoken of by the prophet Joel: And it shall come to pass, in the last days, (saith the Lord) I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants, indeed, and upon My handmaids, will I pour out in those days of My Spirit; and they shall prophesy; and I will show wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord cometh. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders, and signs which God did by Him in the midst of you, as you also know: This same being delivered up by the determinate counsel and foreknowledge of God, you have crucified and put to death by the hands of wicked men, whom God hath raised up having loosed the sorrows of hell, as it was impossible that He should be detained by it. For David saith concerning Him: I foresaw the Lord is always before my face, because He is at my right hand, that I may not be moved: For this my heart hath been glad, and my tongue hath rejoiced; moreover, my flesh also shall rest in hope. Because Thou wilt not leave my soul in hell nor suffer Thy Holy one to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance. Ye men, brethren, let me freely speak to you of the patriarch David, that he died and was buried; and in his sepulchre is with us to the present day. Whereas, therefore, he was a prophet, and knew that God had sworn to him with an oath, that of the fruit of his loins one should sit upon his throne: foreseeing this he spoke of the resurrection of Christ, for neither was He left in hell, nei-

ther did His flesh see corruption. This Jesus hath God raised up again, whereof we all are witnesses. Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. For David did not ascend into heaven; but he himself said: The Lord said to my Lord, sit Thou at My right hand, until I make My enemies Thy footstool. Therefore let all the house of Israel know most assuredly, that God hath made Him Lord and Christ, this same Jesus, whom you have crucified.

Now when they had heard these things, they had compunction in their hearts; and they said to Peter and to the rest of the Apostles: What shall we do, men, brethren? But Peter saith to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gifts of the Holy Ghost. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. And with a great many other words did He testify and exhort them, saying: Save yourself from this perverse generation.

They, therefore, that received his words were baptized; and there were added to *them* in that day, about three thousand souls. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the Apostles in Jerusalem, and there was great fear in all. And all they that believed were together, and had all things common. They sold their possession and goods, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Praising God together, and having favor with all the people. And the Lord added daily to their society such as should be saved.

194. END OF THE GOSPEL.

John xx. 30, 31; xxi. 25; Mark xvi. 20.

Many other signs, also did Jesus in the sight of His disciples which are not written in this book. But these are written, that you may believe, that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

But there are also many other things which Jesus did,

Many other signs.—Explanations: 1. Many other manifestations of His resurrection. (Chrysa., Euthym., Rup.). 2. Many other proofs of His Messianic mission and Divinity (August., Thom. Aq.). At any rate, the words show two facts; 1. that the gospel of St. John is a mere selection of details, and does not purpose to give the whole life of Jesus; 2. that all the miracles and wonders related by John are not narrated for their own sake, but because they are signs or manifestations of the true character of Jesus. The words "which are not written in this book," extend the phrase "many other signs" to the whole life of Jesus.

That you may believe:—1. That Jesus is the Christ or the Messias; 2. that He is the Son of God. The belief of these dogmas will give us life in His name. Here the Evangelist declares his purpose; he intends to make us believe the Messiasship and Divinity of Jesus. But it is not so much to infidels that the gospel is addressed, as to men who profess to be disciples of Jesus. This is the termination of St. John's gospel proper. As we have seen above, the following chapter is added by way of epilogue. The beginning and end of the gospel insist, therefore, on the same article of faith, the divinity of Jesus.

There are also many other things.—This passage summarizes the twenty first chapter of the fourth gospel, or the epilogue, showing again its elective character. The hyperbole that follows does not seem to disagree with the rest of John's gospel. That we find a hyperbole at all in an inspired book, cannot astonish us, since we have parallel instances in Matt. vii. 3; xix. 24; xxiii. 24; Gen. xxii. 17, etc. In our passage it shows the great appreciation on the part of John of all Jesus had done and said. If its full meaning were committed to writing the material world would be too small, and the intellectual world too dull to grasp and retain all the books.



ST. PETER DELIVERED FROM PRISON.

which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

But they going forth, preached everywhere, the Lord co-operating with them, and confirming the word with signs that followed.

They going forth.—The gospel of Mark, if we had nothing else to judge from, would lead us to believe that Jesus ascended to heaven from the supper-room in which He appeared to the disciples while they were at table. The gospel of Luke, if taken alone, leads one to think that Jesus ascended into heaven on the very day of His resurrection. It follows that the gospel accounts must be explained so as to supplement one another. The "going forth" referred to in our passage, is therefore, not to be fully explained from the gospel of Mark alone. Now from the other records we know that this "going forth" followed all the events which we have placed before it in the preceding sections. Finally, it is remarkable that St. Mark's gospel, the account of miracles, remains true to its character to the very end. Jesus had ascended into heaven, but still confirmed the word of His Apostles with signs that followed.



INDEX.

- Aaron**, Elizabeth, a daughter of, 12
Abel, blood of, 293.
Abia, the course of, 12.
Abiathar and the showbread, 120.
Abraham, his covenant fulfilled in Jesus, 22 sons of, 272, 48 sit down with, 147 rejoiced to see my day, 174 Lazarus in the bosom of, 331.
Abundance of the heart, 288.
Acceptable year of the Lord, 90.
Accusation, false, 50 sought against Jesus, 507.
Adoration, 34.
Adulteries, proceed from the heart, 216.
Adultery in the heart 135 woman taken in, 266 what amounts to, 135.
Adversaries to be conciliated, 135, 304.
Affliction of the last days 420.
Alms, not to be given ostentatiously, 138 giving of, enjoined, 292.
Alpheus, father of Matthew, 106 of James 128.
Altar of incense, 14 self-examination on giving to the, 135 swearing by the 413.
Andrew follows Jesus, 59 brings Peter, 59 fishing, 95 one of the Twelve, 126 tells Jesus of the five loaves, 198 with the Greeks, 387 asks Jesus about the destruction of Jerusalem 421.
Angel, an, appears to Zacharias, 14 to Mary, 17 to Joseph, 25 to the shepherds, 29 moves the water at Bethesda, 113 rolls back the stone of the sepulchre 556.
Angels, minister to Jesus, 55 ascend and descend, 62 at the last day, 173 of little children, 243 rejoice at the repenting sinner, 324 we shall be like 405.
Anger, of Jesus 123 without cause condemned, 134.
Anise, tithed by the Pharisees 414
Anna, the prophetess, 33.
Annas, the High-Priest, 45.
Anointing, head and feet, 156, 379 the sick with oil, 191 a blind man's eyes with clay, 276.
Annunciation, of the birth of John, 11 of Jesus, 16.
Apostles, call of the, 126 sending of the, 189 return of the, 195.
Appearances of Jesus risen from the dead, to the holy women, to Mary Magdalene, to the two disciples, to Simon Peter, to the disciples, and Thomas, at

the Lake of Galilee, to all the disciples, to James.
Archelaus succeeds Herod, 39.
Ashamed of Jesus, 296, 231.
Ashes 252.
Aser, Anna, of the tribe of, 33.
Ask, direction to, 285.
Asleep, Jesus, in a storm, 174.
Augustus Cæsar decrees taxation, 26.
Authority, Jesus teaching as one having, 144 given to Jesus to execute judgment, 116 of Jesus questioned, 394.
Axe, laid unto the root, 49.

B.

Babes, 359.
Bags 300.
Baptism by John in Jordan, 47 at Enon, 76 of repentance, 50 of water, 50 God justified in, 154 whether from heaven, 394 by Jesus 50 with which Jesus is to be baptized, 369.
Barley loaves miraculously increased, 198.
Bartimeus, blind, 372.
Baskets of fragments, 199-200.
Beam and mote, 140.
Beatitudes in the sermon on the mount, 129.
Bed let down through the roof 104 take up thy, 113 candle not to be put under the 291.
Beds, the sick brought to Jesus on, 211.
Beelzebub, working by, 287, 160.
"Behold the man" 528.
Belief in Jesus, 117 of Nathanael, 61 of the disciples at Cana, 65 of many on the feast day, 71 of the men at Sychar, 84 of a ruler at Capharnaum, 87 of many Jews, 345 of several rulers, to follow belief in God, 119 in Scripture, of the disciples, 70 resulting from sight, 86.
Bethabara, 45
Bethany, Jesus goes to 259, 341, 377, 390.
Bethesda, pool of, 112.
Bethlehem, Joseph and Mary go to, 27 Christ's prophesied birthplace, 36.
Bethsaida, the home of Philip, 60 unbelief of, 252 Jesus goes to, 223 to a desert place near, 195.
Betrayal, foretold, 456 plotted, 459 of Jesus' disciples foretold, 424.
Binding, power of, 226, 334.
Birds of the air, 298.
Birth of John the Baptist, 22 foretold, 14 of Jesus, 26 foretold, 18 revealed to the shepherds, 29 of water and of the spirit, 73.
Blasphemy, Jesus charged with 105 against the Holy Ghost, 161, 296 proceeds from the heart, 216.
Blessing on the hearers and keepers of God's word, 143 of Jesus on the bread, 461 on children, 359.
Blind, the, recover sight through Jesus, 272, 275 at the Bethesda pool, 112 leading the blind, 142 healed, 372, 184 invite the, 318.

- Blood**, of the prophets, 293
 woman with an issue of, 181
 of the Son of man, 209 this is
 my, 464 his, be upon us, 525.
- Boanerges**, 128.
- Boats**, people in, follow Jesus,
 204.
- Body**, the temple of Christ's, 70
 the light of the, 291 kill
 the, 295 this is my 463.
- Bottles**, old, and new wine, 109.
- Brazen vessels**, 212.
- Bread**, turn stones into, 53 live by,
 alone, 53 a stone not given
 for, 286 from heaven, 205 of
 God, 205 the living, 207 of life,
 205 the children's, 217 forgot-
 ten, 222 took the, 462 blessing
 of the, 198.
- Brethren**, of Jesus, 65, 161.
- Bridegroom** at Cana, 65 voice of
 the, 77.
- Broken-hearted**, 545.
- Bruised**, the reed, 125.
- Builders**, stone rejected by the,
 398.
- Burden**, my burden is light, 255
 heavy, 293.
- Burial of a father**, 248 Jesus anoin-
 ted, in view of his, 380.
- Bushel**, a candle not put under a,
 132, 291.
- C.**
- Cæsar** Augustus decrees an en-
 rolment, 26 giving tribute to,
 402 Cæsar's friend, 530.
- Cæsarea Philippi**, Jesus goes to,
 224.
- Caiphas**, the High-Priest, 346
 consultation at the palace of,
 346 Jesus before, 507.
- Calming of the storm**, 175
- Camel**, swallowed, 414.
- Camel's hair**, 46.
- Cana**, marriage at, 62 Jesus re-
 turns to, 68.
- Candle**, 132, 334.
- Capharnaum**, Jesus goes to, 65.
 ruler's son healed at, 86 Cen-
 turion's servant, 144 upbraided
 for unbelief, 253 Jesus
 teaches at, 202.
- Captives**, 90.
- Cares of this world** 172, 298.
- Carpenter**, 189.
- Cast thyself down**, 53.
- Cast net**, 98, 176, 235.
- Centurion**, servant of a, 144.
- Chaff** to be burned, 50.
- Chains** broken by a demoniac,
 177.
- Chanaan**, the woman of, 216.
- Changers of money**, 69, 391.
- Child**, 240 an example of humility,
 240.
- Children of Bethlehem**, 38 Rachel
 weeping for her, 38 in the
 market-place, 153 of the
 bride-chamber, 180 opposed to
 their parents, 303 bread of the,
 217 of God, 137 of the resur-
 rection, 405 of this world, 320
 blessed by Jesus, 359 praise
 Jesus in the Temple, 386.
- Chorazain**, 252.
- Christ**, the Lord announced by the
 angel to the shepherds 29
 John the Baptist disclaims
 being, 55 the Messiah, 83 Jesus
 acknowledged to be, 85 pro-

- claims himself to be, 271 expulsion from the Synagogue for acknowledging Jesus as, 278 280.
- Christs**, false, 425.
- Church**, its rock foundation, 225 tell the, 334.
- Chuza**, Herod's steward, 159.
- Circumcision** of Jesus, 31 on the Sabbath, 262.
- City** of David, 27 holy city, 53 upon a hill, 132 of the great King, 136.
- Clay**, a blind man's eyes anointed with, 276.
- Cleansing** of a leper, 101 of ten lepers, 348.
- Cloth**, new in an old garment, 180.
- Cloud**, at the transfiguration, 233.
- Coat**, 137.
- Coats**, 49.
- Colt**, foal of an ass, 383.
- Commandment** to Jesus to lay down His life, 283.
- Commandments**, breaking of, 133 to be kept 360 the first and second, 256.
- Compassion** of Jesus, 219, 179, 189.
- Condemn**, Jesus not come to, 74.
- Condemnation**, the believers have not, 74 by thy words, 377, 288.
- Confession** of sins at John's baptism, 47 of Christ, 296.
- Consolation** of the rich, 131.
- Converted**, 170.
- Conviction** of sin of the Jews, 272 Jesus challenges, 273.
- Corban**, 213.
- Cords**, scourge of, 69.
- Corn**, disciples pluck, 120 of wheat must die, 388.
- Corners** of the streets, praying in, 139.
- Council**, in danger of the, 134. of the chief-priests and Pharisees, 346.
- Councils**, disciples to be delivered to the, 424.
- Council** to put Jesus to death, 346.
- Country**, a prophet in his own 91.
- Course** of Abia, 12.
- Covetousness**, 216 proceeds from the heart, 216.
- Cross** to be taken up, 229, 321 borne by Jesus, 532.
- Crucifixion** of Jesus, 536 foretold, 367.
- Crumbs** asked for by Lazarus, 331 eaten by the dogs, 217.
- Cummin** tithed, 414.
- Cup**, outside of, 292 of water, 253, 241 the disciples drinking of the, 369.
- Cups**, washing of, 214.
- Custom**, Matthew sitting at receipt of, 106 to read in the synagogue, 88.
- Cyrenius**, governor of Syria, 27. D.
- Dalmanutha**, 220.
- Damnation**, the resurrection of, 117 eternal, 161.
- Dancing** of Herodias' daughter, 192.
- Daughter** of Jairus, 183 of Herodias, 191 of the Syrophenician woman, 216.
- Daughters** of Jerusalem, 535.

- David**, of the house of David, 17.
the city of, 27 and the shewbread, 120 the Christ to be of the seed of, 265 son of, 185 371.
- Dead**, the, raised by the Father, 116 will hear the voice, 117.
raised by Jesus, 148, 184, 345.
- Death** overcome in Christ, 554.
parents to be given up to, 424 of John the Baptist, 193 of Jesus foretold, 367, 232, 229 discussed at the transfiguration, 232 of Lazarus, 340 determined upon, 381.
- Debtors**, the, for five hundred pounds and fifty, 156.
- Decapolis**, 124.
- Deceit** proceeds from the heart, 216.
- Defiled**, 212.
- Deliverance** to captives, 90.
- Demoniac** healed, 235, 286.
- Den** of thieves, 392.
- Denial** of Jesus, 296 foretold, 465, 492.
- Denunciation** of the Scribes and Pharisees, 222 of the rich, 131 of the full, 131 of those that laugh, 131 of the praised ones, 131 of the Sadducees and Pharisees, 222 of the lawyers, 293 of the world, 241.
- Departure**, of Jesus from the Gadarenes, 179.
- Desert** places, 288.
- Desert**, 52.
- Desolation** of Jerusalem, 420 the abomination of, 428.
- Destroy** the law, 133.
- Destruction** of Jerusalem, 420.
- Devil**, the, tempts Jesus, 53 children of, 273 cast out, 98, 286 Jesus accused of having a, 724.
- Devils** cast out, 100, 176 power to cast out, 240, 253, 190 adore Jesus, 100, 177 casting out of, no guarantee of heaven, 313 cast out by Beelzebub, 287.
- Disciple** not above his Lord, 142.
- Disciple** of the Pharisees, 108 of John the Baptist, 58, 108, 150, 194, 76, of Jesus' at the wedding in Cana, 63 believe, 65 fetch meat at Sychar, 81 pluck ears of corn, 120 come to the mountain, 119 distribute bread, 198 offended at Jesus' doctrine, 110 some of, go back, 210 forget to provide bread, 222 acknowledge Jesus' Messiasship, 225 fail to cure a demoniac, 235, accompanying Jesus to Cana, to Capharnaum, 66 to Judea, 340 to the sea, 95, 174 to Nain, 148 to Jairus' house, 183 to Ephraim, 347 consult Jesus as to the parables, 169 as to defilement, 215 as to a form of prayer, 284 as to marriage, 358 ask Jesus to send away the syrophenician woman, 216 to increase their faith, 391 wish to send away children, 359 warned against hypocrisy, 222 not to premeditate when accused, 424 awaken Jesus in a storm, 175 sent

- over the sea in a ship, **299**
 informed of Jesus' coming passion, **229, 337, 366**, sent to fetch the ass and colt, **382**
 to prepare the last supper, **447**
 eat with unwashed hands, **212**
 must deny themselves, **320**.
- Diseased**, miraculously healed, **100**.
- Distress** of Nations, **429**.
- Ditch**, the blind leaders fall into the, **142, 215**.
- Divide**, Jesus declines to, the heritage, **297**.
- Division**, among the people, **260, 265, 277, 283**.
- Divorce**, **356**.
- Doctors** of the Law, **41**.
- Doctrine** of Jesus astonishes many **260**, that of the Father, **261**, of the Pharisees and Sadducees, **47**.
- Dogs**, holy things should not be thrown to the, **141**, should not eat the children's bread, **217**.
- Dove**, the Holy Ghost in the form of a, **51**.
- Doves**, offered by Joseph and Mary **32**, sellers of the, driven out, **69, 392**, harmless as, **252**.
- Draught** of fishes, the miraculous, **95, 574**.
- Dream**, an angel appears in a, **25, 37, 39**.
- Drinking** of Jesus' blood. **209**.
- Dumb**, Zacharias, **15**, and blind devil cast out, **286**.
- Dust** to be shaken off against unbelievers, **191, 252**.
- E**.
- Eagles** gather, **352**.
- Ears** of corn plucked by the disciples, **120**, of the Jews are dull, **171**.
- Earth**, to inherit the, **130**, not to swear by the, **136**.
- Earthquakes** predicted, **423**.
- East**, wise men from the, **34**, star in the, **34**, east and west, **314, 147**.
- Eat**, take and eat, **462**.
- Eating** with Publicans, **107, 322**, with unwashed hands, **292, 216**, the flesh of Jesus, **208**, in Jesus' presence is no pledge of salvation, **313**.
- Egg**, a scorpion given for an, **286**.
- Egypt**, flight into, **37**, return from, **39**.
- Elders**, ask Jesus to heal the centurion's servant, **145**, tradition of the, **213**, persecute Jesus, **115**, question His authority, **394**.
- Elect** **353**.
- Elias**, John the Baptist is not, **56**, and the widow of Sarepta, **92**, Jesus is taken for, **225**, at the Transfiguration, **232**, already come, **234, 153**.
- Elizabeth**, wife of Zachary, **12**, promised a son, **14**, conceived **15**, which was told to Mary, **19** visited by Mary, **20**, brings forth her son, **22**.
- Emmanuel**, **26**.
- End**, **160**.
- Enemies**, to be loved, **137**.
- Enon**, John baptized at, **76**.

Ephpheta, 218.
Ephrem, 347.
Eternal, damnation for sinning against the Holy Ghost, 161.
Eunuchs, 358.
Evil, doers of, 75, of each day, 299, spirits cured, 98, 100, 176, 286, thoughts, 216, eye, 366.
Executioner, 135, 304. •
Extortion, of the Scribes and Pharisees, 413.
Eye, to be plucked out, 135, 242, for an eye, 136, the light of the body, 291.
Eyes, of the Jews, closed, 271, that see the works of Jesus are blessed, 171.

F.
Face, in fasting, 139, of God beheld by the angels of children, 243.
Faith, commended, 205, 75, 392, want of, 187, reprov'd, 201, 235, of Martha, 342, of the centurion, 147, of many Jews at the raising of Lazarus, 345, power of, 393, 237, 337, the work of God, 205, leads to life everlasting, 75, prayed for 236, 337, at Jesus' second coming, 353, disregarded by the Pharisees.
Faithfulness in little, 377.
False prophets, 142, predicted, 425
Fame of Jesus spread abroad, 194, reached Herod, 194.
Famine, a mighty, 325.
Famines foretold for the last days, 423.

Fan to purge the floor, 50.
Fasting of Anna, 33, of John's disciples, 108, of the Pharisees, 108, to be in secret, 139, a means to expel devils, 237.
Father, see God the, 470 one only, 411 and mother to be honored, 213, of the prodigal son, 324.
Fear of the shepherds, 29, of the multitude, 235, of all at the raising of the dead, 149, of Herod, 194, 35, of Gadarenes, 179, of the disciples, 175, 200, at the Transfiguration, 233, of Peter, 201, not those that kill the body, 295.
Fearfulness reprov'd, 175, 201.
Feast of the Passover. See Passover, of Tabernacles, 260, of Dedication, 308, of the Jews, 111, day 263.
Feeding of five thousand, 198, of four thousand, 220.
Feet annointed, 156, 379.
Fetters broken by demoniacs, 176
Fever, the rulers son cured of. 86, Simon's mother-in-law cured of, 99.
Field of blood, 514.
Fig-tree, Nathanael under the, 61, the barren, 390, 306, withered, 391.
Fire, cast into the, 50, 295, baptized with, 50, unquenchable, 50, 241, bring fire on the earth, 302, salted with, 242, call down, 247.
First shall be last, 366, 214.
Fish, and the tribute money, 239, a serpent given for a, 286.

- Fishes** miraculously increased, 198, 220.
- Five thousand** miraculously fed, 198.
- Flax**, smoking, 125.
- Flesh** the word became, 6, 19, all, shall see salvation, 46, born of, 73, profiteth nothing, 209, of Jesus given for our life, 208, eating of Jesus', necessary to life, 208.
- Fold**, one, 283.
- Followers** of Jesus, 320, duty of the, 230, 320.
- Fool**, 298, 134.
- Foolishness** proceeds from the heart 216.
- Foot** trodden under, 163, cut off 242.
- Footstool**, 136.
- Forgiveness** of debt, 353, of sins, 105, 157, of trespasses enjoined, 336, blasphemy against the Holy Ghost, 296, 161.
- Fornication** and divorce, 331, 357, not born of, 273.
- Fornications** proceed from the heart, 216.
- Forsake**, 362, 96.
- Forswearing** 136.
- Fowls** of the air, 163, 290.
- Fox**, Herod called a, 314.
- Foxes** have holes, 248.
- Fragments** to be saved, 199, 220.
- Frankincense** brought by the wise men, 36.
- Friend** of the bridegroom, 77, borrowing bread, 285.
- Friends** of Jesus, 339, 340, they became, 522.
- Fulfilment** of Scripture, 133, 100, concerning Jesus' sufferings, 564, the birth of Jesus, 26, the flight into Egypt, 38, the Holy Innocents, 38, Nazareth, 39, of the law and the prophets, 133.
- Full**, woe to the, 131.
- G.**
- Gabriel** sent to Zachary, 14, to Mary, 16.
- Gadarenes**, the country of the, 175, ask Jesus to depart, 179.
- Galileans** receive Jesus, 85, 93, slain by Pilate, 304.
- Galilee**, see Nazareth, Herod Tetrarch of, 44, entertains chief men of, 192, Jesus goes forth into, 65, returned to, 85, walks in, 105, 158, passes through, 187, despised as coming from, 265, prophecies concerning, 93, multitudes from, 260, 129, Pharisees from, 104.
- Garment**, the hem of Jesus' 181, old, not mended with new cloth, 180.
- Garments** spread on the way, 384.
- Garner**, 50.
- Gate**, the sheep, near Bethsda, 112, the narrow, 141.
- Gates** of hell, 226.
- Genealogy** of Jesus, 8.
- Generation**, this, 290, of vipers, 48, 288.
- Genesareth**, lake, 162, 93, 124, 174, 200.
- Gentiles**, light to the, 33, seek Jesus, 387, seek after the

- things of this life, 299, Apostles not to go to the, 190, testimony against the, 191, 252 to tread down Jerusalem, 429.
- Gift** to the altar, 135, excuse for neglecting parents, 213.
- Gifts** of the wise men, 36.
- Girdle** of John the Baptist, 46.
- Glory** of the Lord, 29, of the Father, 231, the Son, 6, the kingdoms of the world, 54, of God, 29, caused by good works, 138, Jesus to come in, 231, at the Transfiguration, 232, given to God, 30.
- Gluttonous**, accused of being, 154.
- Gnashing** of teeth, 313.
- Gnat**, strained at, 414.
- Goats** and sheep, 437.
- God**, the pure heart shall see, 131, children of, 137, sent from, 5, 205, the gifts of, 81, the power of, 236, house of, 69, Jesus is equal with, 116, identical with 311, forgives the foregoing, 336, cares for the birds, 298, testifies to Jesus, 388, 345, bread of, 205, work of, 205, is a spirit, 83, and mammon, 330, the Father, 116, loves the Son, 116, is worshipped in spirit, 83, commits judgment to the Son, 116 will of, 84, spirit of, 51, face of, 243, worketh with the Son, 116, sent the Son, 116, sealed the Son, 205, revealed Him to Peter, 225.
- Gold** of the wise men, 36, not to be provided, 190.
- Gomorrha**, 252.
- Good Samaritan**, 256, shepherd, 281, tidings, 29, doers of, 143.
- Gospel** preached by Jesus, 158, by the Apostles, 191, loss of life for the sake of the, 231, witness to all nations, 424.
- Governor** of the feast, 64.
- Governors**, accused before, 424.
- Grain** of mustard seed, 166.
- Grass**, God's care for, 299, the multitude sit on the, 198.
- Grave** of Lazarus, 344.
- Grave clothes** 345.
- Graves**, all in the, 117, whitened, 414.
- Greatest**, who shall be the, 239.
- Greeks** seek to see Jesus, 386.
- Grief** of Jesus, 385, 343.
- Gross**, the people's hearts, 171.
- Guides**, blind, 142.
- Guile**, Nathanael without, 61.
- H.**
- Hairs** of the head numbered, 296.
- Halt**, the, at Bethesda, 112.
- Hand** of the Lord with John the Baptist, 23 withered, restored, 123 to be cut off, 135, 241.
- Handmaid** of the Lord, 19.
- Hands**, unwashen, 216, 292.
- Hard** saying, 209.
- Harlots** enter heaven before, 399.
- Harmless** as doves, 252.
- Harvest**, the fields white to, 84 typifying the end of the world, 173 great, 189, 252.
- Hatred** of enemies, 137 of all men to Jesus' disciples, 424 of the world to Jesus, 245 to His disciples, 486.

- Head** of John the Baptist, 193 not to be sworn by, 136.
- Heart**, hardness of, 357 will be where is treasure, 300 from the, proceed, 216 mouth speaks out of the, 288.
- Heathen**, repetition of prayer by, 139 to be as, 334.
- Heaven** opened, 61, 51 ascended up to, 583 Jesus came from, 209 reward in, 131 sign from, 205, 290, 221 not to be sworn by, 136 bread from, 205.
- Heavenly** host near Bethlehem, 30.
- Hell** fire, in danger of, 134 to escape from, 48 Capharnaum cast down into, 253 can cast into, 295 gates of, 226.
- Herod**, King of Judea, 11 and the wise men, 35 slays children, 38 death of, 39.
- Herod**, the tetrach of Galilee, 44 imprisons John, 78, 191 marries Herodias, 78 fears John, 192 his steward Chuza, 159 entertains his nobles, 192 hears of Jesus, 194 warned against, 314 mocks Jesus, 521 reconciled to Pilate, 522.
- Herodians** consulted, 124.
- Herodias** is angry against John, 192 daughter of, 192.
- Hill**, 132.
- Hire**, worthy of his, 190, 252.
- Hireling**, 283.
- Holy** one of God, 97, 100, 177.
- Holy Ghost** in John the Baptist, 14 in Zachary, 23 upon Mary, 18 in Elizabeth, 20 upon Simeon, 32 upon Jesus, 51 sin against, 161, 296 given to those that ask, 482 promised 482.
- Honey**, wild, 46.
- Honor** to the Son, 116 to Jesus not to prophet in his own country, 85 91 to parents, 213 of the Son, 488.
- Hook**, fish, 239.
- Horn** of salvation 24.
- Hosanna**, 385.
- House** of God, zeal of, 69 the place of prayer, 392 of Simon, 378 Israel, 190 in a, 217 built on rock, 143 divided against itself, 160, 287 sent back to his, 179.
- Household**, foes in the, 303.
- Houses** of widows, 413.
- Housetop**, a man let down through the, 104 preach on the, 295 on the, 351.
- Humility** necessary, 204 enjoined, 317 commended, 240.
- Hundred** sheep, 243, 323.
- Hunger** of Jesus, 53 of the disciples, 120 after justice, 130.
- Husband** of woman of Samaria, 82.
- Husbandmen** and the vineyard, 397.
- Husks** desired by prodigal, 325.
- Hypocrisy** warned against, 294.
- Hypocrites**, 291.

I.

- Idle** words, 288.
- Idumea**, 124.
- Impediment** of speech cured, 218.

Incense burnt, 14 offered, 12.
Indignation at the spikenard ointment, 379.
Infirmities healed, 99, 100, 112, 123, 180, 217, 307.
Infirmity, 306.
Iniquity, workers of, 143.
Inn at Bethlehem, 28 in parable of good Samaritan, 258.
Inscription, 538.
Interpretation of parable of sower, 171 wheat and tares, 173.
Isaiah, 100, 125.
Israel, land of, 39 tribes of, lost sheep of, 190, 217 not seen in, 146 the King of, 385.
Issue of blood, 181.
Iturea, 45.

J.

Jacob, ground given by, to Joseph, 80 his well, 81.
Jairus, daughter of, 184.
James, the son of Zebedee, called, 96, 128 accompanies Jesus into Jairus' house, 184 to Gethsemane, 495 to the mountain of transfiguration, 232 asks about the destruction of Jerusalem, 421.
James, the son of Alphaeus, one of the Twelve, 128.
James, Jesus' brother, 187.
Jeremias, 38.
Jericho, man going to, 257 Jesus goes to, 370.
Jerusalem, Joseph and Mary go to, 40 return to, 41 inhabitants of, 262 there the Jews worship, 82 multitudes from, 384

Pharisees from, 211 scribes come from, 211 not to be sworn by, 136 the city of the Great King, 136 desolation of, 315 Jesus taken to, 502 goes to, 66, 111, 260, 308, 385 moved at the news of Jesus' birth, 35 death of Jesus at, 543.

Jesus, see table of contents.

Jews, sent to John the Baptist, 55 ask for a sign, 221, 70, 290 quarrel about purification, 76, 262, 212 avoid Samaritans, 81 salvation is of the, 83 feast of the, 111 reprove Jesus for breaking the Sabbath, 277 persecute Jesus as a breaker of the Sabbath, 115 elders of, see elders, murmur at Jesus, 207 strife of, 280 tradition of, 213 seek Jesus, 260 accuse Him as a Samaritan, 273 agree to expel the disciples from the synagogue, 278 division amongst the, 277 ask Jesus about His Messiasship, 309 attempt to stone Jesus, 274, 311 with Martha and Mary, 343 ask Pilate to break Jesus's legs, 545.

Johanna, wife of Chuza, 159.

John, the Apostle, called, 96 one of the Twelve, 128 accompanies Jesus to Jairus' house, 183 to the mount of transfiguration, 232 to Gethsemane, 495 rebukes one for casting out devils, 240 asks leave to call fire from heaven, 247.

John, the Baptist, a witness of the light, **5** avoids wine, **14** in the spirit of Elias, **14** mission of, **24** birth of, **22** foretold, **14** named, **23** baptized, **45** fulfilled the prophecies, **46** his raiment and meat, **45** his teaching, **48**, **49** baptizes Jesus, **51** sees the Holy Ghost descend, **51** his disciples. See disciples; asked about his mission, **55** his testimony to Jesus, **50**, **55**, **57** imprisoned, **79** reproves Herod, **78** praised by Jesus, **151** his head asked for, **193** beheaded, **193** Jesus supposed to be, **194** referred to by Jesus as Elias, **234** his testimony received as true, **153**, **118**.

Jona, father of Simon, **290**.

Jonas, sign of the prophet, **290**.

Jordan, preaching near, **47** baptism in, **47** Jesus baptized in, **51** multitudes from beyond, **129** Jesus goes beyond, **312**.

Joseph about to put away Mary, **25** an angel appears to, **25** marries Mary, **26** goes to Bethlehem, **27** to Egypt, **37** returns from Egypt, **39** goes to Jerusalem, **40** searches for Jesus, **41** returns to Nazareth, **42** Jesus the son of, **9**, **186**, **207**.

Joseph, brother of Jesus, **187**.

Journey, provision for, **190**, **252**.

Joy, of Jesus, **254**.

Juda, brother of Jesus, **187**.

Judas Iscariot, one of the twelve, **128** a devil, **210** complains of

Mary, **379** a thief, **379** offers to betray Jesus, **440** Satan enters into, **459**, son of Simon, **210** betrays Jesus, **498** returns the money, **513** hangs himself, **514**.

Judea, Pilate governor of, **42** multitudes from, **129**, **124** Pharisees from, **211** fame of Jesus spread through, **149** going to, **75** territory of **355**.

Judge, the unjust, **352**.

Judgment given to the son, **116** if the son is just, **118** in danger of, **134** rash, **140** day of, **253** condemned in, **290**.

Justification by words, **288**.

K.

Keys of the Kingdom of heaven, **226**.

King of the Jews.

Kingdom of heaven, to the poor in spirit, **130** to the persecuted, **131** sit down in the, **147**, **314** giving of, **369** parables concerning, **163**, see parables; conversion necessary to enter, **46**, **86**, **304** of God supposes a new birth, **72** preached by Jesus, **85** by the Twelve, **190** the Seventy, **252** seek first the, **299** coming of, **350** difficult to enter, **330** publicans and harlots enter before the Pharisees, **399**.

Kingdoms of the world, **54** rise one against another, **423**.

Kings, brought before, **428** desired to see, **171**, **255**.

- Knock** and it shall be opened, 285.
- Knowledge**, key of, 294, of the Father, 262, of Jesus and the Father. 470
- L.**
- Labor**, those that, 255, not for things that perish, 204.
- Laborer**, worthy of his hire, 190, 252.
- Laborers**, in the harvest, 189, 252, in the vineyard, 364.
- Lake**, of Genesareth, 93, 162, 124, 174, 200.
- Lamb**, of God, 58.
- Lame**, inviting the, 317.
- Lamentation**, of Jesus over Jerusalem, 385.
- Lasciviousness**, proceeds from the heart, 216.
- Last**, day resurrection on, 342, shall be first, 314, 366.
- Latchet** of Jesus' shoes, 50.
- Laugh**, woe to them that, 131.
- Laughed** to scorn, 184.
- Law** given by Moses, 262, to fulfil, 131, doctors of the, 41, prophesied until John, 153, cannot fail 262, 331, foundation of the,
- Lawyer**, rejects, 248, 153, tempts Jesus, 256.
- Lawyers**, denounced, 293, questioned as to healing on the Sabbath, 316.
- Lazarus**, of Bethany his sickness, 338, raised from death, 341, at supper with Jesus, 378, and Dives, 331.
- Leathern**, girdle, John's 46.
- Leave** 362.
- Leaven** of Pharisees, 222, parable of the, 167.
- Legion** of devils, 176.
- Lending** enjoined, 138.
- Leper** a, cleansed, 103.
- Lepers** ten, cleansed, 348.
- Letters**, Jesus knows, 261.
- Levite** in parable of good Samaritan, 257.
- Levites** sent to John the Baptist, 55.
- Liar**, the devil a, 273.
- Liberty** 90.
- Life**, eternal, to believers, 74, 207, what necessary for, 360, to be labored for, 152, to those who make sacrifices, 231, in Father and the Son, 117, the resurrection of, 207, 117, solicitude for, 298, seekers of, 230, given by Jesus, 282, the bread of, 205, 207, of the world, 342, of good shepherd, 283, of Jesus laid down, 283, words of Jesus are, 210.
- Light**, the true, 6, John the Baptist, 6, of the world, 268, of the body, 291, Gospel to be preached in the, 295, raiment of Jesus like, 232, children of, 329, exhortation to be, 291.
- Lightning**, second coming as 350.
- Lilies**, an example of God's care, 299.
- Living** bread, 207.
- Loaves** miraculously increased, 198, 220, friend borrows, 285.
- Locusts**, John's food, 46.

"Lord, Lord," not sufficient, 143.
Lord's prayer, the 284.
Loss of life to those who seek to save it, 230.
Lost sheep of Israel, 217, parable of, 323, 243.
Lot, in the days of, 351.
Lot's wife, 351.
Love of God, first commandment, 256, of Jesus to Lazarus, 343, 339, to parents must be sacrificed, 320, to enemies enjoined, 138, to neighbor, the second commandment, 256, to one another, 478.
Lunatic person healed, 104.
Lust 135.
Lusts, 172.
Lysanias, tetrarch of Abilina, 45.

M.

Magedan, Jesus goes to, 220.
Maimed 241.
Mammon, 330.
Manger, Jesus laid in a, 28.
Manna, eaten in desert, 205.
Market, 212.
Market-place, children in the, 153.
Marriage, at Cana, 62, supper 318.
Martha, busy with much serving, 259, meets Jesus, 341, at supper in Bethany, 378.
Mary, mother of Jesus, Gabriel sent to, 16, a virgin, espoused to Joseph, 16, goes to visit Elizabeth, 20, returns home, 22, goes to Bethlehem, 26, brings forth Jesus, 28, kept

in words he heard, 31, purification of 31, Simeon, 32, fled into Egypt 37, returns to Nazareth, 39, searches for Jesus and finds him, 41, at the marriage at Cana, 62, goes to Capharnaum, 161, Jesus the son of, 10.
Mary, of Bethany, at Jesus feet, 259, comes to Jesus, 343, anoints him, 378, Magdalen ministers to Jesus, 158, seven devils cast out of, 159, the sinful woman, 155.
Master, Nicodemus a master of Israel, 74, Jesus called, 360, disciple not above his, 142, one, Christ, 411.
Masters, two, 330.
Matthew, called, 106, one of the Twelve, 128, makes Jesus a feast, 107.
Measure, good, 140.
Meat, John's, 46, disciples go to buy, 81, of Jesus, 84, not so important as life, 298, Jesus' flesh, 209.
Meek, blessed are the, 130, Jesus 255.
Merchant 168.
Merciful, blessed are the, 130.
Mercy to the God-fearing 21, proffered to sacrifice, 108, commended, 130, disregarded.
Messenger 339.
Messengers sent to Jesus, 151, 146.
Messias, See Christ. Woman of Samaria.
Millstone, round the neck, 241, 333.

- Minister**, in the synagogue, 90.
Mint, tithed by the Pharisees, 292.
Miracles of Jesus cause belief, 71, power to perform, 189, are the following: at Cana, 64, at Jerusalem, 71, ruler's son healed, 86, miraculous draught of fishes 95, unclean devil cast out, 98, several sick persons healed, 99, 100, devils cast out, 100, lunatic and palsied persons healed, 104, leper cleansed, 101, impotent man cured, 112, 123, centurion's servant healed 147, young man at Nain, 148, demoniacs at Gadara, and devils sent into swine, 176, woman with an issue of blood 181, Jairus' daughter, 184, Lazarus, 345, two blind men, 185, 371, dumb demoniac, 286, feeding of the five thousand 198, walking on the water 201, touch of Jesus' garments 180, daughter of the syrophenician woman, 217, deaf man, 218, feeding of the four thousand, 220, demoniac, 235, tribute money, 239, ten lepers 349, woman bowed together, 307, man with dropsy, 316, blind man, 223, 276, blind and lame, 319.
Mocking of Jesus, 511, 521, 538.
Money changers, 69, 391, found in fishes' mouths, 239.
Morning, Jesus prays early in the, 439.
Morrow, not to be careful for the, 299.
- Moses**, giver of the law, 267, wrote of Jesus, 119, lifted up the serpent, 74, His commandments to lepers, 349, accuses the Jews, 119, appears at the transfiguration, 232.
Mote and beam, 140.
Mother of Jesus. See Mary. Set against the daughter, 303. See parents.
Mountain, Jesus taken to a high, 54, where Samaritans worship 82, Jesus went to a, to pray, 126, to preach, 128, with His disciples 126, removed by faith, 393, demoniacs, in the, 175.
Mourning, of children, 153, those who mourn are blessed, 130.
Mouth, that which goes into the 215.
Moving of waters at Bethesda, 113
Multitude, praying in the temple, 14, of heavenly host, 30, of impotent folk at Bethesda, 112, go out to John, 47, to Jesus, 129. ask for Barabbas, 524.
Multitudes, follow Jesus, 196, glorify God, 219. sent away, 220, Jesus has compassion on the. 219, 197, 189.
Murderer, the devil a, 273.
Murders proceed from, the heart 216.
Murmuring, at Jesus' teaching 207, among people, 260, 263.
Mustard seed, parable of, 166.
Myrrh, offered by wise men, 36.

N.

Naaman, referred to, 92.

Nain, dead man raised at 148.
Name, of God, holy, 21, of Jesus, in the, 240. in My, 485.
Names of the twelve, 126.
Naphtali, Jesus goes to the coast of, 92.
Napkin, Lazarus head bound with 345.
Nathanael and Philip, 60, without guile, 61, confesses Jesus, 61, one of the Twelve, 127. See Apostles, Disciples.
Nation, to rise against nation, 423, take away our, 346.
Nazarene, Jesus to be called a, 39.
Nazareth, a city of Galilee, 16, Joseph and Mary resided at 16, quit, 27, return to, 39, goes to 87, quits 92, can anything good come out of, 60.
Neighbor, to be loved, 256 who is my, 256.
Net, parable of, 168.
Nets, Simon and Andrew washing their, 94 broken, 95 James and John mending their, 96.
New cloth on old garment, 180, 109 wine and old bottles, 109, 180.
Nicodemus consults Jesus, 71 defends Jesus, 265.
Night, Jesus prays the whole, 126 when no one can work, 276. See darkness.
Ninevites, Jonas a sign to the, 290 shall judge, 290.
Noe, as in the days of, 350.
Nobleman, went to receive a kingdom, 375.

O.

Oath of Herod, 193.
Oaths, to be kept, 136. See swearing.
Offence, to his own country, 91 to the least of Jesus' disciples 241.
Officers, sent to take Jesus, 263, 265, 498.
Oil, anointing the sick with, 191 and wine, 257.
Ointment, Jesus' feet anointed with, 156, 379 and His head, 379.
Old wine preferred to new, 110. See new.
Olives, Mount of, 381, 384, 266.
Oxen, those that sold, 66.

P.

Palm, branches spread on the way, 384.
Palsy, cured, 104, 106 see miracles.
Parables, why Jesus speaks in, 169; blind leaders, 142, 215; mote and beam, 140 wise and foolish builders, 143; city or house divided against itself, 160, 287; strong man, 287; enlargement of barns, 297; barren fig-tree, 390, 306; the sower, 163; interpretation, 171; wheat and cockle, 164 interpretation, 173; seed cast into ground, 165; mustard seed, 166; leaven 167; hid treasure, 167; pearl, 168; drag-net, 168; new cloth and old garment, 180; that which goes into the mouth, 215; in-

- terpretation, 215; lost sheep, 243, 323; servant and his fellow servant, 335; borrowing loaves, 285; good shepherd, 281; great supper, 318; builder of a tower, 321; King with ten thousand, 321; lost groat, 323; prodigal son, 324; unjust steward, 328; Dives and Lazarus, 331; servant returning from ploughing, 337; unjust judge, 352; Pharisee and Publican, 354; laborers in vineyard, 364; pounds, 375; two sons, 395; unfaithful husbandmen, 396; marriage feast, 399; fig-tree in spring, 430; servants left in charge, 431; ten virgins, 432; talents, sheep and goats, 437;
- Paraclete**, 587, 481.
- Parents**, to be put to death by children, of 424 man born 278.
- Partners**, James, John, Simon, Andrew, 95.
- Pasch**, 40, 66, 377.
- Passover**, Joseph Mary and Joseph go to, 40 Jesus goes to, 66 multitude going to, 377 preparation for, 377.
- Patience**, 172, 335.
- Peace**, go in, 183 Jesus not come to give, 303 commanded to the sea, 75 be to you, 566, 571.
- Peacemakers**, blessed, 131.
- Pearls**, merchant seeking, 168.
- Penance**, 48, 304.
- Pence**, 365
- People**, taught, 49 seek Jesus, 204 hear Jesus gladly, 144.
- Persecution**, for justice sake, 131 scandal caused by, 424; conduct under, 425; of disciples foretold, 363, 423.
- Persecutors** to be prayed for, 137.
- Peter**, Simon, brought to Jesus, 59 named, 59 a fisherman, 94 ship of, 94 called, 95 one of the Twelve, 128 his wife's mother, 99 walks on the water, 201 wonders at Jesus asking who touched Him, 182 accompanies Jesus to Jairus' house, 183 to Mount of Transfiguration, 232 to Gethsemane, 495 confesses Jesus' Messiasship and Divinity, 225 is rebuked, 230 finds tribute money, 239 obtains promise of the primacy, 222 obtains the primacy, 575 denies Jesus, 503, 507; Jesus appears to, 566.
- Phanuel**, father of Anna, 33.
- Pharisee**, a, invites Jesus to dinner, 154 Jesus eats bread with, 315.
- Pharisees** warned by John, 48 are Abraham's children, 48 ask John about his mission, 56 Nicodemus, one of the, 71 come to hear Jesus, 72 accuse the disciples of breaking the sabbath, 120 watch Jesus, 122 angry against Jesus, 132 justice of, 133 rejected God's counsels, 153 accuse Jesus of working by Beelzebub, 154, 160, 287 ask for a sign, 221, 287 are hypocrites, 222, 291

- 411** unjust and proud, **292**
 leaven of, **222** avoid publicans
 and sinners, **107** disciples of,
108 traditions of, **213** offended
 at Jesus, **322** question with
 Jesus, **105**, **220** send officers
 to take Jesus, **263** bring an
 adulterous woman, **266** blame
 Jesus for bearing testimony to
 Himself, **268** man born blind
 brought to, **277** told of raising
 of Lazarus, **345** attempt to in-
 timidate Jesus, **314** deride
 Jesus, **330** tempt Jesus, **287**
 command to deliver up Jesus,
378 confounded by Jesus' mir-
 acles, **346** seek to lay hands
 on Jesus, **311** to entangle
 Jesus in his words, **294**.
- Philip**, brother of Herod, tetrarch
 of Iturea, **45** his wife Herod-
 ias, **78**.
- Philip**, the Apostle, called, **60**
 brings Nathanael, **60** one of
 the Twelve, **128** consulted as
 to food for the multitude, **197**
 Greeks ask, to see Jesus, **387**.
- Phylacteries** of Scribes and Phar-
 isees, **410**.
- Physician**, heal thyself, **91**.
- Physician**, not for the whole, **108**.
- Pigeons**, offering of, **32**,
- Pilate**, governor of Judea, **44**
 slaughters the Galileans, **304**
 Jesus before, **516** intercedes
 for Jesus, **522** wife of, **523**.
- Pillow**, Jesus sleeping on a, **174**.
- Pinnacle**, of temple, Jesus set on,
53.
- Perfect**, be ye, **138**.
- Piping**, children, in a market place,
153.
- Pit**, cattle fallen into a, **316**.
- Plagues** cured by Jesus **100**, **124**.
- Plain**, Jesus on a, **128**.
- Plant**, not planted by God, **215**.
- Plow**, he who puts his hand to
 the, **248**.
- Pool** of Bethesda, **112** of Siloam,
276.
- Poor**, Jesus sent to the, **151** in
 spirit blessed, **129** inviting the,
318 charity to **414**.
- Porch**, Solomon's, **309**.
- Porches** of Bethesda, **112**.
- Possessed**, see demoniac, devils,
 miracles, spirits.
- Pots** washing of, **214**.
- Power** of Jesus' word, **99** to heal,
189, **252** to remit sins, **105** to
 consecrate, **463** to bind and
 loosen, **226**, **334** to lay down
 and retake life, **283** of faith,
273, **337**, **393**.
- Prayer**, Jesus in, **126**, **199**, **232**
 for persecutors, **137** not pub-
 licly, **139** the Lord's, **284**
 house of, **392** of the publican
 and the Pharisee, **354** en-
 joined, **287** in Jesus' name,
484.
- Preach**, disciples sent to, **252**.
- Preaching** of John, **48**, **49** of
 Jesus, see Contents of the
 Twelve, **191** see sermon
 teaching.
- Preparation** of the way of the
 Lord, **46**.
- Pride** proceeds from the heart, **216**.
- Priest**, Zacharias, a, **11** in parable

of good Samaritan, 257.
Priests sent to John, 53 chief, 36, 265, 346 send to take Jesus, 263 conspire against Jesus. 346 furnish Judas with men to capture Jesus, 498.
Prince of the world, 475 of devils, 160, 287 see Beelzebub, devil.
Prison, John's. 79.
Profession of faith, 61, 83, 84, 225.
Prophecy of John's birth, 12, of Jesus' birth, 18, of Jesus' sufferings, 229, 237, 367, concerning John, 24, Simeon's, 33, Caiphas', 346, of Jerusalem's desolation, 420, destruction of the Temple, 420, last days, 429, see fulfilment.
Prophesying in Jesus' name, 143
Prophet, John the Baptist, whether the, 56, Jesus a, 82, not honored in His own country, 85, 91, reward of a, 253.
Prophets wrote of Jesus, 119, persecuted, 293, false, 142, not destroyed by Jesus, 133, sepulchres of the, 293, desired to see things, 171, Jesus one of the, 225, greater than, 151, explained by Jesus, 564. beware of false, 142, 425.
Publican, Levi or Matthew a, 106, to be as a, 334, prayer of a penitent, 354. See Zaccheus.
Publicans baptized by John, 49, Jesus eats with, 107, 322, preferred to chief-priests, 399, acknowledge John's baptism, 49.
Pure in heart, blessed, 131.

Purging of his floor by Jesus, 50
Purifications, questions as to, 76 212, 292.
Purse, 252, 279.
Purses not to be provided, 190.

Q.

Queen of the south, 290.
Question about purifying, 76.
Questioning with Jesus, 220, between disciples as to resurrection, 234, of Scribes with disciples, 235.

R.

Rabbi, Jesus called, 59, 72, 204, John addressed as, 76, disciples not to be called, 411.
Raca 134.
Rachel weeping for her children, 38.
Raiment, John's 46, solicitude for 298, of Jesus shining, 232. See garments.
Rain descended, 143.
Raising of a dead man at Nain, 148, of Lazarus, 345, of Jairus' daughter, 184. See Resurrection.
Rama, voice of lamentation in 38.
Ravens, God cares for, 298.
Rebuking of storm, 175, of unclean spirit, 97.
Receiving Jesus' disciples, 253, a child in Jesus' name, 240.
Reconciliation enjoined, 135, 304.
Redemption, signs of coming, 429.
Reed, shaken, 151, bruised, 125.
Rejection of Jesus foretold, 33.

- Rejoicing** at John's birth, **22**, at the star, **36**, at bridegroom's voice, **77**, of sowers and reapers, **84**, of disciples, **253**, for persecution, **131**, on finding the lost sheep, **323**.
- Repentance** preached by John, **46**, fruits worthy of, **48**, baptism unto, **45, 50**, preached by Jesus, **304**, by the Twelve, **191**, sinners called to, **108**.
- Resistance** dissuaded, **137**.
- Rest** to the weary, **255**, the twelve to take, **195**.
- Restoration** made by Zaccheus, **374**.
- Resurrection** of life and damnation, **117, 207**, questions as to **403**, Jesus is the, **342**, of Jesus **554**, foretold by him, **70, 290**, referred to, **234**.
- Return** of the Seventy, **253**.
- Reveling** for Jesus' sake, blessed, **131**.
- Reward** for persecution, **131**, in heaven, **131**, for receiving disciples, **253**.
- Rich**, woe unto the, **131**, man proposes to enlarge his barrens, **298**.
- Rich**, the, man and Lazarus, **331**.
- Riches** choke the word of God, **172**, a hindrance to God's kingdom, **361**.
- Right hand** of God, **510**.
- Righteous** not come to call the **108**, man received, **253**.
- Righteousness**, **133**.
- Riotous** living of prodigal, **325**.
- Robbers** climb into the fold, **281**.
- Rock**, man that built on a, **143**, foundation of the Church, **225**.
- Romans** will come, **346**.
- Roof**, sick man let down through, **104**.
- Ruler** of the feast at Cana, **64**, of Synagogue, **307**, rich young, **361**, belief of, **184**, see Jairus, Elders.
- S.**
- Sabbath**, Jesus teaches on the, **307, 88, 186**, heals on, **307, 99, 113, 276, 123**, eats bread with Pharisee on, **315**, accused of breaking, **99, 276**, disciples accused of breaking, **120**, violation of, by priests, **121**, made for man, **121**, Jesus Lord of, **121**, circumcision on, **262**.
- Sacrifice**, mercy preferred to, **108**.
- Sadducees** warned by John **47**, dispute with Jesus, **221**, leaven of, **222**, question Jesus as to marriage, **403**, See elders, Jews.
- Salim**, **76**.
- Salt** of the earth, **132**, to have, in one's self, **242**, losing its savor **322, 242**.
- Salvation** to him that perseveres, **424**, Jesus sent for, **32**, by strict observance, **143**, by Jesus alone, **588**, whether few shall attain, **312**, declared to Zaccheus, **373**.
- Samaria**, Jesus passes through, **80**, woman of, **81**.
- Samaritan**, the tenth Leper, **349**, the good, **256**.

- Samaritans and Jews**, 81, believe in Jesus, 84, the Twelve not to go to the, at first, 190, reject Jesus, 246.
- Sand**, house built on, 143.
- Sandals**, the Twelve wear, 190.
- Satan** tempts Jesus, 53, rebuked by Jesus, 54, divided against himself, 160, 287, Peter called, 230, fell from heaven, 254, entered into Judas, 459. See Beelzebub, Devil.
- Sarepta**, famine in, 92.
- Saviour**, Jesus a, 26, of the world 30.
- Scandals**, 241.
- Scorpion** not given for an egg, 286.
- Scorpions**, power to tread on, 254.
- Scourge**, temple purged with, 69.
- Scourging** of disciples, 424, of Jesus, 562.
- Scribe**, instructed, 256, wishes to follow Jesus, 248.
- Scribes** assembled by Herod, 36, Jesus' teaching not like that of the 144, object to Jesus forgiving sins, 105, justice of, insufficient, 133, accuse Jesus of working by Beelzebub, 160, 287, denounced, 222, 293, reject Jesus, 153, 229, bring to Jesus an adulterous woman, 266, seek to betray Jesus, 294, question Jesus' authority, 399, see Elders, Jews Pharisees.
- Scrip** not to be provided, 190, 252.
- Scriptures** 118.
- Sea** of Galilee, 93, Jesus crosses, 174, returns to the, 159, walks upon, 200.
- Sealed**, the son of Man, 205.
- Seaside**, Jesus at the, 162.
- Seats**, the first, 292.
- Second coming** of Jesus, 350 429.
- Secrecy** sought by Jesus, 439.
- Secret**, good works to be done in, 139.
- Seed**, parable of 163, of David, 265.
- Sending forth** of the Twelve, 189.
- Sepulchre** 549, 551, 555, 557.
- Sepulchres** of the Prophets, 293.
- Serpents**, wise as, 252, power to tread on, 254, Pharisees and Scribes addressed as, 48.
- Servant**, the faithful, 301, not above his master, 456, of centurion 144.
- Servants** at Cana, 64.
- Service** of two masters, 330.
- Seven loaves**, 220.
- Seventy-two**, the, 249.
- Sheep**, sold in Temple, 69 market, 112 multitude like, 189 of the house of Israel, 217 in the midst of wolves, 249 lost, 243, 323.
- Sheepfold**, Jesus door of, 281.
- Shepherd**, Jesus the good, 281.
- Shepherds**, of Bethlehem, 29.
- Shewbread** eaten by David, 120.
- Shining garments**, 232.
- Ship**, Jesus teaches from a, 93, 163 crosses lake in a, 174 sends disciples away in a, 199.
- Shipping**, 204.
- Shoe's**, latchet, 50 not to be provided, 190, 252.
- Sick**, need physician, 108.
- Sickness** of Lazarus, 338.
- Sidon**, multitudes from, 129 com-

- pared with Capharnaum, 253
 Jesus goes near to, 216.
- Sighing** of Jesus, 221.
- Sight** to blind, 272, 275.
- Sign** to shepherds, 30 Jesus a 33
 a, asked for, 70, 221, 287,
 290 of Jesus' coming, 429
 of the last day, 429.
- Signs**, faith through seeing
 signs, 86 of the time, 221
 304.
- Siloam**, tower of, 305 pool of,
 276.
- Silver**, not to be provided, 190
 ten pieces of, 323 of.
- Simeon**, prophecy of, 32.
- Simon**, brother of Jesus, 187.
- Simon**, the leper, 378 the Phari-
 see, 155.
- Simon**, Zelotes, one of the Twelve,
 128 see Apostles, Disciples.
- Sin**, of the world, 58 convince of,
 272 servant of, 272 Jesus free
 from, 273 remains, 280, 270.
- Single**, eye, 291.
- Sinner**, joy in heaven over the
 conversion of a, 324 Jesus the
 guest of a, 107, 322.
- Sinners**, Jesus eats with, 107,
 322 came to save, 108 re-
 ceives, 107, 322.
- Sins**, Jesus forgives, 105, 157
 Jews die in their, 270.
- Sisters** of Jesus, 187.
- Sky**, signs of the, 221, 304.
- Slay**, Jews seek to, Jesus, 262.
- Sleep**, of disciples, 233 of Lazar-
 us, 304.
- Smoking** flax not quenched, 125.
- Sodom**, 252.
- Soldiers** with John the Baptist,
 49.
- Solomon**, not arrayed like a lily,
 299 Jesus greater than, 290.
- Solomon's** porch, 309.
- Son** of God, only begotten, 7 Jesus
 the, 225, 311 voice of the, 117
 of man, angels ascending and
 descending upon, 62 came
 down from heaven, 6, 74 to be
 lifted up, 74, 389 Lord of the
 Sabbath, 121 second coming
 of, 350, 429; loved of the
 Father, 116 identical with
 the Father, 311 knows the
 Father, 262.
- Sorrow** of disciples 484.
- Soul**, he who can destroy the, 295
 value of, 231.
- South**, queen of the, 290,
- Sower**, parable, 163.
- Sparrows**, God cares for the, 298
 295.
- Speech**, impediment of, 218.
- Spikenard**, ointment, 378.
- Spirit**, of Elias, John has the, 14
 of God descends on Jesus, 51
 of the Lord upon Jesus, 90
 poor in, blessed, 129 Jesus ap-
 pears to be a, 201 led Jesus
 into the wilderness, 52 off-
 spring of, 73 Jesus casts out
 devils by the, 100, 176 speaks
 in the Twelve, see Holy Ghost.
- Spirits**, unclean, cast out, 100,
 176. See Demoniac, Devils,
 miracles.
- Spitting** in Jesus' face, 512, 528.
- Staff**, not to be taken by the
 Twelve, 190.

- Star** appeared to wise men, 34.
Steward, faithful, 301.
Stone, over grave of Lazarus, 341
 rejected by the builders, 398
 at the tomb of Jesus, 551, 555.
Stones, out of, can be raised children to Abraham, 49 turn, into bread, 53 would cry out, 385 ornamenting the temple, 420.
Storm of wind, 175, 201.
Strait gate, 141.
Stranger, sheep will not hear a, 281.
Streets, giving alms in, 139 sick laid in, 211.
Stripes, few and many, 302.
Strong drink, John abstained from, 14.
Sufferings of Jesus foretold, 229, 237, 367 of the disciples predicted, 363.
Sun, darkening of, 429.
Supper, the great, parable of, 318 the Lord's, 461.
Susanna, 159.
Swaddling, cloths, wrapped in, 30.
Swear, 136.
Swearing, forbidden, 136, as to, 413.
Swine, herd of, 178 fed by prodigal, 325.
Sword, shall pierce Mary's soul, 33 Jesus brings the, 303,
Sycamore, Zaccheus climbs into a, 373.
Sychar, 80.
Synagogue, Jesus preaches in, 88, 101, 186 principal seats in, 292 disciples scourged in, 424.
Syria, 92.
Syrophenician woman, 216.
- T.**
- Tabernacles**, at transfiguration, 233 feast of, 260.
Tables of money changers, 69, 391 washing of, 214.
Talents, parable of, 434
Talitha cumi, 184.
Tares and wheat, 164.
Tax, 238.
Taxing, 414.
Teacher from God, 72.
Teaching of Jesus, 144 in synagogues, 88, 101, 186, 307 in a mountain, 129 in the Temple, 69, 115, 260, 309, 388, 393 in a house, 104 by the sea side, 163. See parable, preaching.
Teeth, gnashing of, 147, 313.
Tempest, 175, 201.
Temple, Zacharias in, 12 Mary purified in, 32 Jesus found in, 40 on pinnacle of, 53 purges the, 68, 391 greater than the, 70 in the, 40, 386 foretells destruction of, 420 not to be sworn by, 136 413.
Temptation of Jesus by the devil, 52 by the Scribes and Pharisees, 266 by a lawyer, 256 pray against 489.
Tempting God forbidden, 54.
Testimony of John to Jesus, 50, 65, 57 of God to Jesus, 51, 233, 388 of Jesus to John,

- 151 of works, 311 of the
 Scriptures, 119 against the
 unbelieving cities, 252 by per-
 secution of disciples, 424.
- Tetrarch** of Galilee, 44.
- Thanks**, 349.
- Thanksgiving** to the Father,
 344.
- Thefts**, 216.
- Theophilus**, 1.
- Thief** guarded against, 301 enters
 not by the door, 281.
- Thieves**, fell among, 257 den of,
 392.
- Thirst** after justice, 230 of Jesus
 on the cross, 543.
- Thomas**, one of the Twelve, 128
 wishes to follow Jesus to
 Jerusalem, 340 unbelieving,
 570 believes, 571.
- Thorns**, seed fell among, 164.
- Thought**, anxious, 299.
- Thoughts**, 216.
- Throne**, of David, 18, of God, 136,
 of glory, 510.
- Thunder**, sons of, 128, in temple,
 389.
- Tiberias**, sea of, 195.
- Tiberius**, Cæsar, 26.
- Tidings**, good, 29.
- Time**, signs of, 221, 304, Jesus',
 63, 269.
- Tithing**, mint, &c. 292.
- Tittle**, of the law, 133.
- Toll**, 106.
- Tomb**, John laid in, 194. See
 Sepulchre.
- Tombs**, demoniacs in, 176 of the
 prophets, 293.
- Tooth** for a, 136.
- Touch**, healing by, 101, 181, 218.
- Tower**, builders of a, 321.
- Towns**, Apostles preach in, 191.
- Trachonitis**, 45.
- Tradition**, as to washings, 214,
 of men, 213.
- Transfiguration** of Jesus, 231.
- Treasure**, hid, 167.
- Treasures** to in heaven, 361.
- Treasury**, Jesus in, 269 watching
 gifts, 416.
- Tree**, axe laid to root of, 49, un-
 fruitful, destroyed, 306, 390,
 known by its fruit, 142.
- Trees**, men like, 223.
- Trespases**, to be forgiven, 336.
- Trial** of Jesus, 510, 512, 516,
 522.
- Tribulation**, predicted, 363.
- Tribute**, paid by Jesus, 239, to
 Cæsar, 402.
- Trouble** of Jesus, 343.
- Troubling** of waters of Bethesda,
 112.
- True** bread, Jesus the, 205.
- Trumpet**, sound of, 429, sounded,
- Trust** in riches forbidden, 300, See
 Faith.
- Turtledoves**, offered, 32.
- Tyre**, multitude from, 129, com-
 pared with Caphernaum etc.,
 253, coast of, 216.
- U.**
- Unbelief**, 187, 253.
- Unbelievers**, 136.
- Understanding**, want of, 216.
- Unjust** steward, 329.
- Uppermost** seats, 292.

V.

Vessels, not to be carried through temple, 392.

Vineyard, laborers in, 364.

Violence, prohibited by John, 50, suffers, 153.

Violent take the Kingdom of heaven, 153.

Vipers, generation of, 48.

Virgins, ten, 432.

Virtue, 182.

Visitation of Mary to Elizabeth, 20.

Voice in the wilderness, 46, 56 from heaven, 51, 233, 388 of Jesus to be heard in the graves, 117, not heard in the streets, 125, of the good Shepherd, 281.

W.

Wages of soldiers, 50.

Wailing, See Gnashing, 147, 313.

Walking on the water, 201.

Wars predicted, 422.

Washing Jesus' feet with tears, 156, omitting of, blamed, 157, in Siloam, 276, of disciples feet by Jesus, 453.

Watch, servants who, 301, and pray, 496, the, set on Jesus' sepulchre, 552.

Water made wine, 64, to be born of, 73, at Enon, 76, living, 81, of Bethesda, 112, walking on, 201, demoniac cast into, 236, cup of, 241, 253.

Waterpots, 64.

Way, of the Lord, John pre-

paret the, 46, to be prepared, 56.

Weeping in Rama, 38, and gnashing of teeth, 147, 313 at Lazarus' grave, 344.

Well at Sychar, 80.

Wheat will be gathered, 50, and cockle, 164.

White garments, 232.

Wickedness proceeds from the heart, 216.

Widow, Anna, 33, of Nain, 148, giving two mites, 416.

Wife, as to putting away, 356, of seven brothers, 404.

Wilderness, John in, 45, Jesus in, 52, retires to, 195, demons in, 176, manna eaten in, 205.

Will of God, 84, doers of, 143.

Weariness, of Jesus, 80.

Wind blew, 143, those born of the spirit like, 73, storm of, 175, 201.

Wine, John abstained from, 14, water turned into, 64, new and old, 109, given by good Samaritan, 257.

Winter, 309.

Wisdom, Jesus filled with, 43, justified of her children, 154, given to disciples, 424, things hidden from the wise, 255.

Withered hand 123, fig-tree, 306, the, at Bethesda, 391.

Witness, John a, 5, of Jesus not received, 269, of the Father to Jesus, 51, 233, 388.

- Witnesses** to be taken in dispute, 334.
- Wolf**, sheep not protected from, by hireling, 283.
- Wolves**, in sheeps clothing, 142, sheep and lambs among, 252.
- Woman** of Samaria, 81, with an issue of blood, 181, taken in adultery, 266, with ten pieces of silver, 323.
- Women** follow Jesus, 159.
- Wonders**, unless you see, 86.
- Word**, the, 2.
- Word** of God to John, 45, man lives by, 53, spirit and life 210, every idle, 288.
- Work** of God, faith, 205.
- Workman** worthy of his meat, 190, 252. See Laborer.
- Works** of Jesus, testimony of, 311, Jews wonder at, 346. 261, of God, 311, good, to glorify God, 139, justification by, 143, of the Scribes and Pharisees, 409.
- World**, decree to enroll, 27, kingdoms of the, 54, sin of, 58, God's love to, 74, the light of, 268, cares of, 298, the life of, 342, denounced, 241, show thyself to, 244, hates Jesus. 480.
- Worm**, the undyng, 241.
- Worship** offered by the wise men, 34, asked of Jesus by 54, due to God alone 54, in Samaria or at Jerusalem, 82, in spirit and truth, 83, of Jesus, 235.
- Worthy**, laborer, of his hire, 190, 252, disciples to visit the, 190, not worthy of Jesus, 146.
- Wrath** of Herod, 38, the, to come, 48, of people of Nazareth, 92.
- Writing** table asked for, by Zacharias, 23, of Jesus on the ground, 267.
- Writings** of Moses, 119.
- Y.**
- Yea**, yea, nay, nay, 136.
- Year** of the Lord, 90.
- Yoke** of Jesus sweet, 255.
- Young** ruler, 361, man at Nain, 148.
- Z.**
- Zaccheus**, the Publican, 373.
- Zacharias**, the son of Barachias, 293.
- Zachary**, the father of John, 11, vision of angel 14, regains his speech, 23.
- Zeal** of God's house, 69.
- Zebedee** father of James and John 96, 128. See James, John.
- Zebulon**, borders of, 92.

INDEX

TO SCRIPTURE REFERENCES.

I. ST. MATTHEW.

I, 1-18.....	8	VIII, 10-22.....	247	XIII, 51-52.....	169	XXIII, 41-46.....	408
I, 18-25.....	25	VIII, 23-27.....	174	XIII, 53-58.....	186	XXIII, 1-39.....	409
II, 1-12.....	34	VIII, 28-34.....	175	XIV, 1-12.....	191	XXIV, 1-29.....	420
II, 13-18.....	37	IX, 1.....	179	XIV, 13.....	195	XXIV, 29-42.....	429
II, 19-23.....	39	IX, 1-8.....	104	XIV, 18-23.....	196	XXIV, 42-51.....	300
III, 1-6.....	44	IX, 9.....	106	XIV, 23-33.....	300	XXV, 1-13.....	432
III, 1-10.....	47	IX, 10-13.....	107	XIV, 34-36.....	211	XXV, 14-30.....	434
III, 11-12.....	50	IX, 14-20.....	179	XV, 1-20.....	211	XXV, 31-46.....	436
III, 13-17.....	51	IX, 27-31.....	184	XV, 21-28.....	216	XXVI, 1-2.....	440
IV, 1-11.....	52	IX, 32-34.....	159	XV, 29-39.....	218	XXVI, 3-5.....	440
IV, 12.....	78	IX, 35-38.....	187	XVI, 1-4.....	220	XXVI, 6-13.....	377
IV, 13-17.....	85	X, 1.....	189	XVI, 5-17.....	222	XXVI, 14-16.....	440
IV, 18-16.....	92	X, 2-4.....	126	XVI, 13-19.....	224	XXVI, 17-19.....	443
IV, 17.....	78	X, 5-14.....	189	XVI, 18.....	224	XXVI, 20-29.....	449
IV, 15-22.....	94	X, 15-16.....	249	XVI, 30-29.....	229	XXVI, 21-23.....	457
IV, 23.....	158	X, 17-22.....	420	XVII, 1-13.....	231	XXVI, 28-29.....	461
IV, 24-25.....	124	X, 24-25.....	479	XVII, 14-20.....	234	XXVI, 30-35.....	492
IV, 26.....	128	X, 26-33.....	294	XVII, 21-22.....	237	XXVI, 36-46.....	494
V, 1-9.....	123	X, 34-36.....	302	XVII, 23-26.....	238	XXVI, 47-56.....	496
V, 3-12.....	129	X, 37.....	320	XVIII, 1-14.....	239	XXVI, 57-58.....	508
V, 13-16.....	132	X, 38-39.....	280	XVIII, 15-35.....	333	XXVI, 59-66.....	507
V, 17-30.....	133	X, 40-42.....	249	XIX, 1.....	346	XXVI, 67-68.....	511
V, 31-32.....	355	XI, 2-6.....	150	XIX, 1-12.....	353	XXVI, 69-70.....	508
V, 33-48.....	183	XI, 7-19.....	151	XIX, 13-15.....	355	XXVI, 71-75.....	507
VI, 1-8.....	183	XI, 20-34.....	249	XIX, 16-30.....	360	XXVII, 1-2.....	512
VI, 9-13.....	283	XI, 35-39.....	253	XX, 1-16.....	364	XXVII, 3-10.....	513
VI, 12.....	140	XII, 1-9.....	119	XX, 17-19.....	366	XXVII, 11-14.....	516
VI, 14-15.....	392	XII, 9-14.....	122	XX, 20-26.....	368	XXVII, 15-26.....	522
VI, 16-18.....	138	XII, 15-21.....	124	XX, 29-34.....	370	XXVII, 27-31.....	527
VI, 19-21.....	298	XII, 22-36.....	239	XXI, 1-11.....	381	XXVII, 31-32.....	532
VI, 22-23.....	289	XII, 37-42.....	289	XXI, 12-13.....	391	XXVII, 33-34.....	536
VI, 24.....	283	XII, 43-45.....	286	XXI, 14-16.....	381	XXVII, 35-37.....	537
VI, 25-34.....	298	XII, 46-50.....	161	XXI, 17.....	386	XXVII, 38.....	536
VII, 1-5.....	140	XIII, 1-2.....	162	XXI, 18-19.....	390	XXVII, 39-46.....	538
VII, 7-11.....	283	XIII, 3-9.....	163	XXI, 20-22.....	392	XXVII, 47-51.....	547
VII, 12-23.....	141	XIII, 10-23.....	169	XXI, 23-27.....	393	XXVII, 52-60.....	551
VII, 24-29.....	143	XIII, 24-30.....	164	XXI, 28-32.....	395	XXVIII, 1.....	565
VIII, 1-5-13.....	144	XIII, 31-32.....	166	XXI, 33-46.....	396	XXVIII, 2-4.....	564
VIII, 2-4.....	101	XIII, 33.....	167	XXII, 1-14.....	399	XXVIII, 5-8.....	565
VIII, 5-13.....	144	XIII, 34-43.....	169	XXII, 15-22.....	401	XXVIII, 9-15.....	561
VIII, 14-15.....	99	XIII, 44.....	167	XXII, 23-33.....	403	XXVIII, 16-17.....	579
VIII, 16-17.....	100	XIII, 45-46.....	168	XXII, 34-40.....	405	XXVIII, 18-20.....	579
VIII, 18.....	174	XIII, 47-50.....	168				

ST. MARK.

I, 1-6.....	44	V, 21-43.....	179	X, 46-52.....	370	XIV, 43-52.....	498
I, 7-8.....	50	VI, 1-6.....	186	XI, 1-10.....	381	XIV, 53-54.....	503
I, 9-11.....	51	VI, 6.....	187	XI, 11.....	386	XIV, 55-64.....	507
I, 12-13.....	52	VI, 7-13.....	189	XI, 12-14.....	390	XIV, 65.....	511
I, 14.....	58	VI, 14-29.....	191	XI, 15-19.....	391	XIV, 66-68.....	503
I, 16-20.....	94	VI, 30-32.....	195	XI, 20-26.....	392	XIV, 69-73.....	507
I, 21-28.....	96	VI, 33-46.....	196	XI, 27-31.....	393	XV, 1.....	512
I, 29-31.....	99	VI, 47-53.....	200	XII, 1-12.....	395	XV, 2-5.....	516
I, 32-34.....	100	VI, 53-56.....	211	XII, 13-17.....	401	XV, 6-15.....	522
I, 35-39.....	101	VII, 1-23.....	211	XII, 18-27.....	403	XV, 16-20.....	527
I, 40-45.....	101	VII, 24-30.....	216	XII, 28-34.....	405	XV, 20-21.....	532
II, 1-12.....	104	VII, 31-37.....	217	XII, 35-37.....	408	XV, 22-23.....	536
II, 13-14.....	106	VIII, 1-10.....	218	XII, 38-40.....	409	XV, 24.....	537
II, 15-22.....	107	VIII, 11-13.....	220	XII, 41-44.....	416	XV, 25.....	536
II, 23-28.....	119	VIII, 14-21.....	222	XIII, 1-23.....	420	XV, 26.....	537
III, 1-6.....	122	VIII, 22-26.....	223	XIII, 24-30.....	429	XV, 27-28.....	536
III, 7-12.....	124	VIII, 27-29.....	224	XIII, 31-37.....	429	XV, 28.....	536
III, 13-19.....	126	VIII, 30-39.....	229	XIV, 1.....	440	XV, 29-41.....	538
III, 20-30.....	159	IX, 1-12.....	231	XIV, 1-2-10-11.....	440	XV, 42-47.....	547
III, 31-35.....	161	IX, 13-28.....	234	XIV, 8-9.....	377	XVI, 1.....	553
IV, 1-2.....	162	IX, 29-31.....	237	XIX, 10-11.....	440	XVI, 1-8.....	555
IV, 3-9.....	163	IX, 31-40.....	239	XIV, 12-16.....	443	XVI, 9.....	554
IV, 10-25.....	169	X, 1.....	246	XIV, 17-25.....	449	XVI, 9-11.....	558
IV, 26-29.....	165	X, 1-12.....	355	XIV, 18-21.....	457	XVI, 12-13.....	562
IV, 30-32.....	166	X, 13-16.....	359	XIV, 22-24.....	461	XVI, 14-18.....	579
IV, 33-34.....	164	X, 17-31.....	360	XIV, 25.....	461	XVI, 19.....	583
IV, 35-40.....	175	X, 32-34.....	366	XIV, 26-31.....	462	XVI, 20.....	590
V, 1-20.....	179	X, 35-45.....	368	XIV, 32-42.....	494		

ST. LUKE.

I, 1-4.....	1	VI, 6-11.....	122	IX, 44-45.....	237	XVI, 1-13.....	328
I, 5-25.....	11	VI, 12-16.....	126	IX, 46-50.....	239	XVI, 14-31.....	330
I, 26-28.....	16	VI, 17-20.....	128	IX, 51-56.....	246	XVII, 1-4.....	353
I, 29-36.....	20	VI, 20-26.....	129	IX, 57-62.....	247	XVII, 5-10.....	357
I, 37-40.....	22	VI, 27-36.....	133	X, 1-16.....	349	XVII, 11-19.....	348
II, 1-7.....	26	VI, 31.....	140	X, 17-24.....	352	XVII, 20-37.....	349
II, 8-20.....	29	VI, 37-38.....	140	X, 25-37.....	356	XVIII, 1-8.....	352
II, 21.....	31	VI, 39-40.....	141	X, 38-42.....	358	XVIII, 9-14.....	354
II, 22-39.....	31	VI, 41-42.....	140	XI, 1-13.....	358	XVIII, 15-17.....	359
II, 40-52.....	40	VI, 43-46.....	141	XI, 14-23.....	356	XVIII, 18-30.....	360
III, 1-6.....	44	VI, 47-49.....	143	XI, 27-36.....	359	XVIII, 31-34.....	366
III, 7-9.....	47	VII, 1-10.....	144	XI, 37-54.....	391	XVIII, 35-43.....	370
III, 10-14.....	49	VII, 11-17.....	147	XII, 1-12.....	394	XIX, 1-23.....	373
III, 15-18.....	50	VII, 18-23.....	150	XII, 13-21.....	396	XIX, 24-44.....	381
III, 19-20.....	78	VII, 24-35.....	151	XII, 22-34.....	398	XIX, 45-48.....	391
III, 21-22.....	51	VII, 36-50.....	154	XII, 35-48.....	399	XX, 1-8.....	393
III, 23-38.....	8	VIII, 1-3.....	158	XII, 49-53.....	392	XX, 9-19.....	396
IV, 1-13.....	52	VIII, 4.....	162	XII, 54-59.....	393	XX, 20-26.....	401
IV, 14-15.....	85	VIII, 5-8.....	163	XIII, 1-5.....	394	XX, 27-39.....	403
IV, 16-30.....	87	VIII, 9-18.....	169	XIII, 6-9.....	396	XX, 40.....	405
IV, 31.....	92	VIII, 19-21.....	161	XIII, 10-17.....	396	XX, 41-44.....	408
IV, 31-37.....	96	VIII, 22-25.....	174	XIII, 18-19.....	166	XX, 45-47.....	409
IV, 38-39.....	99	VIII, 26-39.....	175	XIII, 20-21.....	167	XXI, 1-4.....	416
IV, 40-41.....	100	VIII, 40-56.....	179	XIII, 22.....	398	XXI, 5-24.....	420
IV, 42-44.....	101	IX, 1-6.....	189	XIII, 23-30.....	312	XXI, 25-36.....	429
V, 1-3.....	93	IX, 7-9.....	191	XIII, 31-35.....	314	XXI, 37-38.....	436
V, 4-11.....	94	IX, 10.....	195	XIV, 1-6.....	315	XXII, 1.....	440
V, 12-16.....	101	IX, 11-17.....	196	XIV, 7-11.....	316	XXII, 2-6.....	440
V, 17-26.....	104	IX, 18-20.....	224	XIV, 12-14.....	317	XXII, 7-13.....	443
V, 27-28.....	106	IX, 21-27.....	229	XIV, 15-24.....	318	XXII, 14-18.....	449
V, 29-39.....	107	IX, 28-36.....	231	XIV, 25-35.....	320	XXII, 19-20.....	461
VI, 1-5.....	119	IX, 37-44.....	234	XIV, 36.....	322	XXII, 21-23.....	457

ST. LUKE.—Continued.

XXII, 24-30... 452	XXII, 66-71... 512	XXIII, 27-31... 535	XXIV, 1-9... 555
XXII, 31-34... 465	XXIII, 1... 512	XXIII, 32... 535	XXIV, 9-11... 561
XXII, 35-38... 467	XXIII, 2-7... 516	XXIII, 33-34... 536	XXIV, 12... 557
XXII, 39-46... 494	XXIII, 8-12... 521	XXIII, 35-37... 538	XXIV, 13-35... 562
XXII, 47-54... 498	XXIII, 13-23... 522	XXIII, 38... 537	XXIV, 36-43... 566
XXII, 54-57... 503	XXIII, 24... 525	XXIII, 39-49... 538	XXIV, 44-49... 570
XXII, 58-62... 507	XXIII, 25... 522	XXIII, 50-55... 547	XXIV, 50-53... 583
XXII, 63-65... 511	XXIII, 26-32... 532	XXIII, 56... 553	

ST. JOHN.

I, 1-18... 2	VII, 10... 246	XIII, 27-32... 459	XVIII, 28... 512
I, 19-28... 55	VII, 11-36... 260	XIII, 33-38... 465	XVIII, 28-38... 516
I, 29-34... 57	VII, 37-53... 263	XIV, 1-26... 468	XVIII, 39... 522
I, 35-51... 58	VIII, 1-11... 266	XIV, 27-31... 474	XIX, 1... 522
II, 1-11... 62	VIII, 12-59... 268	XV, 1-11... 475	XIX, 2-3... 527
II, 12-13... 65	IX, 1-41... 275	XV, 12-17... 478	XIX, 4-16... 528
II, 14-25... 68	X, 1-21... 281	XV, 18... 479	XIX, 16-17... 532
III, 1-21... 71	X, 22-39... 306	XVI, 4... 479	XIX, 18... 536
III, 22-36... 75	X, 40-42... 312	XVI, 5-15... 481	XIX, 19-24... 537
IV, 1-3... 78	XI, 1-16... 338	XVI, 16-22... 483	XIX, 25-30... 538
IV, 4-42... 79	XI, 17-44... 341	XVI, 23-28... 484	XIX, 31-37... 545
IV, 43-54... 85	XI, 45-54... 345	XVI, 29-33... 483	XIX, 38-42... 547
V, 1-18... 111	XI, 55-56... 377	XVII, 1-5... 488	XX, 1-2... 555
V, 19-30... 115	XII, 1-11... 377	XVII, 6-19... 489	XX, 2-10... 557
V, 31-47... 118	XII, 12-19... 381	XVII, 20-26... 491	XX, 11-18... 558
VI, 1... 195	XII, 20-36... 386	XVIII, 1... 492	XX, 19-23... 566
VI, 2-15... 196	XII, 36... 420	XVIII, 1-2... 494	XX, 24-29... 570
VI, 16-21... 200	XII, 37-50... 417	XVIII, 3-12... 498	XX, 30-31... 590
VI, 22-72... 202	XIII, 1-20... 453	XVIII, 13-24... 503	XXI, 1-14... 571
VII, 1... 211	XIII, 21-26... 457	XVIII, 25-27... 507	XXI, 15-24... 575
VII, 2-9... 243			XXI, 25... 590

ACTS.

I, 3... 583	I, 6-12... 583	II, 1-47... 587	XIII, 25... 50
I, 4-5... 579	I, 13-26... 586		

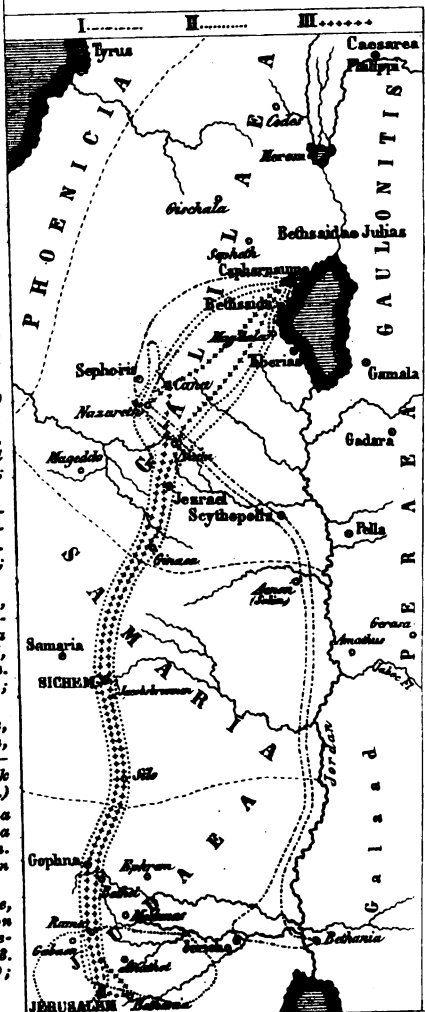
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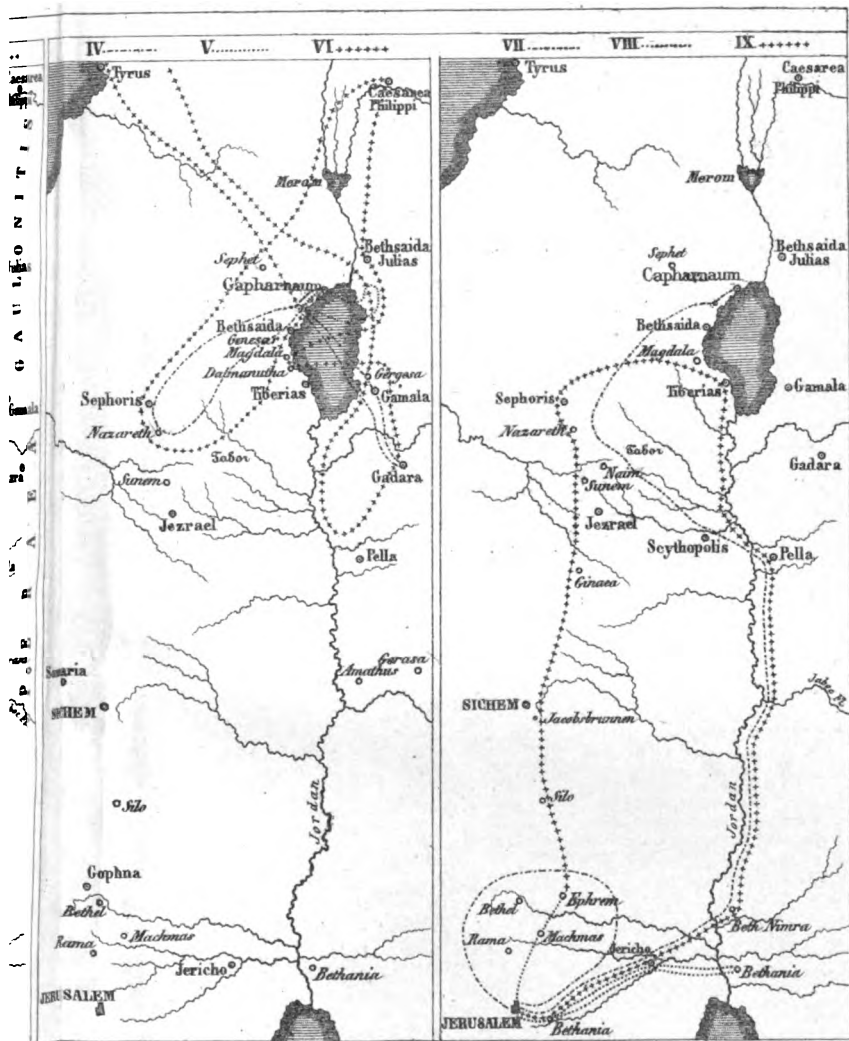
XI, 23-25... 461	XV, 6... 478	XV, 7... 579
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JOURNEYS OF JESUS

during His public Life.

- I. Nazareth, Bethania across the Jordan, desert near Jericho, Galilee (Cana, Capharnaum). (Dec. 29 till Spring 80. — John 1. 2; Luk. 8. 4; Mark 1; Matt. 3. 4.)
- II. Capharnaum, Jerusalem, Judaea, Shechem, Galilee (Cana, Nazareth, Capharnaum), Galilee, Capharnaum. (Passover 80 till about Pentecost 81. — John 2-6; Luk. 4-7; Mark 1-8; Matt. 4-9.)
- III. Capharnaum, Naim, Judaea, Jerusalem, Galilee, Capharnaum. (From about Pentecost till autumn 81. — John 5; Luk. 7. 8; Mark 3. 4; Matt. 11-13.)
- IV. Capharnaum, Gadara (or Gerasa), Capharnaum, Galilee, Capharnaum. (Autumn 81 till about Passover 82. — Luk. 8. 9; Mark 4-6; Matt. 8-14.)
- V. Capharnaum, desert near Bethsaida Julias, Gennesar, Capharnaum. (About Passover 82. — John 6; Luk. 9; Mark 6; Matt. 14.)
- VI. Capharnaum, Tyre and Sidon, Decapolis, Magedan and Dalmanutha; desert near Bethsaida Julias, Caesarea Philippi, Galilee (Tabor), Capharnaum. (May till Sept. 82. — Luk. 9; Mark 8-9; Matt. 14-18.)
- VII. Capharnaum, Galilee, Peraea, Jericho, Bethania, Jerusalem, Judaea. (Sept. till Dec. 82. — John 7-10; Luk. 9-18; Mark 10; Matt. 19. 8. 11. 12. 28. 24.)
- VIII. Judaea, Jerusalem, Bethania across the Jordan, Bethania near Mount Olivet, Ephrem. (Dec. 82 till Feb. 83. — John 10. 11; Luk. 18-17.)
- IX. Ephrem, Samaria, Galilee, Peraea, Jericho, Bethania on Mount Olivet, Bethphage, Jerusalem. (Feb. till Passover 83. — John 11. 12; Luk. 17-19; Mark 10. 11; Matt. 19-24.)





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